NYPL RESEARCH LIBRARIES
3 3433 08252869 0

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/newgeneralbiogra03took

New
AA

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1798.

VOL. III.

A

NEW AND GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS and SUFFERINGS,

Their VIRTUES, PARTS, and LEARNING,

ARE ACCURATELY DISPLAYED.

With a CATALOGUE of their LITERARY PRODUCTIONS.

A NEW EDITION, IN FIFTEEN VOLUMES,

GREATLY ENLARGED AND IMPROVED.

VOL. III.

LONDON:

Printed for G. G. and J. ROBINSON, J. JOHNSON, J. NICHOLS, J. SEWELL, H. L. GARDNER, F. and C. RIVINGTON, W. OTRIDGE and SON, G. NICOL, E. NEWBERY, HOOKHAM and CARPENTER, R. FAULDER, W. CHAPMAN and SON, J. DEIGHTON, D. WALKER, J. ANDERSON, T. PAYNE, J. LOWNDES, P. MACQUEEN, J. WALKER, T. EGERTON, T. CADELL jun. and W. DAVIES, R. EDWARDS, VERNOR and HOOD, J. NUNN, MURRAY and HIGHLEY, T. N. LONGMAN, LEE and HURST, and J. WHITE.

1798.

THE NEW YORK
PUBLIC LIBRARY
720145
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1915 L

NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

BOYLE (RICHARD) [A], diſtinguiſhed by the title of the great earl of Corke, was the youngeſt ſon of Mr. Roger Boyle of Herefordſhire, by Joan, daughter of Robert Naylor of Canterbury, and born in the city of Canterbury 1566. He was inſtructed in grammar learning by a clergyman of Kent; and after having been a ſcholar in Bennet college, Cambridge, where he was remarkable for early riſing, indefatigable ſtudy, and great temperance, became ſtudent in the Middle Temple [B]. He loſt his father when he was but ten years old, and his mother at the expiration of other ten years; and being unable to ſupport himſelf in the proſecution of his ſtudies, he entered into the ſervice of ſir Richard Manwood, chief baron of the exchequer, as one of his clerks: but perceiving that this employment would not raiſe a fortune, he reſolved to travel, and landed at Dublin in June 1588, with fewer pounds in his pocket than he afterwards acquired thouſands a-year [C]. He was then about two-and-twenty, had a graceful perſon, and all the accompliſhments for a young man to ſucceed in a country which was a ſcene of ſo much action. Accordingly he made himſelf very

[A] Earl of Corke's True Remembrances.

[B] Ibid.

[C] Budgell's Memoirs of the Boyles, p. 4.

uſeful to ſome of the principal perſons employed in the government, by penning for them memorials, caſes, and anſwers; and thereby acquired a perfect knowledge of the kingdom and the ſtate of public affairs, of which he knew well how to avail himſelf [D]. In 1595 he married at Limeric, Joan, the daughter and coheireſs of William Anſley of Pulborough, in Suſſex, eſq. who had fallen in love with him. This lady died 1599, in labour of her firſt child (who was born a dead ſon) leaving her huſband an eſtate of 500l. a year in lands, which was the beginning of his fortunes. Some time after, ſir Henry Wallop of Nares, ſir Robert Gardiner, chief juſtice of the king's bench, ſir Robert Dillam, chief juſtice of the common pleas, and ſir Richard Bingham, chief commiſſioner of Connaught, envious at certain purchaſes he had made in the province, repreſented to queen Elizabeth that he was in the pay of the king of Spain (who had at that time ſome thoughts of invading Ireland; by whom he had been furniſhed with money to buy ſeveral large eſtates; and that he was ſtrongly ſuſpected to be a roman catholic in his heart, with many other malicious ſuggeſtions equally groundleſs. Mr. Boyle, having private notice of this, determined to come over to England to juſtify himſelf: but before he could take ſhipping, the general rebellion in Munſter broke out; all his lands were waſted, ſo that he had not one penny of certain revenue left. In this diſtreſs he betook himſelf to his former chamber in the Middle Temple, intending to renew his ſtudies in the law till the rebellion ſhould be ſuppreſſed. When the earl of Eſſex was nominated lord-deputy of Ireland, Mr. Boyle being recommended to him by Mr. Anthony Bacon, was received by his lordſhip very graciouſly; and ſir Henry Wallop, treaſurer of Ireland, knowing that Mr. Boyle had in his cuſtody ſeveral papers which could detect his roguiſh manner of paſſing his accounts, reſolved utterly to depreſs him, and for that end renewed his former complaints againſt him to the queen. By her majeſty's ſpecial directions, Mr. Boyle was ſuddenly taken up, and committed cloſe priſoner to the Gatehouſe: all his papers were ſeized and ſearched; and although nothing appeared to his prejudice, yet his confinement laſted till two months after his new patron the earl of Eſſex was gone to Ireland. At length, with much difficulty, he obtained the favour of the queen to be preſent at his examination; and having fully anſwered whatever was alleged againſt him, he gave a ſhort account of his own behaviour ſince he firſt ſettled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy ſir Henry Wallop. Upon which her majeſty broke out

[D] Hiſtorical Reflections by R. Vowil, p. 191. Budgell's Memoirs of the Boyles, p. 4. True Remembrances.

into theſe words: "By God's death, theſe are but inventions againſt this young man, and all his ſufferings are for being able to do us ſervice, and theſe complaints urged to foreſtal him therein. But we find him to be a man fit to be employed by ourſelves; and we will employ him in our ſervice: and Wallop and his adherents ſhall know that it ſhall not be in the power of any of them to wrong him. Neither ſhall Wallop be our treaſurer any longer." She gave orders not only for Mr. Boyle's preſent enlargement, but alſo for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiſs before the whole aſſembly. A few days after, the queen conſtituted him clerk of the council of Munſter, and recommended him to ſir George Carew, afterwards earl of Totneſs, then lord preſident of Munſter, who became his conſtant friend; and very ſoon after he was made juſtice of the peace and of the quorum, throughout all the province. He attended in that capacity the lord preſident in all his employments, and was ſent by his lordſhip to the queen, with the news of the victory gained in December 1601, near Kinſale, over the Iriſh and their ſpaniſh auxiliaries, who were totally routed, 1200 being ſlain in the field, and 800 wounded. "I made," ſays he, "a ſpeedy expedition to the court, for I left my lord preſident at Shannon-caſtle, near Cork, on the Monday morning about two of the clock; and the next day, being Tueſday, I delivered my packet, and ſupped with ſir Robert Cecil, being then principal ſecretary of ſtate, at his houſe in the Strand; who, after ſupper, held me in diſcourſe till two of the clock in the morning; and by ſeven that morning called upon me to attend him to the court, where he preſented me to her majeſty in her bedchamber."

Upon his return to Ireland, he aſſiſted at the ſiege of Beerhaven-caſtle, which was taken by ſtorm, and the garriſon put to the ſword. After the reduction of the weſtern part of the province, the lord preſident ſent Mr. Boyle again to England, to procure the queen's leave for his return; and having adviſed him to purchaſe ſir Walter Raleigh's lands in Munſter, he gave him a letter to ſir Robert Cecil ſecretary of ſtate, containing a very advantageous account of Mr. Boyle's abilities, and of the ſervices he had done his country; in conſideration of which, he deſired the ſecretary to introduce him to ſir Walter, and recommend him as a proper purchaſer for his lands in Ireland, if he was diſpoſed to part with them. He wrote at the ſame time to ſir Walter himſelf, adviſing him to ſell Mr. Boyle all his lands in Ireland, then untenanted and of no value to him, having, to his lordſhip's knowledge, never yielded him any benefit, but, on the contrary, ſtood him in 20cl. yearly for the ſupport of his titles. At a meeting between ſir Robert Cecil, ſir Walter Ra-

leigh, and Mr. Boyle, the purchaſe was concluded by the mediation of the former [E].

In 1602, Mr. Boyle, by advice of his friend ſir George Carew, made his addreſſes to Mrs. Catherine Fenton, daughter of ſir George Fenton, whom he married on the 25th of July 1603, her father being at that time principal ſecretary of ſtate. "I never demanded," ſays he, "any marriage portion with her, neither promiſe of any, it not being in my conſiderations; yet her father, after my marriage, gave me one thouſand pounds in gold with her. But that gift of his daughter to me, I muſt ever thankfully acknowledge as the crown of all my bleſſings; for ſhe was a moſt religious, virtuous, loving, and obedient wife to me all the days of her life, and the mother of all my hopeful children." He received on his wedding-day the honour of knighthood from his friend ſir George Carew, now promoted to be lord-deputy of Ireland: March 12, 1606, he was ſworn a privy counſellor to king James, for the province of Munſter: Feb. 15, 1612, he was ſworn a privy counſellor of ſtate of the kingdom of Ireland: Sept. 29, 1616, he was created lord Boyle, baron of Youghall: Oct. 16, 1620, viſcount of Dungarvon, and earl of Cork. Lord Falkland, the lord-deputy, having repreſented his ſervices in a juſt light to king Charles I. his majeſty ſent his excellency a letter, dated Nov. 30, 1627, directing him to confer the honours of baron and viſcount upon the earl's ſecond ſurviving ſon Lewis, though he was then only eight years old.

Oct. 26, 1629, on the departure of lord-deputy Falkland, the earl of Cork, in conjunction with lord Loftus, was appointed one of the lords juſtices of Ireland, and held that office ſeveral years. Feb. 16th following, the earl loſt his counteſs. Nov. 9, 1631, he was conſtituted lord high treaſurer of Ireland, and had intereſt enough to get that high office made hereditary in his family. Nevertheleſs he ſuffered many mortifications during the adminiſtration of ſir Thomas Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealouſy of his authority and intereſt in that kingdom, and determined to bring him down; imagining that, if he could humble the great earl of Cork, no body in that country could give him much trouble. On the breaking out of the rebellion in Ireland in 1641, the earl of Cork, as ſoon as he returned from England (where he was at the time of the earl of Strafford's trial), immediately raiſed two troops of horſe, which he put under the command of his ſons the lord viſcount Kinelmeaky and the lord Broghill,

[E] Sir Walter Raleigh's eſtate conſiſted of twelve thouſand acres in the counties of Cork and Waterford (Cox's Hiſt. of Ireland, vol. i. p. 352.) which was ſo much improved in a few years by Mr. Boyle's diligence, that it was not only well tenanted, but in the moſt thriving condition of any eſtate in Ireland. Cox's Hiſtory of Ireland, vol. ii. Pref.

main-

maintaining them and 400 foot for ſome months at his own charge. In the battle which the Engliſh gained at Liſcarrol, Sept. 3, 1642, four of his ſons were engaged, and the eldeſt was ſlain in the field [F]. The earl himſelf died about a year after, on the 15th of September, in the 78th year of his age; having ſpent the laſt, as he did the firſt year of his life, in the ſupport of the crown of England againſt iriſh rebels, and in the ſervice of his country. Though he was no peer of England, he was, on account of his eminent abilities and knowledge of the world, admitted to ſit in the houſe of lords upon the woolpacks, ut conſiliarius. When Cromwell ſaw the prodigious improvements he had made, which he little expected to find in Ireland, he declared, that if there had been an earl of Cork in every province, it would have been impoſſible for the Iriſh to have raiſed a rebellion [G].

He affected not places and titles of honour until he was well able to maintain them, for he was in the 37th year of his age when knighted, and in his 50th when made a baron. He made large purchaſes, but not till he was able to improve them; and he grew rich on eſtates which had ruined their former poſſeſſors. He increaſed his wealth, not by hoarding, but by ſpending; for he built and walled ſeveral towns at his own coſt, but in places ſo well ſituated, they were ſoon filled with inhabitants, and quickly repaid the money he had laid out with intereſt, which he as readily laid out again. Hence, in the ſpace of forty years, he acquired to himſelf what in ſome countries would have been eſteemed a noble principality; and as they came to years of diſcretion, he beſtowed eſtates upon his ſons [H], and married his daughters into the beſt families of that country. He outlived moſt of thoſe who had known the meanneſs of his beginning; but he delighted to remember it himſelf, and even took pains to preſerve the memory of it to poſterity in the motto which he always uſed, and which he cauſed to be placed upon his tomb, viz. "God's providence is my inheritance [I]."

[F] Cox's Hiſt. of Ireland, vol. ii. p. 59.

[G] Borlaſe's Reduction of Ireland, p. 209. Introd. to the ſecond vol. of the Hiſtory of England.

[H] He had no leſs than ſeven ſons and eight daughters by his lady. At the time his laſt child Margaret was born, he was in the 64th year. Of his ſons, Richard the ſecond ſon ſucceeded in the earldom of Cork; Lewis was created baron of Bandon and viſcount Kinelmeaky; Roger was baron of Broghill and earl of Orrery, and Francis was lord Shannon. Robert, his ſeventh and youngeſt, refuſed a peerage, but acquired a greater name than kings can give. The earl had the ſatisfaction of ſeeing three of the five ſons who ſurvived him, namely, Richard, Lewis and Roger, made peers before his death. Budgell.

[I] In June 1632, he committed the moſt memorable circumſtances of his life to writing, under the title of "True Remembrances," which are publiſhed in Dr. Birch's "Life of the hon. Mr. Robert Boyle:" in theſe he remarks, that though he raiſed ſuch a fortune as left him no room to envy any of his neighbours, yet he did it without care or burden to his conſcience.

BOYLE (ROGER) [K], earl of Orrery, fifth ſon of Richard earl of Cork, was born in April 1621, and created baron Broghill in the kingdom of Ireland when but ſeven years old. He was educated at the college of Dublin, and about the year 1636, ſent with his elder brother lord Kinclmeaky to make the tour of France and Italy. After his return he married lady Margaret Howard, ſiſter to the earl of Suffolk [L]. During the rebellion in Ireland, he commanded a troop of horſe in the forces raiſed by his father, and on many occaſions gave proofs of conduct and courage. After the ceſſation of arms, which was concluded in 1643, he came over to England, and ſo repreſented to the king the iriſh papiſts, that his majeſty was convinced they never meant to keep the ceſſation, and therefore ſent a commiſſion to lord Inchiquin, preſident of Munſter, to proſecute the rebels. Lord Broghill employed his intereſt in that county to aſſiſt him in this ſervice; and when the government of Ireland was committed to the parliament, he continued to obſerve the ſame conduct till the king was put to death. That event ſhocked him ſo much, that he immediately quitted the ſervice of the parliament; and, looking upon Ireland and his eſtate there as utterly loſt, embarked for England, and returned to his ſeat at Marſton in Somerſetſhire, where he lived privately till 1649 [M]. In this retirement, reflecting on the diſtreſs of his country, and the perſonal injury he ſuffered whilſt his eſtate was held by the iriſh rebels, he reſolved, under pretence of going to the Spaw for his health, to croſs the ſeas, and apply to king Charles II. for a commiſſion to raiſe forces in Ireland, in order to reſtore his majeſty, and recover his own eſtate. He deſired the earl of Warwick, who had an intereſt in the prevailing party, to procure a licence for him to go to the Spaw. He pretended to the earl, that his ſole view was the recovery of his health; but, to ſome of his friends of the royal party, in whom he thought he could confide, he diſcovered his real deſign; and having raiſed a conſiderable ſum of money, came to London to proſecute his voyage. The committee of ſtate, who ſpared no money to get proper intelligence, being ſoon informed of his whole deſign, determined to proceed againſt him with the utmoſt ſeverity. Cromwell, at that time general of the parliament's forces, and a member of the committee, was no ſtranger to lord Broghill's merit; and conſidering that this young nobleman might be of great uſe to him in reducing Ireland, he earneſtly entreated the committee, that he might have leave to talk with him, and endeavour to gain him before they proceeded to extremities. Having, with great difficulty, obtained this permiſſion, he immediately diſpatched a

[K] Earl of Cork's True Remembrances

[L] Morrice's Memoirs of the earl of Orrery.

[M] Budgell's Memoirs of the Boyles, p. 41.

gentle-

gentleman to lord Broghill, to let him know that he intended to wait upon him. Broghill was ſurpriſed at this meſſage, having never had the leaſt acquaintance with Cromwell, and therefore deſired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the meſſenger, Cromwell entered the room; and, after mutual civilities, told him in few words, that the committee of ſtate were appriſed of his deſign of going over, and applying to Charles Stuart for a commiſſion to raiſe forces in Ireland; and that they had determined to make an example of him, if he had not diverted them from that reſolution. The lord Broghill interrupted him, and aſſured him that the intelligence which the committee had received was falſe; that he was neither in a capacity, nor had any inclination, to raiſe diſturbances in Ireland; and concluded with entreating his excellency to have a kinder opinion of him. Cromwell, inſtead of making any reply, drew ſome papers out of his pocket, which were the copies of ſeveral letters ſent by lord Broghill to thoſe perſons in whom he moſt confided, and put them into his hands. Broghill, finding it was to no purpoſe to diſſemble any longer, aſked his excellency's pardon for what he had ſaid, returned him his humble thanks for his protection againſt the committee, and entreated his advice how he ought to behave in ſo delicate a conjuncture. Cromwell told him, that though till this time he had been a ſtranger to his perſon, he was not ſo to his merit and character; that he had heard how gallantly his lordſhip had already behaved in the iriſh wars; and therefore, ſince he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, that he had obtained leave of the committee to offer his lordſhip the command of a general officer, if he would ſerve in that war: that he ſhould have no oaths or engagements impoſed upon him, nor be obliged to draw his ſword againſt any but the iriſh rebels. Lord Broghill was infinitely ſurpriſed at ſo generous and unexpected an offer: he ſaw himſelf at liberty, by all the rules of honour, to ſerve againſt the Iriſh, whoſe rebellion and barbarities were equally deteſted by the royal party and the parliament: he deſired, however, the general to give him ſome time to conſider of what he had propoſed to him. Cromwell briſkly told him, that he muſt come to ſome reſolution that very inſtant; that he himſelf was returning to the committee, who were ſtill ſitting; and if his lordſhip rejected their offer, they had determined to ſend him to the Tower. Broghill, finding that his life and liberty were in the utmoſt danger, and charmed with the frankneſs and generoſity of Cromwell's behaviour, gave him his word and honour, that he would faithfully ſerve him againſt the iriſh rebels; upon which, Cromwell once more aſſured him, that the conditions which he had made

with him ſhould be punctually obſerved; and then ordered him to repair immediately to Briſtol, to which place forces ſhould be ſent him, with a ſufficient number of ſhips to tranſport him into Ireland.

He ſoon raiſed in that kingdom a troop and a regiment of 1500 men, with which he joined Cromwell on his arrival; and, acting in the courſe of the war conjointly with Cromwell and Ireton, contributed greatly to the reduction of the Iriſh. Cromwell was ſo exceedingly ſtruck with his conduct and courage, that after he was declared protector, he ſent for lord Broghill, made him one of his privy council, and allowed him as great a ſhare of his confidence as any man, except Thurloe [N]. In 1656, the protector, either ſuſpecting Monk's attachment to his perſon, or deſirous of relieving the people of Scotland, who complained of this man's ſeverity, propoſed to lord Broghill to go to that kingdom with an abſolute authority; to which his lordſhip conſented, upon condition that he ſhould have a diſcretionary power to act as he ſhould ſee proper; that no credit ſhould be given to any complaints, till he had an opportunity of vindicating himſelf; and that he ſhould be recalled in a year. Cromwell kept his word to him; for though the complaints againſt Broghill were more numerous than thoſe againſt Monk, upon giving, at his return to London when the year was expired, an account of the reaſons of his conduct, Cromwell conceived a higher eſteem for him than ever.

After the death of Cromwell, Broghill did his utmoſt to ſerve his ſon, to whom his lordſhip, in conjunction with lord Howard and ſome others, made an offer, that if he would not be wanting to himſelf, and give them a ſufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, ſtartled at this propoſal, anſwered in a conſternation, that he thanked them for their friendſhip, but that he neither had done, nor would do, any perſon any harm; and that rather than that a drop of blood ſhould be ſpilt on his account, he would lay down that greatneſs which was a burden to him. He was ſo fixed in his reſolution, that whatever the lords could ſay was not capable of making him alter it; and they found it to no purpoſe to keep a man in power who would do nothing for himſelf. Lord Broghill, therefore, finding the family of Cromwell thus laid aſide, and not being obliged by any ties

[N] In 1654, he was choſen knight for the county of Cork to ſit with other parliament men of Ireland among the engliſh knights and burgeſſes at Weſtminſter. He was likewiſe appointed one of the protector's council in Scotland, which was worth to him 1474l. per annum. And in 1656, he was not only choſen parliament man for Edinburgh, but knight for the county of Cork in another parliament, which met at Weſtminſter the ſame year. He was likewiſe made one of the protector's lords, and a member of the other houſe. Borlaſe's Hiſtory of the reduction of Ireland. Budgell.

to ſerve thoſe who aſſumed the government, whoſe ſchemes too he judged wild and ill-concerted, from this time ſhewed himſelf moſt active and zealous to reſtore the king, and for that purpoſe repaired forthwith to his command in Munſter; where, finding himſelf at the head of a conſiderable force, he determined to get the army in Ireland to join with him in the deſign, to gain, if poſſible, ſir Charles Coote, who had great power in the north, and then to ſend to Monk in Scotland. Whilſt he was buſied in theſe thoughts, a ſummons came to him from the ſeven commiſſioners, ſent over by the committee of ſafety to take care of the affairs of Ireland, requiring him to attend them immediately at the caſtle of Dublin. His friends adviſed him to be upon his guard, and not put himſelf in the power of his enemies; but, as he thought himſelf not ſtrong enough yet to take ſuch a ſtep, he reſolved to obey the ſummons. Taking therefore his own troop with him as a guard, he ſet out for Dublin. When he came to the city, leaving his troop in the ſuburbs, he acquainted the commiſſioners, that, in obedience to their commands, he was come to know their farther pleaſure. Next day, on appearing before them, they told him, that the ſtate was apprehenſive he would practiſe againſt their government, and that therefore they had orders to confine him, unleſs he would give ſufficient ſecurity for his peaceable behaviour. He deſired to know what ſecurity they expected. They told him, that ſince he had a great intereſt in Munſter, they only deſired him to engage, on the forfeiture of his life and eſtate, that there ſhould be no commotion in that province. He now plainly perceived the ſnare which was laid for him; and that, if he entered into ſuch an engagement, his enemies themſelves might raiſe ſome commotions in Munſter. He ſaw himſelf, however, in their power, and made no manner of doubt but that if he refuſed to give them the ſecurity they demanded, they would immediately put him up in priſon. He therefore deſired ſome time to conſider of their propoſal; but was told, they could give him no time, and expected his immediate anſwer. Finding himſelf thus cloſely preſſed, he humbly deſired to be ſatisfied in one point, namely, whether they intended to put the whole power of Munſter into his hands? if they did, he ſaid, he was ready to enter into the engagement they demanded; but if they did not, he muſt appeal to all the world how cruel and unreaſonable it was, to expect he ſhould anſwer for the behaviour of people over whom he had no command. The commiſſioners found themſelves ſo much embarraſſed by this queſtion, that they ordered him to withdraw; and fell into a warm debate in what manner to proceed with him. At laſt Steel, one of the commiſſioners, who was alſo lord chancellor of Ireland, declared himſelf afraid, that even the honeſt party in Ireland would think it very hard to ſee a man

a man thrown into prifon, who had done fuch fignal fervices to the proteftants; but that, on the other hand, he could never conſent to the increaſe of lord Broghill's power, which the ſtate was apprehenſive might one day be employed againſt them. He therefore propoſed that things ſhould ſtand as they did at preſent; that his lordſhip ſhould be ſent back to his command in Munſter in a good humour, and be ſuffered at leaſt to continue there till they received further inſtructions from England. This propoſal was agreed to by the majority of the board, and lord Broghill being called in, was told, in the moſt obliging manner, that the board was ſo ſenſible of the gallant actions he had performed in the iriſh wars, and had ſo high an opinion of his honour, that they would depend upon that alone for his peaceable behaviour.

Upon his return to Munſter, he applied himſelf as cloſely as ever to form a party for the king's reſtoration. After making ſure of his own officers, the firſt perſon of weight he engaged in the deſign was colonel Wilſon, governor of Limerick, in which place there was a garriſon of 2000 men: and having now ſecured all Munſter, he ſent a truſty agent to ſir Charles Coote to perſuade that gentleman to do in the north of Ireland, what he himſelf had done in the ſouth [o]. Sir Charles, who had taken diſguſt at the ſuperiority of lieutenant general Ludlow, and the parliament's commiſſioners, and thought his eminent ſervices not ſufficiently rewarded by the preſidency of Connaught, came readily into the deſign. Lord Broghill being empowered by moſt of the chief officers in Ireland under their hands, diſpatched his brother, the lord Shannon, to the king then in Flanders, with a letter quilted in the neck of his doublet, to acquaint his majeſty with the meaſures he had taken, and inviting him to come into his kingdom of Ireland; aſſuring him, that if he pleaſed to land at Cork, he ſhould be received with a ſufficient force to protect him againſt all his enemies. At the ſame time, he diſpatched a meſſenger to general Monk, then on his march from Scotland, to let him know what they were doing in Ireland, and to perſuade him to do the like. Shannon was ſcarce embarked for Flanders, when lord Broghill received a letter from ſir Charles Coote, to acquaint him, that their deſign of declaring for the king had taken air, and that he had therefore been obliged to declare ſomewhat ſooner than they had agreed upon; and to conjure his lordſhip to declare himſelf likewiſe; which Broghill did immediately, that he might not deſert his friend, though he was a little apprehenſive, that ſir Charles's precipitancy might ruin their deſign. By this means, thoſe who had aſſumed the government of Ireland, finding them-

[o] Oldmixon's hiſt. of the Stuarts, vol. i. p. 449.

ſelves

ſelves in the midſt of two powerful parties, made little or no reſiſtance; and lord Broghill and ſir Charles Coote ſecured that kingdom for his majeſty.

Upon the king's reſtoration, lord Broghill came to England; but, inſtead of being thanked for his ſervice in Ireland, he was received with the utmoſt coldneſs. Upon inquiry, he learnt, that ſir Charles Coote had aſſured the king, that he was the firſt man who ſtirred for him in Ireland; that lord Broghill oppoſed his majeſty's return, and was not at laſt brought to conſent to it without much difficulty. His lordſhip recollecting that he had ſtill by him ſir Charles's letter, in which were theſe words: "Remember, my lord, that you firſt put me on this deſign; and I beſeech you, forſake me not in that which you firſt put me upon, which was, to declare for king and parliament," deſired his brother Shannon to put it into the hands of the king; who being fully convinced by it how ſerviceable Broghill had been to him, looked upon him with as gracious an eye as he could himſelf deſire or expect. His lordſhip was ſoon after (Sept. 5, 1660,) made earl of Orrery ſworn of the king's privy-council, appointed one of the lords juſtices, and lord preſident of Munſter.

After the king's return, the iriſh roman catholics ſent over ſir Nicholas Plunket, and ſome other commiſſioners, with a petition to his majeſty, praying to be reſtored to their eſtates. As this would, in effect, have ruined the proteſtants, they therefore choſe the earl of Orrery, Montrath, and ſix more, to oppoſe their adverſaries before the king and his council. The iriſh commiſſioners were ſo apprehenſive of the earl's eloquence and addreſs upon this occaſion, that they offered him eight thouſand pounds in money, and to ſettle eſtates of ſeven thouſand pounds a year upon him, if he would not appear againſt them; which propoſal the earl rejected with a generous diſdain. When the cauſe came to a hearing, after the iriſh commiſſioners had offered all they thought proper, the earl of Orrery boldly affirmed to the king, that his proteſtant ſubjects in Ireland were the firſt who formed an effectual party for reſtoring him; that the Iriſh had broken all the treaties which had been made with them; that they had fought againſt the authority both of the late and preſent king; and had offered the kingdom of Ireland to the pope, the king of Spain, and the king of France. Laſtly, to the great ſurpriſe, not only of the Iriſh, but of his own brother commiſſioners, he proved his aſſertions, by producing ſeveral original papers ſigned by the iriſh ſupreme council, of which ſir Nicholas Plunket himſelf was one. This laſt unexpected blow decided the diſpute in favour of the proteſtants; and obliged his majeſty to diſmiſs the iriſh commiſſioners with ſome harſher expreſſions than he commonly made uſe of.

Soon

Soon after this affair, his lordſhip, with ſir Charles Coote, lately made earl of Montrath, and ſir Maurice Euſtace, were conſtituted lords juſtices of Ireland, and commiſſioned to call and hold a parliament. Some time before the meeting of the parliament, he drew with his own hand the famous act of ſettlement, by which he fixed the property, and gave titles to eſtates to a whole nation. When the duke of Ormond was declared lord lieutenant, the earl of Orrery went into Munſter, of which province he was preſident [P]. By virtue of this office, he heard and determined cauſes in a court called the reſidency-court; and acquired ſo great a reputation in his judicial capacity, that he was offered the ſeals both by the king and the duke of York after the fall of lord Clarendon [Q]; but being very much afflicted with the gout, he declined a poſt that required conſtant attendance. During the firſt dutch war, wherein France acted as a confederate with Holland, he defeated the ſcheme formed by the duke de Beaufort, admiral of France, to get poſſeſſion of the harbour of Kinſale; and took advantage of the fright of the people, and the alarm of the government, to get a fort erected under his own directions, which was named Fort Charles [R]. He promoted a ſcheme for enquiring into and improving the king's revenue in Ireland; but his majeſty having applied great ſums out of the revenue of that kingdom, which did not come plainly into account, the enquiry was never begun. Ormond, liſtening to ſome malicious inſinuations, began to entertain a jealouſy of Orrery, and prevailed with the king to direct him to lay down his reſidential court; as a compenſation for which, his majeſty made him a preſent of 8000 l. Sir Thomas Clifford, who had been brought into the miniſtry in England, apprehenſive that he could not carry his ends in Ireland whilſt Orrery continued preſident of Munſter, procured articles of impeachment of high treaſon and miſdemeanours to be exhibited againſt him in the engliſh houſe of commons: his lordſhip, being heard in his place, gave an anſwer ſo clear, circumſtantial, and ingenuous, that the affair was dropt. The king laboured in vain to reconcile him to the french alliance, and the reducing of the Dutch. At the deſire of the king and the duke of York, he drew the plan of an act of limitation, by which the ſucceſſor would have been diſabled from encroaching on civil and religious liberty; but the propoſing thereof being poſtponed till after the excluſion-bill was ſet on foot, the ſeaſon for making uſe of it was paſt. The king, to hinder his returning to Ireland, and to keep him about his perſon, offered him the place of lord-treaſurer; but the earl of Orrery plainly told his majeſty, that

[P] July 28, 1662.
[Q] Budgell, p. 112.
[R] Carte's Life of the D. of Ormond, vol. ii. p. 238.

he

he was guided by unſteady counſellors, with whom he could not act. He died in October 1679, aged 58; leaving behind him the character of an able general, ſtateſman, and writer [s]. He had iſſue by his lady, two ſons and five daughters.

BOYLE (ROBERT) [T], a moſt diſtinguiſhed philoſopher and chemiſt, and an exceeding good man, was the ſeventh ſon, and the fourteenth child, of Richard earl of Cork, and born at Liſmore in the province of Munſter in Ireland, the 25th of Jan. 1626-7. He was committed to the care of a country-nurſe, with inſtructions to bring him up as hardy as if he had been her own ſon; for his father, he tells us, "had a perfect averſion for the fondneſs of thoſe parents, which made them breed their children ſo nice and tenderly, that a hot ſun or a good ſhower of rain as much endangers them, as if they were made of butter,

[s] His writings are theſe: 1. The iriſh colours diſplayed; in a reply of an engliſh proteſtant, to a letter of an iriſh roman catholic. London, 1662, 4to. 2. An anſwer to a ſcandalous letter lately printed, and ſubſcribed by Peter Walſh, procurator for the ſecular and regular popiſh prieſts of Ireland, intituled, A letter deſiring a juſt and merciful regard of the roman catholics of Ireland, given about the end of October 1660, to the then marquis, now duke, of Ormond, and the ſecond time lord lieutenant of that kingdom. By the right honourable the earl of Orrery, &c, being a full diſcovery of the treachery of the iriſh rebels, ſince the beginning of the rebellion there, neceſſary to be conſidered by all adventurers, and other perſons eſtated in that kingdom. Dublin, 1662, 4to. 3. A poem on his majeſty's happy reſtoration. 4. A poem on the death of the celebrated Mr. Abraham Cowley. London, 1667, folio. 5. The hiſtory of Henry V. a tragedy. London, 1668, folio. 6. Muſtapha, the ſon of Soliman the magnificent, a tragedy. London, 1667, folio, and 1668. 7. The Black Prince, a tragedy. London, 1672, folio. 8. Triphon, a tragedy. London, 1672, folio. Theſe four plays were collected and publiſhed together in folio, 1690, and make now the entire firſt volume of the new edition of the earl's dramatic works. 9. Parthenifſa, a romance in three volumes. London, 1665, 4to. 1667, fol. 10. A Dream. In this piece he introduces the genius of France perſuading Charles II. to promote the intereſt of that kingdom, and act upon french principles. He afterwards introduces the ghoſt of his father diſſuading him from it, anſwering all the arguments the genius of France had urged; and proving to him, from his own misfortunes and tragical end, that a king's chief treaſure, and only real ſtrength, is the affections of his people. 11. A treatiſe upon the art of war. 12. Poems on the faſts and feſtivals of the church. His poſthumous works are, 1. Mr. Anthony, a comedy, 1692. 2. Guzman, a comedy, 1693. 3. Herod the great, a tragedy, 1694. 4. Altemira, a tragedy, brought upon the ſtage by Mr. Francis Manning in 1702, with a prologue by Henry St. John, eſq. afterwards lord viſcount Bolingbroke, and an epilogue by the hon. Charles Boyle, eſq. the late earl of Orrery, who alſo interſperſed ſeveral ſongs in the work itſelf. 5. State letters, publiſhed in folio in 1742. Mr. Morrice ſays, that his patron drew up a very curious account of what was done in the court or camp, in which he had any part, or could ſpeak of with certainty. But this hath never been publiſhed. The duke of Ormond having, by his majeſty's command, conſulted with the earl of Orrery upon the propoſitions to be laid before the parliament of Ireland in 1677, his lordſhip delivered to him five ſheets of paper, containing the moſt effectual methods of protecting the nation from foreign and domeſtic enemies, advancing the proteſtant intereſt, increaſing the revenue, and ſecuring private property. But theſe, with other papers, were deſtroyed when lord Orrery's houſe was burnt to the ground in the year 1690 by a party of king James's ſoldiers, with the duke of Berwick at their head; Lionel, then earl of Orrery, and grandſon to our author, being a minor, and abroad on his travels.

[T] His own account of the earlier part of his life, under the name of Philarchus, publiſhed by Dr. Birch, in his life of the hon. Robert Boyle, p. 18. 8vo edit. Ibid. p. 19, 20.

or of ſugar." By this he gained a ſtrong and vigorous conſtitution, which, however, he afterwards loſt, by its being treated too tenderly. He acquaints us with ſeveral misfortunes which happened to him in his youth. When he was about three years old, he loſt his mother, who was a moſt accompliſhed woman, and whom he regrets on that account, becauſe he did not know her. A ſecond misfortune was, that he learned to ſtutter, by mocking ſome children of his own age: of which, though no endeavours were ſpared, he could never perfectly be cured. A third, that in a journey to Dublin, he had like to have been drowned; and certainly had been, if one of his father's gentlemen had not taken him out of a coach, which, in paſſing a brook raiſed by ſome ſudden ſhowers, was overturned and carried away with the ſtream.

While he continued at home, he was taught to write a very fair hand, and to ſpeak french and latin, by one of the earl's chaplains, and a frenchman that he kept in the houſe. In 1635, his father ſent him over to England, in order to be educated at Eton ſchool under ſir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he ſoon diſcovered a force of underſtanding which promiſed great things, and a diſpoſition to cultivate and improve it to the utmoſt. While he remained at Eton, there were ſeveral extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The firſt was, the ſudden fall of the chamber where he lodged, when himſelf was in bed; when, beſides the hazard he ran of being cruſhed to pieces, he had certainly been choked with the duſt, during the time he lay under the rubbiſh, if he had not had preſence of mind enough to have wrapped his head up in the ſheet, which gave him an opportunity of breathing without hazard. A little after this he had been cruſhed to pieces by a ſtarting horſe, that roſe up ſuddenly, and threw himſelf backwards, if he had not happily diſengaged his feet from the ſtirrups, and caſt himſelf from his back before he fell. A third accident proceeded from the careleſſneſs of an apothecary's ſervant; who, miſtaking the phials, brought him a ſtrong vomit, inſtead of a cooling julep.

He remained at Eton between three and four years; and then his father carried him to his own ſeat at Stalbridge in Dorſetſhire, where he remained ſome time under the care of one of his chaplains, who was the parſon of the place. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle eſpouſed Mrs. Elizabeth Killigrew; and then, towards the end of October, within four days after the marriage, the two brothers, Francis and Robert, were ſent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye in Suſſex, and from thence

thence proceeded to Dieppe in Normandy: then they travelled by land to Rouen, ſo to Paris, and from thence to Lyons; from which city they continued their journey to Geneva, where his governor had a family; and there the two gentlemen purſued their ſtudies quietly, and without interruption. Mr. Boyle, during his ſtay here, reſumed his acquaintance with the mathematics, or at leaſt with the elements of that ſcience, of which he had before gained ſome knowledge [u]. For he tells us, in his own memoirs, that while he was at Eton, and afflicted with an ague, before he was ten years old, by way of diverting his melancholy, they made him read Amadis de Gaul, and other romantic books, which produced ſuch reſtleſſneſs in him, that he was obliged to apply himſelf to the extraction of the ſquare and cube roots, and to the more laborious operations of algebra, in order to fix and ſettle the volatility of his fancy.

While he remained at Geneva, he made ſome excurſions to viſit the adjacent country of Savoy, and even proceeded ſo far as to Grenoble in Dauphiné. He took a view alſo of thoſe wild mountains, where Bruno, the firſt author of the carthuſian monks, lived in ſolitude, and where the firſt and chief of the carthuſian abbies is ſeated. Mr. Boyle relates, that "the devil, taking advantage of that deep raving melancholy, ſo ſad a place, his own humour, which was naturally grave and ſerious, and the ſtrange ſtories and pictures he found there of Bruno, ſuggeſted ſuch ſtrange and hideous diſtracting doubts of ſome of the fundamentals of chriſtianity, that though, he ſays, his looks did little betray his thoughts, nothing but the forbiddenneſs of ſelf-diſpatch hindered his acting it." He laboured under this perplexity and melancholy many months: but at length getting out of it, he ſet about enquiring into the grounds and foundation of the chriſtian religion; "that ſo, ſays he, though he believed more than he could comprehend, he might not believe more than he could prove; and owe the ſtedfaſtneſs of his faith to ſo poor a cauſe, as the ignorance of what might be objected againſt it." He became confirmed in the belief of chriſtianity, and in a conviction of its truth; yet not ſo, he ſays, but that "the fleeting clouds of doubt and diſbelief did never after ceaſe now and then to darken the ſerenity of his quiet; which made him often ſay, that injections of this nature were ſuch a diſeaſe to his faith, as the toothach is to the body; for though it be not mortal, it is very troubleſome."

September 1641, he quitted Geneva, after having ſpent one-and-twenty months in that city; and, paſſing through Switzerland, and the country of the Griſons, entered Lombardy. Then, taking his route through Bergamo, Breſcia, and Verona, he ar-

[u] Boyle's life, by Birch, p. 34, 37.

rived

rived at Venice; where having made a ſhort ſtay, he returned to the continent, and ſpent the winter at Florence. Here he employed his ſpare hours in reading the modern hiſtory in italian, and the works of the celebrated aſtronomer Galileo, who died at a village near this city during Mr. Boyle's reſidence in it. It was at Florence that he acquired the italian language; which he underſtood perfectly, though he never ſpoke it ſo fluently as the french. Of this indeed he was ſuch a maſter, that, as occaſion required, he paſſed for a native of that country in more places than one during his travels.

March 1642, he began his journey from Florence to Rome, which took up but five days. He ſurveyed the numerous curioſities of that city; among which, he tells us, "he had the fortune to ſee pope Urban VIII. at chapel, with the cardinals; who, ſeverally appearing mighty princes, in that aſſembly looked like a company of common friars." He viſited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer ſtay, had not the heats diſagreed with his brother. He returned to Florence, from thence to Leghorn, and ſo by ſea to Genoa. Then paſſing through the county of Nice, he croſſed the ſea at Antibes, where he fell into danger for refuſing to honour the crucifix: from whence he went to Marſeilles by land. He was in that city in May 1642, when he received his father's letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250l. then remitted to them, in order to help them home. They never received this money; and were obliged to go to Geneva with their governor Marcombes, who ſupplied them with as much at leaſt as carried them thither. They continued there a conſiderable time, without either advices or ſupplies from England: upon which Mr. Marcombes was obliged to take up ſome jewels on his own credit, which were afterwards diſpoſed of with as little loſs as might be; and with the money thus raiſed, they continued their journey for England, whither they arrived in 1644. On his arrival Mr. Boyle found his father dead; and though the earl had made an ample proviſion for him, as well by leaving him his manor of Stalbridge in England, as other conſiderable eſtates in Ireland, yet it was ſome time before he could receive any money. However, he procured protections for his eſtates in both kingdoms from the powers then in being; from whom alſo he obtained leave to go over to France for a ſhort ſpace, probably to ſettle accounts with his governor Mr. Marcombes: but he could not be long abroad, ſince we find him at Cambridge the December following.

March 1646, he retired to his manor at Stalbridge, where he reſided for the moſt part till May 1650. He made excurſions, ſometimes to London, ſometimes to Oxford; and in February 1647,

1647, he went over to Holland: but he made no conſiderable ſtay any where. During his retirement at Stalbridge, he applied himſelf with incredible induſtry to ſtudies of various kinds, to thoſe of natural philoſophy and chemiſtry in particular. He omitted no opportunity of obtaining the acquaintance of perſons diſtinguiſhed for parts and learning, to whom he was in every reſpect a ready, uſeful, generous aſſiſtant, and with whom he held a conſtant correſpondence. He was alſo one of the firſt members of that ſmall, but learned body of men, which, when all academical ſtudies were interrupted by the civil wars, ſecreted themſelves about 1645; and held private meetings, firſt in London, afterwards at Oxford, for the ſake of canvaſſing ſubjects of natural knowledge, upon that plan of experiment which my lord Bacon had delineated. They ſtyled themſelves then the Philoſophical College; and after the reſtoration, when they were incorporated and diſtinguiſhed openly, took the name of the Royal Society. His retired courſe of life however could not hinder his reputation from riſing to ſuch a height, as made him be taken notice of by ſome of the moſt eminent members of the republic of letters; ſo that, in 1651, we find Dr. Nathanael Highmore, a very eminent phyſician, dedicating to him a book, under the title of The hiſtory of generation: examining the ſeveral opinions of divers authors, eſpecially that of ſir Kenelm Digby, in his diſcourſe upon bodies.

In 1652, he went over to Ireland, in order to viſit and ſettle his eſtates in that kingdom; and returned from thence in Auguſt 1653. He was ſoon after obliged to go over to Ireland again; where he had ſpent his time very unpleaſantly, if it had not been for his intimate friend and acquaintance ſir William Petty, in whoſe converſation he was extremely happy. In the ſummer of 1654, he returned to England, and put in execution a deſign he had formed, ſome time, of reſiding at Oxford; where he continued for the moſt part till April 1658, and then he ſettled at London in the houſe of his ſiſter Ranelagh in Pall Mall. At Oxford he choſe to live in the houſe of Mr. Croſſe, an apothecary, rather than in a college; for the ſake of his health, and becauſe he had more room to make experiments. Oxford was indeed at that time the only place in England where Mr. Boyle could have lived with much ſatisfaction; for here he found himſelf ſurrounded with a number of learned friends, ſuch as Wilkins, Wallis, Ward, Willis, Wren, &c. ſuited exactly to his taſte, and who had reſorted thither for the ſame reaſons that he had done; the philoſophical ſociety being now removed from London to Oxford. It was during his reſidence here, that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678 or 1679. By this he made ſeveral experiments, and was

enabled to discover and demonstrate several qualities of the air, so as to lay a foundation for a complete theory. He was not however satisfied with this, but laboured incessantly in collecting and digesting, chiefly from his own experiments, the materials requisite for this purpose. He declared against the philosophy of Aristotle, as having in it more of words than things, promising much and performing little; and as giving the inventions of men for indubitable proofs, instead of building upon observation and experiment. He was so zealous for, and so careful about, this true method of learning by experiment, that, though the Cartesian philosophy then made a great noise in the world, yet he would never be persuaded to read the works of Descartes; for fear he should be amused and led away by plausible accounts of things, founded on fancy, and merely hypothetical.

But philosophy and enquiries into nature, though they engaged his attention deeply, did not occupy it entirely; since we find, that he still continued to pursue critical and theological studies. In these he had the assistance of some great men, particularly Dr. Edward Pocock, Mr. Thomas Hyde, and Mr. Samuel Clarke, all of great eminence for their skill in the oriental languages. He had also a strict intimacy with Dr. Thomas Barlow, at that time head-keeper of the Bodleian library, and afterwards bishop of Lincoln, a man of various and extensive learning. In 1659, Dr. Wallis, so distinguished for his mathematical and philosophical learning, dedicated to him his excellent treatise on the Cycloid. This year also Mr. Boyle, being acquainted with the unhappy circumstances of the learned Sanderson, afterwards bishop of Lincoln, who had lost all his preferments for his attachment to the royal party, conferred upon him an honorary stipend of 50l. a year. This stipend was given as an encouragement to that excellent master of reasoning, to apply himself to the writing of cases of conscience: and accordingly he printed his lectures de obligatione conscientiæ, which he read at Oxford 1647, and dedicated them to his friend and patron. The dedication bears date Nov. 22, 1659.

Upon the restoration of Charles II he was treated with great civility and respect by the king, as well as by the two great ministers, Southampton and Clarendon. He was sollicited by the latter to enter into orders, for Mr. Boyle's distinguished learning, and unblemished reputation, induced lord Clarendon to think that so very respectable a personage would do great honour to the clergy. Mr. Boyle considered all this with due attention; but reflected, that the situation of life he was in, whatever he wrote upon religion, would have so much the greater weight, as coming from a layman; since he well knew, that the irreligious fortified themselves against all that the clergy could

offer, by ſuppoſing and ſaying that it was their trade, and that they were paid for it. He conſidered likewiſe that, in point of fortune and character, he needed no acceſſions; and indeed he never had any appetite for either. But biſhop Burnet, who preached his funeral ſermon, and to whom Mr. Boyle communicated memorandums concerning his own life, tells us, that what had the greateſt weight in determining his judgment was, "the not feeling within himſelf any motion or tendency of mind which he could ſafely eſteem a call from the holy ghoſt, and ſo not venturing to take holy orders, leſt he ſhould be found to have lied unto it[x]. He choſe therefore to purſue his philoſophical ſtudies in ſuch a manner as might be moſt effectual for the ſupport of religion; and began to communicate to the world the fruits of thoſe ſtudies[y].

In 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge; which nevertheleſs did not hinder him from intereſting himſelf very warmly, for procuring the application of thoſe impropriations to the promoting religion and learning. He interpoſed likewiſe in favour of the corporation for propagating the goſpel in New England; and was very inſtrumental in obtaining a decree in the court of chancery, for reſtoring to that corporation an eſtate which had been injuriouſly repoſſeſſed by one col. Bedinfield, a papiſt, who had ſold it to them for a valuable conſideration. His activity in matters of this nature was ſo much the more honourable, as his inclination led him generally to be private and retired. But whenever the cauſe of virtue, learning, or religion, required it, his intereſt and endeavours were never wanting; and, what is very remarkable, were ſeldom employed but with ſucceſs. In 1663,

[x] Funeral Sermon, p. 29. edit. in 4to.

[y] The firſt of theſe was printed at Oxford 1660, in 8vo, under the title of, 1. New experiments, phyſico-mechanical, touching the ſpring of the air and its effects, made for the moſt part in a new pneumatical engine: addreſſed to his nephew the lord Dungarvon. This work was attacked by Franciſcus Linus and Mr. Hobbes, which occaſioned Mr. Boyle to ſubjoin to a ſecond edition of it, printed at London 1662, in 4to, A defence, &c. in which he refuted the objections of thoſe philoſophers with equal candour, clearneſs, and civility. A third edition was printed in 1682, 4to. 2. Seraphic love; or, ſome motives and incentives to the love of God, pathetically diſcourſed of in a letter to a friend, 1660, 8vo. This piece, though it did not appear till now, was finiſhed as early as the year 1648. It has run through many editions, and been tranſlated into latin. The fame of Mr. Boyle's great learning and abilities extended itſelf even at this time beyond the bounds of our iſland, ſo that the grand duke of Tuſcany, a prince diſtinguiſhed for learning, was extremely deſirous of a correſpondence with him: of which he was advertiſed in a letter, dated Oct. 10, 1660, from Mr. Southwell, then reſident at Florence. 3. Certain phyſiological eſſays and other tracts, 1661, 4to. They were printed again in 1669, 4to, with large additions, eſpecially of A diſcourſe about the abſolute reſt of bodies: and were tranſlated into latin. 4. Sceptical chemiſt, 1662, 8vo. A very curious and excellent work; reprinted in 1679, 8vo. with the addition of divers experiments and notes about the producibleneſs of chemical principles.

the Royal Society being incorporated by king Charles II. Mr. Boyle was appointed one of the council; and, as he might be juſtly reckoned among the founders of that learned body, ſo he continued one of its moſt uſeful and induſtrious members during the whole courſe of his life [z].

In 1664 he was elected into the company of the royal mines; and was all this year taken up in the proſecution of various good deſigns, which probably was the reaſon why he did not ſend abroad any treatiſes either of religion or philoſophy [A]. His excellent character in all reſpects had procured him ſo much eſteem and affection with the king, as well as with every body elſe, that his majeſty, unſollicited, nominated him to the provoſtſhip of Eton college in Auguſt 1665. This was thought the fitteſt employment for him in the kingdom; yet, after ma-

[z] In June 1663, he publiſhed, 5. Conſiderations touching the uſefulneſs of experimental natural philoſophy, 4to. reprinted the year following. 6. Experiments and conſiderations upon colours; to which was added a letter, containing obſervations on a diamond that ſhines in the dark, 1663, 8vo. reprinted in the ſame ſize in 1670. It was alſo tranſlated into latin. This treatiſe is full of curious and uſeful remarks on the hitherto unexplained doctrine of light and colours; in which he ſhews great judgment, accuracy and penetration, and may be ſaid to have led the way to that mighty genius, the great ſir Iſaac Newton, who has ſince ſet that important point in the cleareſt and moſt convincing light. 7. Conſiderations upon the ſtyle of the holy ſcriptures, 1663, 8vo. A latin tranſlation of it was printed at Oxford, where moſt of his writings were publiſhed in 1665. It was an extract from a larger work intituled, An eſſay on ſcripture; which was afterwards publiſhed by ſir Peter Pett, a friend of Mr. Boyle.

[A] The year following came forth, 8. Occaſional reflections upon ſeveral ſubjects; whereto is prefixed A diſcourſe about ſuch kind of thoughts, 1665, 8vo, reprinted in 1669, 8vo. This piece is addreſſed to Sophronia, under whoſe name he concealed that of his beloved ſiſter, the viſcounteſs of Ranelagh. The thoughts themſelves are on a vaſt variety of ſubjects, written many years before; ſome indeed upon trivial occaſions, but all with great accuracy of language, much wit, more learning, and in a wonderful ſtrain of moral and pious reflection. Yet this expoſed him to the only ſevere cenſure that ever was paſſed upon him, and that too from no leſs a man than the celebrated dean Swift; who, to ridicule theſe diſcourſes, wrote "A pious meditation upon a broom-ſtick, in the ſtyle of the honourable Mr. Boyle." A certain writer, by way of making reprifals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjuſt as it is trivial and indecent, has obſerved, that, from this very treatiſe, which he has thus turned into ridicule, he borrowed the firſt hint of his Gulliver's Travels. He grounds his conjecture upon the following paſſage, to be found in the Occaſional reflections. "You put me in mind of a fancy of your friend Mr. Boyle, who was ſaying, that he had thoughts of making a ſhort romantic ſtory, where the ſcene ſhould be laid in ſome iſland of the ſouthern ocean, governed by ſome ſuch rational laws and cuſtoms as thoſe of the Utopia or the New Atalantis. And in this country he would introduce an obſerving native, that, upon his return home from his travels made in Europe, ſhould give an account of our countries and manners under feigned names; and frequently intimate in his relations, or in his anſwers to queſtions that ſhould be made him, the reaſons of his wondering to find our cuſtoms ſo extravagant, and differing from thoſe of his own country. For your friend imagined that, by ſuch a way of expoſing many of our practices, we ſhould ourſelves be brought unawares to condemn, or perhaps to laugh at them; and ſhould at leaſt ceaſe to wonder, to find other nations think them as extravagant as we think the manners of the Dutch and Spaniards, as they are repreſented in our travellers books." The ſame year he publiſhed an important work, intituled, 9. New experiments and obſervations upon cold; or, an experimental hiſtory of cold begun: with ſeveral pieces thereunto annexed, 1665, 8vo. reprinted in 1683, 4to.

ture

ture deliberation, though contrary to the advice of all his friends, he abſolutely declined it. He had ſeveral reaſons for declining it. He thought the duties of that employment might interfere with his ſtudies: he was unwilling to quit that courſe of life, which, by experience, he found ſo ſuitable to his temper and conſtitution: and, above all, he was unwilling to enter into orders: which he was perſuaded was neceſſary to qualify himſelf for it. In this year and the next, he was much taken up with looking into an affair that made a very great noiſe in the world; and the deciſion of which, from the high reputation he had gained, was in a manner univerſally expected from him [B]. The caſe was this: one Mr. Valentine Greatracks, an iriſh gentleman, perſuaded himſelf that he had a peculiar gift of curing diſeaſes by ſtroking; in which though he certainly ſucceeded often, yet he ſometimes failed; and this occaſioned a great controverſy, in which moſt of the parties concerned addreſſed themſelves to Mr. Boyle. Among the reſt, the famous Mr. Henry Stubbe wrote a treatiſe upon this ſubject, intituled The miraculous conformiſt; or, an account of ſeveral marvellous cures, performed by the ſtroking of the hands of Mr. Valentine Greatracks; with a phyſical diſcourſe thereupon, in a letter to the honourable Robert Boyle, eſq. Mr. Boyle received this book upon the 8th of March 1666; and wrote a letter to Mr Stubbe the next morning, which ſhews how extremely tender Mr. Boyle was of religion; and how jealous of admitting and countenancing any principle or opinions that he thought might have a tendency to hurt or diſcredit it. But what is moſt incumbent on us to obſerve at preſent is, that this letter is certainly one of the cleareſt teſtimonies of Mr. Boyle's vaſt abilities and extenſive knowledge, that is any where extant. It is a very long letter, upwards of twenty pages in 8vo; very learned and very judicious; wonderfully correct in the diction and ſtyle, remarkably clear in the method and form, highly exact in the obſervations and remarks, and abounding in pertinent and curious facts to illuſtrate his reaſoning. Yet it appears from the letter itſelf, that it was written within the compaſs of a ſingle morning: a fact we ſhould have imagined next to impoſſible, if it had not been atteſted by one whoſe veracity was never queſtioned, that is, by Mr. Boyle himſelf. In 1666, Dr. Wallis addreſſed to Mr. Boyle his piece upon the Tides; as did the famous phyſician, Dr. Sydenham, his method of curing fevers, grounded upon his own obſervations [C].

About

[B] Birch, p. 149, 150.

[C] Himſelf likewiſe publiſhed that year, 10. Hydroſtatical paradoxes made out by new experiments, for the moſt part phyſical and eaſy, in 8vo; which he ſent abroad at the requeſt of the Royal Society, thoſe experiments having been made at their deſire about two years before. 11. The origin

About this time, namely 1668, Mr. Boyle reſolved to ſettle himſelf in London for life; and removed, for that purpoſe, to the houſe of his ſiſter, the lady Ranelagh, in Pall Mall. This was to the infinite benefit of the learned in general, and particularly to the advantage of the Royal Society; to whom he gave great and continual aſſiſtance, as the ſeveral pieces communicated to them from time to time, and printed in their Tranſactions, abundantly teſtify. Thoſe who applied to him, either to deſire his help, or to communicate to him any new diſcoveries in ſcience, he had his ſet hours for receiving; otherwiſe it is eaſy to conceive, that he would have had very little of his time to himſelf. But, beſides theſe, he kept a very extenſive correſpondence with perſons of the greateſt figure, and moſt famous for learning, in all parts of Europe [D].

In the midſt of all theſe ſtudies and labours for the public, he was attacked by a ſevere paralytic diſtemper, of which, though not without great difficulty, he got the better, by ſtrictly adhering to a proper regimen [E].

Among

origin of forms and qualities, according to the corpuſcular philoſophy, illuſtrated by conſiderations and experiments, 1666, 4to; and reprinted the year following in 8vo. This treatiſe did great honour to Mr. Boyle, whether we conſider the quickneſs of his wit, the depth of his judgment, or his indefatigable pains in ſearching after truth. We muſt not forget to obſerve, that, both in this and the former year, he communicated to his friend Mr. Oldenburgh, who was ſecretary to the Royal Society, ſeveral curious and excellent ſhort treatiſes of his own, upon a great variety of ſubjects, and others tranſmitted to him by his learned friends both at home and abroad, which are printed and preſerved in the Philoſophical Tranſactions. Another thing it may not be improper to obſerve, that, in the warm controverſy raiſed at this time about the Royal Society, Mr. Boyle eſcaped all cenſure; and though Mr. Stubbe, among others, attacked it in ſeveral pamphlets with all the fury imaginable, yet he preſerved a juſt reſpect for Mr. Boyle's great learning and abilities. Birch, p. 184, 185.

[D] In 1669 he publiſhed, 12. A continuation of new experiments touching the ſpring and weight of the air; to which is added a diſcourſe of the atmoſpheres of conſiſtent bodies; and the ſame year he reviſed and made many additions to ſeveral of his former tracts, ſome of which, as we have before obſerved, were now tranſlated into Latin, in order to gratify the curious abroad. 13. Tracts about the coſmical qualities of things; coſmical ſuſpicions; the temperature of the ſubterranean regions; the bottom of the ſea: to which is prefixed an introduction to the hiſtory of particular qualities, 167c, 8vo This book occaſioned much ſpeculation, as it ſeemed to contain a vaſt treaſure of new knowledge which had never been communicated to the world before; and this too, grounded upon actual experiments and arguments juſtly drawn from them, inſtead of that notional and conjectural philoſophy, which, in the beginning of the ſeventeenth century, had been ſo much in faſhion.

[E] In 1671 he publiſhed, 14. Conſiderations on the uſefulneſs of experimental and natural philoſophy. The ſecond part, 4to. And, 15. A collection of tracts upon ſeveral uſeful and important points of practical philoſophy, 4to: both which works were received as new and valuable gifts to the learned world. 16. An eſſay about the origin and virtue of gems, 1672, 8vo. 17. A collection of tracts upon the relation between flame and air; and ſeveral other uſeful and curious ſubjects; beſides furniſhing, in this and in the former year, a great number of ſhort diſſertations upon a vaſt variety of topics, addreſſed to the Royal Society, and inſerted in their Tranſactions. 18. Eſſays on the ſtrange ſubtlety, great efficacy, and determinate nature of effluvia; to which were added variety of experiments on other ſubjects, 1673, 8vo. The ſame year Anthony le Grand,

Among other papers that he communicated this year to the Royal Society, there were two diſcourſes, connected into one, that deſerve particular notice. The former was intituled, An experimental diſcourſe of quickſilver growing hot with gold; the other related to the ſame ſubject; and both of them contained diſcoveries of the utmoſt importance [F].

He had been many years a director of the eaſt-india company, and very uſeful in this capacity to that great body, more eſpecially in procuring their charter; and the only return he expected for his labour was, the engaging the company to come to ſome reſolution in favour of the propagation of the goſpel,

Grand, the famous carteſian philoſopher, printed his Hiſtoria Naturæ, &c. at London, and dedicated it to Mr. Boyle. He does juſtice to Mr. Boyle's univerſal reputation for extenſive learning and amazing ſagacity in every branch of experimental philoſophy; and ſays of him, what Averroes ſaid of Ariſtotle, that nature had formed him as an exemplar or pattern of the higheſt perfection, to which humanity can attain. 19. A collection of tracts upon the ſaltneſs of the ſea, the moiſture of the air, the natural and preternatural ſtate of bodies; to which is prefixed a dialogue concerning cold, 1674, 8vo. 20. The excellency of theology compared with natural philoſophy, 1673, 8vo. 21. A collection of tracts, containing ſuſpicions about hidden qualities of the air; with an appendix touching celeſtial magnets; animadverſions upon Mr. Hobbes's problem about a vacuum; a diſcourſe of the cauſe of attraction and ſuction, 1674, 8vo. 22. Some conſiderations about the reconcileableneſs of reaſon and religion. By T. E. a layman. To which is annexed, a diſcourſe about the poſſibility of the reſurrection by Mr. Boyle, 1675, 8vo. The reader muſt be informed, that both theſe pieces were of his writing; only he thought fit to mark the former with the final letters of his name.

[F] To be convinced of this, obſerve only the following paſſages of a letter written by Mr. afterwards ſir Iſaac Newton to Mr. Oldenburg, the ſecretary of the Royal Society, upon the occaſion of it. The letter is dated from Cambridge, April 26, 1676.

"Yeſterday, reading the two laſt Philoſophical Tranſactions, I had an opportunity to conſider Mr. Boyle's uncommon experiment about the incaleſcence of gold and mercury. I believe the fingers of many will itch to be at the knowledge of the preparation of ſuch a mercury; and for that end ſome will not be wanting to move for the publiſhing of it, by urging the good it may do to the world. But, in my ſimple judgement, the noble author, ſince he has thought fit to reveal himſelf ſo far, does prudently in being reſerved in the reſt. Not that I think any great excellence in ſuch a mercury, either for medicinal or chymical operations; for it ſeems to me, that the metalline particles with which that mercury is impregnated, may be groſſer than the particles of the mercury, &c.—But yet, becauſe the way by which mercury may be ſo impregnated has been thought fit to be concealed by others that have known it, and therefore may poſſibly be an inlet to ſomething more noble, not to be communicated without immenſe damage to the world, if there ſhould be any verity in the hermetic writers; therefore I queſtion not but that the great wiſdom of the noble author will ſway him to high ſilence, till he ſhall be reſolved of what conſequence the thing may be, either by his own experience, or the judgement of ſome other, that thoroughly underſtands what he ſpeaks about; that is, of a true hermetic philoſopher, whoſe judgement, if there be any ſuch, would be more to be regarded in this point, than that of all the world beſide to the contrary; there being other things beſide the tranſmutation of metals, if thoſe great pretenders brag not, which none but they underſtand. Sir, becauſe the author ſeems deſirous of the ſenſe of others in this point, I have been ſo free as to ſhoot my bolt; but pray keep this letter private to yourſelf. Your ſervant,

Iſaac Newton."

In 1676, Mr. Boyle publiſhed, 23. Experiments and notes about the mechanical origin or production of particular qualities, in ſeveral diſcourſes on a great variety of ſubjects, and, among the reſt, of electricity.

by means of their flouriſhing factories in that part of the world. As a proof of his own inclination to contribute, as far as in him lay, for that purpoſe, he cauſed five hundred copies of the goſpels and acts of the apoſtles, in the malayan tongue, to be printed at Oxford in 1677, 4to, and to be ſent abroad, at his own expence. This appears from the dedication, prefixed by his friend Dr. Thomas Hyde, to that tranſlation, which was publiſhed under his direction. It was the ſame ſpirit and principle which made him ſend, about three years before, ſeveral copies of Grotius de veritate chriſtianæ religionis, tranſlated into arabic by Dr. Edward Pocock, into the Levant, as a means of propagating chriſtianity there. There was printed in 1677, at Geneva, a miſcellaneous collection of Mr. Boyle's works in latin, without his conſent, or even knowledge; of which there is a large account given in the Philoſophical Tranſactions. In 1678, he communicated to Mr. Hooke a ſhort memorial of ſome obſervations made upon an artificial ſubſtance that ſhines without any preceding illuſtration; which that gentleman thought fit to publiſh in his Lectiones Cutlerianæ [G]. The regard which the great Newton had for Mr. Boyle, appears from a very curious letter, which the former wrote to him, at the latter end of this year, for the ſake of laying before him his ſentiments upon that ethereal medium, which he afterwards propoſed, in his Optics, as the mechanical cauſe of gravitation. This letter is to be found in the life of our author by the reverend Dr. Birch [H].

It was upon the 30th of November this year, that the Royal Society, as a proof of the juſt ſenſe of his great worth, and of the conſtant and particular ſervices which through a courſe of many years he had done them, made choice of him for their preſident; but he being extremely, and, as he ſays, peculiarly tender in point of oaths, declined the honour done him, by a letter addreſſed to his much reſpected friend Mr. Robert Hooke, profeſſor of mathematics at Greſham college. About this time, Dr. Burnet being employed in compiling his admirable hiſtory

[G] He publiſhed the ſame year, 24. Hiſtorical account of a degradation of gold made by an anti-elixir: a ſtrange chemical narrative, 4to, reprinted in the ſame ſize 1739. This made a very great noiſe both at home and abroad, and is looked upon as one of the moſt remarkable pieces that ever fell from his pen; ſince the facts contained in it would have been eſteemed incredible, if they had been related by a man of leſs integrity and piety than Mr. Boyle.

[H] In 1680, Mr. Boyle publiſhed, 25. The Aerial Noctiluca; or ſome new phænomena, aand a proceſs of a factitious ſelf-ſhining ſubſtance, 8vo. 26. Diſcourſe of things above reaſon; inquiring, whether a philoſopher ſhould admit there are any ſuch? 1681, 8vo. 27. New experiments and obſervations made upon the Icy Noctiluca: to which is added a chemical paradox, grounded upon new experiments, making it probable, that chemical principles are tranſmutable, ſo that out of one of them others may be produced, 1682, 8vo. 28. A continuation of new experiments phyſico-mechanical, touching the ſpring and weight of the air, and their effects, 1682, 8vo.

of

of the Reformation, Mr. Boyle contributed very largely to the expence of publiſhing it; as is acknowledged by the doctor in his preface to the ſecond volume. It was probably about the beginning of the year 1681, that he was engaged in promoting the preaching and propagating of the goſpel among the Indians; ſince the letter, which he wrote upon that ſubject, was in anſwer to one from Mr. John Elliot of New England, dated Nov. 4, 1680. This letter of Mr. Boyle is preſerved by his hiſtorian; and it ſhews, that he had a vaſt diſlike to perſecution on account of opinions in religion. He publiſhed in 1683, nothing but a ſhort letter to Dr. Beal, in relation to the making of freſh water out of ſalt [I].

Mr. Boyle's writings grew now ſo very numerous, that Dr. Ralph Cudworth, celebrated for his immortal work, The Intellectual Syſtem, wrote to him in moſt preſſing terms, to make an entire collection of his ſeveral treatiſes, and to publiſh them together in the latin tongue; and "then," ſays he, "what you ſhall ſuperadd, will be eaſily collected and added afterwards. And I pray God continue your life and health, that you may ſtill enrich the world with more. The writers of hypotheſes in natural philoſophy will be confuting one another a long time before the world will ever agree, if ever it do. But your pieces of natural hiſtory are unconfutable, and will afford the beſt grounds to build hypotheſes upon. You have much outdone ſir Francis Bacon in your natural experiments; and you have not inſinuated any thing, as he is thought to have done, tending to irreligion, but the contrary." This letter is dated October 16, 1684 [K].

In June 1686, his friend Dr. Gilbert Burnet, afterwards biſhop

[I] In 1684, he printed two very conſiderable works; 29. Memoirs for the natural hiſtory of human blood, eſpecially the ſpirit of that liquor, 8vo. 30. Experiments and conſiderations about the poroſity of bodies, 8vo.

[K] In 1685, he obliged the world with, 31. Short memoirs for the natural experimental hiſtory of mineral waters, with directions as to the ſeveral methods of trying them, including abundance of new and uſeful remarks, as well as ſeveral curious experiments. 32. An eſſay on the great effects of even, languid, and unheeded motion; whereunto is annexed an experimental diſcourſe of ſome hitherto little regarded cauſes of the ſalubrity and inſalubrity of the air, and its effects; reprinted in 1690, 8vo. None of his treatiſes, it is ſaid, were ever received with greater or more general applauſe than this. 33. Of the reconcileableneſs of ſpecific medicines to the corpuſcular philoſophy; to which is annexed, a Diſcourſe about the advantages of the uſe of ſimple medicines, 8vo. Beſides theſe philoſophical tracts, he gave the world likewiſe, the ſame year, an excellent theological one, 34. Of the high veneration man's intellect owes to God, peculiarly for his wiſdom and power, 8vo. This was part of a much larger work, which he ſignified to the world in an advertiſement, to prevent any exception from being taken at the abrupt manner of its beginning. At the entrance of the ſucceeding year, came abroad his, 35. Free inquiry into the vulgarly received notion of nature; a piece, which was then, and will always be, greatly admired by thoſe who have a true zeal and reliſh for pure religion and ſound philoſophy. It was tranſlated into latin, and reprinted in 12mo the year after.

of

of Saliſbury, tranſmitted to him from the Hague the manuſcript account of his travels, which he had drawn up in the form of letters, addreſſed to Mr. Boyle; who, in his anſwer to the doctor, dated the 14th of that month, expreſſes his ſatisfaction in "finding, that all men do not travel, as moſt do, to obſerve buildings, and gardens, and modes, and other amuſements of a ſuperficial and almoſt inſignificant curioſity; for your judicious remarks and reflections, ſays he, may not a little improve both a ſtateſman, a critic, and a divine, as well as they will make the writer paſs for all three [L]. In the month of May this year, our author, though very unwillingly, was conſtrained to make his complaint to the public, of ſome inconveniences under which he had long laboured; and this he did by "an advertiſement about the loſs of many of his writings addreſſed to J. W. to be communicated to thoſe of his friends that are virtuoſi; which may ſerve as a kind of a preface to moſt of his mutilated and unfiniſhed writings." He complains in this advertiſement of the treatment he met with from the plagiaries, both at home and abroad; and though it might have been difficult in any other man to have done ſo, without incurring the imputation of ſelf-conceit and vanity, yet Mr. Boyle's manner is ſuch, as only to raiſe in us an higher eſteem and admiration of him. This advertiſement is inſerted at length in his life.

He now began to find that his health and ſtrength, notwithſtanding all his care and caution, gradually declined, as he obſerves in a letter to M. le Clerc, dated May 30, 1689; which put him upon uſing every poſſible method of huſbanding his remaining time for the benefit of the learned. In doing this, as a certain writer ſays, he preferred generals to particulars; and the aſſiſtance of the whole republic of letters to that of any branch, by what ties ſoever he might be connected therewith. It was with this view, that he no longer communicated particular diſcourſes or new diſcoveries to the Royal Society; becauſe this could not be done, without withdrawing his thoughts from taſks which he thought of ſtill greater importance. It was the more ſteadily to attend to theſe, that he reſigned his poſt of governor of the corporation for propagating the goſpel in New-England; nay, he went ſo far as to ſignify to the world, that he could no longer receive viſits as uſual, in an advertiſement, which begins in the following manner. "Mr. Boyle finds himſelf obliged to intimate to thoſe of his friends and acquaintance, that are wont to do him the honour and favour of viſiting him,

[L] In 1687, Mr. Boyle publiſhed, 36. The martyrdom of Theodora and Dydimia, 8vo: a work he had drawn up in his youth. 37. A diſquiſition about the final cauſes of natural things; wherein it is enquired, whether, and, if at all, with what caution, a naturaliſt ſhould admit them. With an appendix, about vitiated light, 1688, 8vo.

1. That

1. That he has by ſome unlucky accidents, namely, by his ſervant's breaking a bottle of oil of vitriol over a cheſt which contained his papers, had many of his writings corroded here and there, or otherwiſe ſo maimed, that without he himſelf fill up the lacunæ out of his memory or invention, they will not be intelligible. 2. That his age and ſicklineſs have for a good while admoniſhed him to put his ſcattered, and partly defaced, writings into ſome kind of order, that they may not remain quite uſeleſs. And, 3. That his ſkilful and friendly phyſician, ſir Edmund King, ſeconded by Mr. Boyle's beſt friends, has preſſingly adviſed him againſt ſpeaking daily with ſo many perſons as are wont to viſit him, repreſenting it as what cannot but much waſte his ſpirits," &c. He ordered likewiſe a board to be placed over his door, with an inſcription ſignifying, when he did and did not receive viſits.

Among the other great works, which by this means he gained time to finiſh, there is reaſon to believe, that one was a collection of elaborate proceſſes in chemiſtry; concerning which he wrote a letter to a friend, which is ſtill extant; but the piece itſelf was never publiſhed, though we read in the letter, that "he left it as a kind of hermetic legacy to the ſtudious diſciples of that art." Beſides theſe papers, committed to the care of one whom he eſteemed his friend, he left alſo very many behind him at the time of his death, relating to chemiſtry; which, as appears by a letter directed to one of his executors, he deſired might be inſpected by three phyſicians whom he named, and that ſome of the moſt valuable might be preſerved. "Indeed," ſays the writer of his life, "it is highly reaſonable to ſuppoſe, that many important diſcoveries were contained in them; chemiſtry being his favourite ſtudy; and opening to him perpetually ſuch a new ſcene of wonders, as eaſily perſuaded him of the poſſibility of tranſmuting metals into gold. This perſuaſion of his is evident from ſeveral parts of his writings, and was avowed by himſelf to the great Dr. Halley, the late royal aſtronomer, who related to me his converſation with him upon that ſubject. And it was probably in conſequence of this opinion, that he took ſo much pains to procure, as he did in Auguſt 1689, an act for the repeal of a ſtatute made in the fifth year of king Henry IV. againſt the multiplying of gold and ſilver [M].

About

[M] In the mean time Mr. Boyle publiſhed ſome other works before his death; as, 38. Medicina Hydroſtatica: or, Hydroſtatics applied to the materia medica, ſhewing how, by the weight that divers bodies uſed in phyſic have in water, one may diſcover whether they be genuine or adulterate. To which is ſubjoined a previous hydroſtatical way of eſtimating ores, 1690, 8vo. He informs us, in the poſtſcript of this treatiſe, that he had prepared materials for a ſecond volume, which he intended to publiſh; but it never appeared. 39. The chriſtian virtuoſo: ſhewing that, by being addicted to experimental philoſophy, a man is rather aſſiſted than indiſpoſed

About the entrance of the ſummer, he began to feel ſuch an alteration in his health, as induced him to think of ſettling his affairs; and accordingly, on the 18th of July, he ſigned and ſealed his laſt will, to which he afterwards added ſeveral codicils. In October his diſtempers increaſed; which might perhaps be owing to his tender concern for the tedious illneſs of his dear ſiſter the lady Ranelagh, with whom he had lived many years in the greateſt harmony and friendſhip, and whoſe indiſpoſition brought her to the grave on the 23d of December following. He did not ſurvive her above a week; for, on the 30th of December, he departed this life in the 65th year of his age.

He was buried in St. Martin's church in the Fields, Weſtminſter, on the 7th of January following; and his funeral ſermon was preached by his friend Dr. Gilbert Burnet, biſhop of Saliſbury. The biſhop made choice upon this occaſion of a text very appoſite to his ſubject, namely, "For God giveth to a man, that is good in his ſight, wiſdom, knowledge, and joy." Eccleſ. xi. 26. After explaining the meaning of the words, he applies the doctrine to the honourable perſon deceaſed; of whom, he tells us, he was the better able to give a character, from the many happy hours he had ſpent in converſation with him, in the courſe of nine-and-twenty years. He gives a large account of Mr. Boyle's ſincere and unaffected piety, and more eſpecially of his zeal for the chriſtian religion, without having any narrow notions concerning it, or miſtaking, as ſo many do, a bigoted heat in favour of a particular ſect, for that zeal which is the ornament of a true chriſtian. He mentions, as a proof of this, his noble foundation for lectures in defence of the goſpel againſt infidels of all ſorts; the effects of which have been ſo conſpicuous in the many volumes of excellent diſcourſes, which have been publiſhed in conſequence of that noble and pious foundation. He had, ſays our prelate, deſigned it in his life-time, though ſome accidents did, upon great conſiderations, divert him from ſettling it; but not from ordering by his laſt will, that a liberal proviſion ſhould be made for one who ſhould, in a very few well-digeſted ſermons, every year ſet forth the truth of the chriſtian religion in general, without deſcending to the

indiſpoſed to be a good chriſtian. The firſt part. To which are ſubjoined, 1. A diſcourſe about the diſtinction that repreſents ſome things as above reaſon, but not contrary to reaſon. 2. The firſt chapters of a diſcourſe, intituled, Greatneſs of mind promoted by chriſtianity. 1690, 8vo. In the advertiſement prefixed to this work, he mentions a ſecond part of the chriſtian virtuoſo; which, however, he did not live to finiſh. But the papers he left behind him for that purpoſe are printed imperfect as they are, in the late edition of his works in folio. The laſt work, which he publiſhed himſelf, was in the ſpring of 1691; and is intituled, 4o. Experimenta & obſervationes phyſicæ; wherein are briefly treated of, ſeveral ſubjects relating to natural philoſophy in an experimental way. To which is added, a ſmall collection of ſtrange reports, 8vo.

ſub-

ſub-diviſions among chriſtians. He was at the charge of the tranſlation and impreſſion of the new Teſtament into the malayan tongue, which he ſent over all the Eaſt Indies. He gave a noble reward to him that tranſlated Grotius's incomparable book of the truth of the chriſtian religion into arabic; and was at the charge of a whole impreſſion, which he took care ſhould be diſperſed in all the countries where that language is underſtood. He was reſolved to have carried on the impreſſion of the new Teſtament in the turkiſh language; but the company thought it became them to be the doers of it, and ſo ſuffered him only to give a large ſhare towards it. He was at 700l. charge in the edition of the iriſh bible, which he ordered to be diſtributed in Ireland: and he contributed liberally, both to the impreſſion of the welch bible, and of the iriſh bible for Scotland. He gave, during his life, 300l. to advance the deſign of propagating the chriſtian religion in America; and, as ſoon as he heard that the caſt india company were entertaing propoſitions for the like deſign in the Eaſt, he preſently ſent a hundred pounds for a beginning, as an example; but intended to carry it much farther when it ſhould be ſet on foot to purpoſe. When he underſtood how large a ſhare he had in impropriations, he ordered conſiderable ſums to be given to the incumbents in thoſe pariſhes, and even to the widows of thoſe who were dead before this diſtribution of his bounty. He did this twice in his life-time, to the amount of above 600l. and ordered another diſtribution, as far as his eſtate would bear, by his will. In other reſpects, his charities were ſo bountiful and extenſive, that they amounted, as this prelate tells us, from his own knowledge, to upwards of 1000l. per annum.

But that part of his diſcourſe which concerns us moſt, is, the copious and eloquent account he has given of this great man's abilities. "His knowledge," ſays he, "was of ſo vaſt an extent, that if it were not for the variety of vouchers in their ſeveral ſorts, I ſhould be afraid to ſay all I know. He carried the ſtudy of the hebrew very far into the rabbinical writings, and the other oriental tongues. He had read ſo much of the fathers, that he had formed out of it a clear judgement of all the eminent ones. He had read a vaſt deal on the ſcriptures, had gone very nicely through the various controverſies in religion, and was a true maſter of the whole body of divinity. He read the whole compaſs of the mathematical ſciences; and, though he did not ſet himſelf to ſpring any new game, yet he knew the abſtruſeſt parts of geometry. Geography, in the ſeveral parts of it that related to navigation or travelling; hiſtory and books of novels were his diverſions. He went very nicely through all the parts of phyſic; only the tenderneſs of his nature made him leſs able to endure the exactneſs of anatomical diſſections, eſpecially of living

living animals, though he knew these to be most instructing. But for the history of nature, ancient and modern, of the productions of all countries, of the virtues and improvements of plants, of ores and minerals, and all the varieties that are in them in different climates, he was by much, by very much, the readiest and the perfectest I ever knew, in the greatest compass, and with the nicest exactness. This put him in the way of making all that vast variety of experiments beyond any man, as far as we know, that ever lived. And in these, as he made a great progress in new discoveries, so he used so nice a strictness, and delivered them with so scrupulous a truth, that all who have examined them have found how safely the world may depend upon them. But his peculiar and favourite study was chemistry, in which he was engaged with none of those ravenous and ambitious designs that drew many into it. His design was only to find out nature, to see into what principles things might be resolved, and of what they were compounded, and to prepare good medicaments for the bodies of men. He spent neither his time nor fortune upon the vain pursuits of high promises and pretensions. He always kept himself within the compass that his estate might well bear; and, as he made chemistry much the better for his dealing in it, so he never made himself either worse or the poorer for it. It was a charity to others, as well as an entertainment to himself; for the produce of it was distributed by his sister and others, into whose hands he put it." To this elogium of the bishop, we will only add that of the celebrated physician, philosopher, and chemist, Dr. Herman Boerhaave; who, after having declared lord Bacon to be the father of experimental philosophy, asserts, that "Mr. Boyle, the ornament of his age and country, succeeded to the genius and enquiries of the great chancellor Verulam. Which, says he, of all Mr. Boyle's writings shall I recommend? All of them. To him we owe the secrets of fire, air, water, animals, vegetables, fossils: so that from his works may be deduced the whole system of natural knowledge [N]." The reader, perhaps, may here be pleased to know, that Mr. Boyle was born the same year in which lord Bacon died.

As to the person of this great man, we are told that he was tall, but slender; and his countenance pale and emaciated. His constitution was so tender and delicate, that he had divers sorts of cloaks to put on when he went abroad, according to the temperature of the air; and in this he governed himself by his thermometer. He escaped indeed the small-pox during his life; but for almost forty years he laboured under such a feebleness of body, and such lowness of strength and spirits, that it was

[N] Boerhaave's Methodus discendi medicinam.

astonish-

aſtoniſhing how he could read, meditate, make experiments, and write as he did. He had likewiſe a weakneſs in his eyes, which made him very tender of them, and extremely apprehenſive of ſuch diſtempers as might affect them. He imagined alſo, that if ſickneſs ſhould confine him to his bed, it might raiſe the pains of the ſtone to a degree which might be above his ſtrength to ſupport; ſo that he feared leſt his laſt minutes ſhould be too hard for him. This was the ground of all the caution and apprehenſion with which he was obſerved to live: but as to life itſelf, he had that juſt indifference for it, which became a philoſopher and a chriſtian. However, his ſight began to grow dim, not above four hours before he died; and, when death came upon him, it was with ſo little pain, that the flame appeared to go out merely for want of oil to maintain it. The reader may wonder that Mr. Boyle was never made a peer; eſpecially when it is remembered, that his four elder brothers were all peers. A peerage was often offered him, and as often refuſed by him. It is eaſy to imagine, that he might have had any thing he ſhould expreſs an inclination for. He was always a favourite at court: and king Charles II. James II. and king William, were ſo highly pleaſed with his converſation, that they often uſed to diſcourſe with him in the moſt familiar manner. Not that Mr. Boyle was at any time a courtier; he ſpake freely of the government, even in times which he diſliked, and upon occaſions when he was obliged to condemn it; but then he always did it, as indeed he did every thing of that nature, with an exactneſs of reſpect [o].

Mr.

[o] Mr. Boyle's poſthumous works are as follow: 1. The general hiſtory of the air deſigned and begun, 1692, 4to. Concerning the nature and value of this work, we have the teſtimonies of two of the moſt ingenious and able men of that age, Mr. Locke and Mr. Molineux. Mr. Locke, in a letter to Mr. Molineux, dated December 26, 1692, obſerves, that, though this treatiſe was left imperfect, yet I think, ſays he, the very deſign of it will pleaſe you; and it is caſt into a method, that any one who pleaſes may add to it under any of the ſeveral titles, as his reaſon and obſervation ſhall furniſh him with matter of fact. If ſuch men as you are, curious and knowing, would join to what Mr. Boyle had collected and prepared, what comes in their way, we might hope in ſome time to have a conſiderable hiſtory of the air, than which I ſcarce know any part of natural philoſophy would yield more variety and uſe. But it is a ſubject too large for the attempts of any one man, and will require the aſſiſtance of many hands, to make it an hiſtory very ſhort of complete. To which Mr. Molineux anſwered: "I am extremely obliged to you for Mr. Boyle's book of the air, which lately came to my hands. It is a vaſt deſign, and not to be finiſhed but by the united labours of many heads, and indefatigably proſecuted for many years; ſo that I deſpair of ſeeing any thing complete therein. However, if many will lend the ſame helping hands that you have done, I ſhould be in hopes; and certainly there is not a chapter in all natural philoſophy of greater uſe to mankind than what is here propoſed." 2. General heads for the natural hiſtory of a country, great or ſmall; drawn out for the uſe of travellers and navigators. To which are added, other directions for navigators, &c. with particular obſervations on the moſt noted countries in the world. By another hand. 1692, 12mo. Theſe general heads were firſt printed in the Philoſophical

Mr. Boyle was never married: but Mr. Evelyn was aſſured, that he courted the beautiful and ingenious daughter of Cary, earl of Monmouth; and that to this paſſion was owing his Seraphick Love. In the memorandum of Mr. Boyle's life, ſet down by biſhop Burnet, it is remarked, that he abſtained from marriage, at firſt out of policy, afterwards more philoſophically; and we find, by a letter of Dr. John Wallis to him, dated at Oxford, July 17th, 1669, that he had an overture made him with reſpect to the lady Mary Haſtings, ſiſter to the earl of Huntingdon. But it does not appear from any of his papers, that he had ever entertained the leaſt thoughts of that kind; nay, there is a letter of his, written when he was young to the lady Barrymore his niece, who had informed him of a report that he was actually married, which almoſt ſhews that he never did. The letter is written with great politeneſs, and in the true ſpirit of gallantry; and is a clear proof, that though Mr. Boyle did not chooſe to marry, yet it was no miſanthropic cynical humour which reſtrained him from it. It is impoſſible to entertain the reader better, than by preſenting him with that part of it which concerns the point in queſtion.—"It is high time for me to haſten the payment of the thanks I owe your ladyſhip for the joy you are pleaſed to wiſh me, and of which that wiſh poſſibly gives me more than the occaſion of it would. You have certainly reaſon, madam, to ſuſpend your belief of a marriage, celebrated by no prieſt but fame, and made unknown to the ſuppoſed bridegroom. I may poſſibly ere long give you a fit of the ſpleen upon this theme; but at preſent it were incongruous to blend ſuch pure raillery, as I ever

cal Tranſactions, being drawn up by Mr. Boyle, at the requeſt of the Royal Society. The other directions added in this edition were drawn up by various perſons at divers times, by order of the Royal Society, and printed in different numbers of the Philoſophical Tranſactions; but, being in purſuance of the plan ſketched out by Mr. Boyle, were very properly annexed to the preceding ones. 3. A paper of the honourable Robert Boyle's, depoſited with the ſecretaries of the Royal Society, October 14, 1680, and opened ſince his death; being an account of his making the phoſphorus, Sept. 30, 1680; printed in the Philoſophical Tranſactions. 4. An account of a way of examining waters, as to freſhneſs or ſaltneſs. To be ſubjoined as an appendix to a lately printed letter about ſweetened water, Oct. 20, 1683; printed in the Philoſophical Tranſactions. 5. A free diſcourſe againſt cuſtomary ſwearing, and a diſſuaſive from curſing. 1695, 8vo. 6. Medicinal experiments: or, a collection of choice remedies, chiefly ſimple, and eaſily prepared, uſeful in families, and fit for the ſervice of the country people. The third and laſt volume, publiſhed from the author's original manuſcript; whereunto are added ſeveral uſeful notes, explicatory of the ſame. 1698, 12mo. The firſt edition of this book was printed in 1688, under the title of Receipts ſent to a friend in America: in 1692, it was reprinted with the addition of a ſecond part, and a new preface: and in 1698, as we now obſerve, was added the third and laſt volume. They have been all ſeveral times reprinted ſince in a ſingle volume, and juſtly accounted the beſt collection of the kind.

Theſe poſthumous works, joined to thoſe before mentioned, together with many pieces in the Philoſophical Tranſactions, which we had not room to be particular about, were all printed in one collection: whereunto is prefixed, an accurate life of Mr. Boyle by Dr. Birch, to whom we are chiefly indebted for the materials of this article.

prate

prate of matrimony and amours with, among things I am ſo ſerious in, as thoſe this ſcribble preſents you. I ſhall therefore only tell you, that the little gentleman and I are ſtill at the old defiance. You have carried away too many of the perfections of your ſex, to leave enough in this country for the reducing ſo ſtubborn a heart as mine; whoſe conqueſt were a taſk of ſo much difficulty, and is ſo little worth it, that the latter property is always likely to deter any, that hath beauty and merit enough to overcome the former. But though this untamed heart be thus inſenſible to the thing itſelf called love, it is yet very acceſſible to things very near of kin to that paſſion; and eſteem, friendſhip, reſpect, and even admiration, are things that their proper objects fail not proportionably to exact of me, and conſequently are qualities, which, in their higheſt degrees, are really and conſtantly paid my lady Barrymore by her moſt obliged humble ſervant, and affectionate uncle, ROBERT BOYLE."

BOYLE (CHARLES), earl of Orrery, ſecond ſon of Roger, ſecond earl of Orrery, by lady Mary Sackville daughter to Richard earl of Dorſet and Middleſex, was born in Auguſt 1676; and at fifteen entered a nobleman of Chriſt-church in Oxford, under the care of Dr. Francis Atterbury, afterwards biſhop of Rocheſter, and Dr. Freind. Dr. Aldrich, the head of that ſociety, obſerving his uncommon application, drew up for his uſe that compendium of logic, which is now read at Chriſt-church, wherein he ſtyles him "the great ornament of our college." Having quitted the univerſity, he was, in 1700, choſen member for the town of Huntington. A petition being preſented to the houſe of commons, complaining of the illegality of his election, he ſpoke in ſupport of it with great warmth; and this probably gave riſe to his duel with Mr. Wortley, the other candidate, in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of ſickneſs, that laſted for many months. On the death of his elder brother, he became earl of Orrery: ſoon after he had a regiment given him, and was elected a knight of the Thiſtle. In 1706, he married lady Elizabeth Cecil, daughter to the earl of Exeter [P]. In 1709 he was promoted to the rank of major-general, and ſworn of her majeſty's privy council. He was envoy extraordinary from the queen to the ſtates of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht. There, ſome in authority at Bruſſels, knowing they were ſoon to become the emperor's ſubjects, and that his imperial majeſty was not on good terms with the queen, ſhewed leſs reſpect to her miniſter than they

[P] By this lady, who died a few years after her marriage, he had his only ſon, John earl of Cork and Orrery.

had formerly done: upon which, Orrery, who conſidered their behaviour as an indignity to the crown of Great Britain, managed with ſo much reſolution and dexterity, that, when they thought his power was declining, or rather that he had no power at all, he got every one of them turned out of his poſt. Her majeſty, in the tenth year of her reign, raiſed him to the dignity of a britiſh peer, by the title of lord Boyle, baron of Marſton in Somerſetſhire. On the acceſſion of king George I. he was made a lord of the bedchamber, and lord lieutenant and cuſtos rotulorum of the county of Somerſet. His frequent voting againſt the miniſters gave riſe to a report, that he was to be removed from all his poſts; upon which he abſented himſelf from the court: but his friends aſſuring him, that they had ground to believe the king had a perſonal eſteem for him, he wrote a letter to his majeſty, ſignifying, that though he looked upon his ſervice as a high honour, yet, when he firſt entered into it, he did not conceive it was expected from him that he ſhould vote againſt his conſcience and his judgement; that he muſt confeſs, it was his misfortune to differ widely in opinion from ſome of his majeſty's miniſters; that if thoſe gentlemen had repreſented this to his majeſty as a crime not to be forgiven, and his majeſty himſelf thought ſo, he was ready to reſign thoſe poſts he enjoyed, from which he found he was already removed by a common report, which was rather encouraged than contradicted by the miniſters. The king going ſoon after to Hanover, lord Orrery's regiment was taken from him; which his lordſhip looking upon as a mark of diſpleaſure, reſigned his poſt of lord of the bedchamber.

On the 28th of September 1722, he was committed cloſe priſoner to the Tower, by warrant of a committee of the lords of the privy council, upon ſuſpicion of high treaſon, and of being concerned in Layer's plot. His confinement brought on ſuch a dangerous fit of ſickneſs, that, as Dr. Mead remonſtrated to the council, unleſs he was immediately ſet at liberty, he would not anſwer for his life twenty-four hours: upon which, after ſix months impriſonment, he was admitted to bail. Upon the ſtricteſt enquiry, no ſufficient ground for a proſecution being found, he was, after paſſing through the uſual forms, abſolutely diſcharged. After this, he conſtantly attended in his place in the houſe of peers, as he had done before; and though he never ſpoke in that aſſembly, his pen was frequently employed to draw up the proteſts entered in its journals. He died, after a ſhort indiſpoſition, on the 21ſt of Auguſt 1731. He had a good reliſh for the writings of the ancients, and gave ſome productions of his own [Q].

A cold-

[Q] The firſt thing he publiſhed while a ſtudent at Chriſt-church was, a tranſlation of the life of Lyſander, from the greek of Plutarch. Dr. Aldrich, dean of Chriſt-church,

A coldneſs, occaſioned by a family diſpute between lord Orrery and the earl of Orkney, gave riſe to a miſunderſtanding between the former and his ſon, the ſubject of the next article, who married Orkney's daughter; during which Orrery in a paſſion made a will, wherein he bequeathed to Chriſt-church in Oxford his noble library, ſave only the journals of the houſe of lords, and ſuch works as related to the engliſh hiſtory and conſtitution, which he left to his ſon.

BOYLE (JOHN) [R], earl of Cork and Orrery, was the only ſon of Charles, the ſubject of the preceding article, and born the 2d of Jan. 1707. He was placed under the management of Fenton the poet, from the age of ſeven to thirteen; and then, after paſſing through Weſtminſter-ſchool, he was admitted nobleman of Chriſt-church, Oxford. In 1728 he married lady Harriet Hamilton, a daughter of George earl of Orkney; and, though this match had the entire approbation of his father, yet it unfortunately happened that a diſſenſion aroſe between the two earls, which put lord Boyle and his lady into a very delicate and difficult ſituation. It is true, that a reconciliation took place, and that the father was upon the point of cancelling his bequeſt to the college; but was prevented by the ſuddenneſs of his deceaſe. Lord Orrery ſpeaks of this affair with great ſenſibility and emotion, above twenty years after, to his ſon [S].

He took his ſeat in the houſe of peers Jan. 1732; but though he diſtinguiſhed himſelf by ſome ſpeeches, he did not greatly cultivate the buſineſs of parliament. The delicacy of his health, his paſſion for private life, and the occaſions he ſometimes had of reſiding in Ireland, ſeem to have precluded him from any regular attendance in the engliſh houſe of peers. In 1732 he went to Ireland, and was at Cork when his counteſs died there the 22d of Auguſt that year. The character of this lady is drawn by himſelf, in his obſervations on Pliny [T]; and her excellent qualities and virtues are highly diſplayed by Theobald,

church, finding him to be a good grecian, put him upon publiſhing a new edition of the epiſtles of Phalaris, which appeared in the beginning of 1695, under the title of Phalaridis Agrigentinorum tyranni epiſtolæ. Ex MSS. recenſuit, verſione, annotationibus, & vita inſuper auctoris donavit Car. Boyle, ex æde Chriſti, Oxon. 8vo. In this edition he was ſuppoſed to have been aſſiſted by Aldrich and Atterbury. The authenticity of theſe epiſtles being called in queſtion by Dr. Bentley, Mr. Boyle wrote an anſwer, intituled, Dr. Bentley's diſſertation on the epiſtles of Phalaris examined.—In laying the deſign of this work, in reviewing a good part of the reſt, in tranſcribing the whole, and attending the preſs, half a year of Atterbury's life was employed, as he declares in his epiſtolary correſpondence, ii. 22. His lordſhip wrote a comedy, called, As you find it; printed in the ſecond volume of the works of Roger earl of Orrery. He was alſo author of a copy of verſes to Dr. Garth, upon his Diſpenſary, and of a prologue to Mr. Southerne's play, called, "The Siege of Capua."

[R] Biogr. Brit. 2d edit.

[S] Remarks on Swift, p. 229. 5th edit.

[T] Vol. ii. p. 183, 3d edit.

in his dedication of Shakſpeare's works to the earl, which, it ſeems, was originally intended for her. While in Ireland, he commenced a friendſhip with Swift, upon ſending him a copy of verſes on his birth-day, which produced alſo that of Pope. Oct. 1733 he returned to England; and, having now no attachment to London, retired to Marſton in Somerſetſhire; a ſeat of his anceſtors, which had been much neglected, and which was now little more than the ſhell of a houſe. Here he amuſed himſelf in building and repairing, in laying out gardens and plantations, in erecting a library, &c.

About 1738, he took a houſe in Duke-ſtreet, Weſtminſter, that his ſons might be educated under his own eye, and have alſo the benefit of attending Weſtminſter ſchool. June the ſame year he married a ſecond wife, Mrs. Margaret Hamilton, an iriſh gentlewoman; and, with gratitude to heaven, acknowledges, that in her the loſs of his former counteſs was repaired. In 1739, he publiſhed a new edition, in 2 vols. 8vo. of his great grandfather's dramatic works, now very ſcarce; and, in 1742, his State letters, to which were prefixed Morrice's memoirs of that ſtateſman. In 1743, he was created LL. D. at Oxford: he was likewiſe a fellow of the Royal Society. In 1746, lord Boyle being ſettled at Oxford, and Mr. Boyle at Weſtminſter-ſchool, he removed to Caledon, in the county of Tyrone, Ireland, the ſeat of Mr. Hamilton, the father of his counteſs, where he reſided, with little intermiſſion, till 1750: happy in that domeſtic tranquillity, that ſtudious retirement and inactivity, from which he was never drawn but with reluctance. "Whenever," ſays he, "we ſtep out of domeſtic life in ſearch of felicity, we come back again diſappointed, tired, and chagrined. One day paſſed under our own roof, with our friends and our family, is worth a thouſand in any other place. The noiſe and buſtle, or (as they are fooliſhly called) the diverſions of life, are deſpicable and taſteleſs, when once we have experienced the real delight of a fireſide [u]."

In 1751, he publiſhed, in two volumes 4to, a tranſlation of Pliny's letters, with obſervations on each letter; and an eſſay on Pliny's life, addreſſed to Charles lord Boyle: which work met with ſo good a reception, that ſeveral editions of it, in 8vo. have ſince been printed. The ſame year, he addreſſed to his ſecond ſon, Mr. Hamilton, a ſeries of letters, containing remarks on the life and writings of Swift, 8vo; which alſo was ſo well received, that it went through five editions in little more than a year. December 1753, he ſucceeded to the title of the earl of Cork. In September 1754, with his lady and daughter,

[u] Private Letter, cited in Biogr. Brit.

he

he began a tour to Italy: his chief object was Florence, in which city and its neighbourhood he reſided nearly a year. He collected, while here, materials for the hiſtory of Tuſcany, which he intended to write in a ſeries of letters, twelve of which only he lived to finiſh; and of theſe an ample epitome may be ſeen in the Gentleman's Magazine 1782, pp. 232. 286. 377. 529. In November 1755, he arrived at Marſton, after paſſing through Germany and Holland. In 1758 he loſt his ſecond lady, and the year after his eldeſt ſon; and was, agreeably to the ſenſibility and tenderneſs of his nature, deeply affected upon theſe occaſions. He ſurvived the loſs of his ſon about three years; for an hereditary gout, which no temperance or management could ſubdue, put a period to his exiſtence, November 16, 1762, in his 56th year [x].

BOYSE, BOYS, or BOIS (JOHN) [y], one of the tranſlators of the Bible in the reign of James I. was ſon of William Bois, rector of Weſt-Stowe, near St. Edmundſbury, in Suffolk, and born at Nettleſtead in that county, 1560. He was taught the firſt rudiments of learning by his father; and his capacity was ſuch, that at the age of five years he read the bible in hebrew. He went afterwards to Hadley ſchool, and at fourteen was admitted of St. John's college, Cambridge, where he diſtinguiſhed himſelf by his ſkill in the greek. Happening to have the ſmall-pox when he was elected fellow, to preſerve his ſeniority, he cauſed himſelf to be carried, wrapped up in blankets, to be admitted. He applied himſelf for ſome time to the ſtudy of medicine, but fancying himſelf affected with every diſeaſe he read of, he quitted that ſcience. June 21, 1583, he was ordained deacon, and next day, by virtue of a diſpenſation, prieſt. He was ten years chief greek lecturer in his college, and read every day. He voluntarily read a greek lecture for ſome years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he ſucceeded him in the rectory of Weſt Stowe; but his mother going to live with her brother, he reſigned that preferment, though he might

[x] After his death, in 1774, were publiſhed his Letters from Italy, by the rev John Duncombe. M. A who prefixed a life of him, from which theſe memoirs are chiefly drawn. Beſides what has been mentioned, lord Cork was the author of many little productions. He contributed to thoſe periodical papers called the World and the Connoiſſeur: to the former No. 47, 68, 161; to the latter the moſt part of No. 14 and 17, the letter ſigned Goliah Engliſh in No. 19, great part of No. 33 and 40, and the letters ſigned Reginald Fitzworm, Michael Krawbridge, Moſes Orthodox, and Thomas Vainall, in No. 102, 107, 113, and 129. He publiſhed alſo, in 1759, Memoirs of the life of Robert Cary, earl of Monmouth, 8vo. from a MS. communicated to him. Lord Cork was an amiable good man, and competently endowed, but not of ſtrong original powers.

[y] Wood's Faſt. Oxon. vol. i. col 153. Fuller's Worthies in Suffolk, Life by Dr. Anthony Walker, in Peck's Deſiderata Curioſa, vol. ii. p. 38. 42.

have kept it with his fellowſhip. At the age of thirty-ſix, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeſhire, whom he ſucceeded in that living, 1596. On quitting the univerſity, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an advowſon, proving a bad economiſt, and himſelf being wholly immerſed in his ſtudies, he ſoon became ſo much in debt, that he was forced to ſell his choice collection of books to a prodigious diſadvantage. The loſs of his library afflicted him ſo much, that he thought of quitting his native country. He was however ſoon reconciled to his wife, and he even continued to leave all domeſtic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houſes by turns, to give an account of their ſtudies. He uſually kept ſome young ſcholar in his houſe, to inſtruct his own children, and the poorer ſort of the town, as well as ſeveral gentlemen's children, who were boarded with him. When a new tranſlation of the Bible was, by James I. directed to be made, Mr. Bois was elected one of the Cambridge tranſlators. He performed not only his own, but alſo the part aſſigned to another, with great reputation, though with little profit; for he had no allowance but his commons [z]. He was alſo one of the ſix who met at Stationers-hall to reviſe the whole: which taſk they went through in nine months, having each from the company of ſtationers during that time thirty ſhillings a week [A]. He afterwards aſſiſted ſir Henry Saville in publiſhing the works of St. Chryſoſtom, and received a preſent of one copy of the book, for many years labour ſpent upon it: which however was owing to the death of ſir Henry Saville, who intended to have made him fellow of Eton. In 1615, Dr. Lancelot Andrews, biſhop of Ely, beſtowed on him unaſked, a prebend in his church. He died 1643, in the 84th year of his age; leaving a great many manuſcripts behind him, particularly a commentary on almoſt all the books of the new Teſtament [B]. When he was a young ſtudent at Cambridge, he received from the learned Dr. Whitaker theſe three rules, for avoiding thoſe diſtempers which uſually attend a ſedentary life, to which he conſtantly adhered: the firſt was, to ſtudy always ſtanding; the ſecond, never to ſtudy in a window; the third, never to go to bed with his feet cold.

BOYSE (Joseph), an engliſh diſſenting miniſter, was born at

[z] The king indeed nominated him one of the fellows of his new college at Chelſea: but he never had any benefit thereby, that foundation taking no effect.

[A] Fuller's Church Hiſtory, lib. x. p. 25.

[B] This book was afterwards publiſhed at London, 1655, &c.

Leeds

Leeds in Yorkſhire, Jan. 14, 1660; and trained at a private academy near Kendal in Weſtmoreland [c]. He then went to London; and there, among other advantages in the proſecution of his ſtudies, attended the preaching of many able divines, both conformiſts and non-conformiſts: of thoſe of the eſtabliſhed church, Tillotſon, Calamy, Scott, and Stillingfleet; of the diſſenters, Charnock, Baxter, and Howe. In 1680, he began to preach publicly. He was at Amſterdam in 1682, where he preached occaſionally at the Browniſt church. In 1683, after his return, he had an invitation to be a paſtor at Dublin, which he did not reliſh; but was at length induced to accept it, becauſe that ſeaſon was not favourable to the non-conformiſts in England. Some years after, he had for his coadjutor the rev. Mr. Thomas Emlyn [d], ſo well known for his writings and his ſufferings. This connection and a mutual friendſhip ſubſiſted between them for more than ten years; but the friendſhip was interrupted, and the connection diſſolved, in conſequence of Emlyn's ſentiments upon the doctrine of the trinity. Boyſe's zeal for orthodoxy led him to take ſome ſteps, which were juſtly cenſurable; for, while Emlyn was under proſecution, and his trial at hand, Boyſe publiſhed a book againſt him, which certainly inflamed the proſecution, though, in the preface, he declares that "he had no hand in it" Whence comes it, that of all religious zeal, that of the preſbyterians is the moſt flaming and intolerant? "The quakers," ſays Dr. Prieſtley [e], "are the only body of chriſtians, who have uniformly maintained the principles of toleration. Every other body of men have turned perſecutors, when they had power:—but the quakers, though eſtabliſhed in Pennſylvania, have perſecuted none.—I have ſo much confidence in their moderation, that, different as my opinions are from theirs, I believe they would let me live, write, and publiſh what I pleaſed, unmoleſted among them: which is more than I could promiſe myſelf from any other body of chriſtians whatever; *the preſbyterians, perhaps, leaſt of all excepted.*" So much however is due to Boyſe, as to acknowledge, that he did not foreſee all the conſequences, nor approve of the perſecution, which was carried on againſt Emlyn; and that he behaved with more candour and friendlineſs to him, than any other diſſenting miniſter in Dublin.

The time of Mr. Boyſe's death is not mentioned; but his funeral ſermon was preached at Dublin, Dec. 8, 1728. He was conſidered as a learned, pious, able, and uſeful divine; and his works, conſiſting of ſermons and polemic divinity, were publiſhed, 1728, in 2 vols. folio.

[c] Biog. Brit. 2d edit.
[d] See article EMLYN.
[e] On education, p. 184.

BOYSE (SAMUEL) [F], ſon of the preceding, was a very ingenious perſon; and, being as remarkable for imprudence as for ingenuity, may furniſh a very edifying article to numbers. He was born in 1708, and received the rudiments of his education at a private ſchool in Dublin. At eighteen, he was ſent to the univerſity of Glaſgow; and, before he had entered his 20th year, married a tradeſman's daughter of that city [G]. He was naturally extravagant, and ſoon expoſed to the inconveniences of indigence; and his wife being alſo diſſolute and vicious, contributed not a little to accelerate his ruin. His father ſupported him for ſome time; but this ſupport at length ceaſing, he repaired to Edinburgh, where his poetical genius procured him many friends, and ſome patrons. In 1731, he publiſhed a volume of poems, addreſſed to the counteſs of Eglinton; who was a patroneſs to men of wit, and much diſtinguiſhed Boyſe while he reſided in that country. He wrote alſo an elegy on the death of lady Stormont, intituled, The tears of the muſes; with which lord Stormont, brother to the late earl Mansfield, was ſo much pleaſed, that he ordered Boyſe a handſome preſent.

Theſe publications, and the honourable notice taken of them, were the means of recommending him to very high perſons, who were deſirous of ſerving him; but Boyſe was not a man to be ſerved. He was of a low-lived, grovelling humour: He was, ſays Cibber, of all men the fartheſt removed from a gentleman: he had no graces of perſon, and fewer ſtill of converſation; and though his underſtanding was very extenſive, yet but few could diſcover that he had any genius above the common rank. He wrote poems; but theſe, though excellent in their kind, were loſt to the world, by being introduced with no advantage. His acquaintance were of ſuch a caſt, as could be of no ſervice to him; and, though voluptuous and luxurious, he had no taſte for any thing elegant, and yet was to the laſt degree expenſive. The contempt and poverty he was fallen into at Edinburgh, put him upon going to London; which deſign being communicated to the ducheſs of Gordon, who ſtill retained a high opinion of his poetical talents, ſhe gave him a recommendatory letter to Mr. Pope, and obtained another for him to ſir Peter King, then chancellor of England. Lord Stormont alſo recommended him to his brother, afterwards earl Mansfield; but he made no uſe of theſe recommendations, and contented himſelf with ſubſiſting by contributions. About 1740, he was ſo reduced, that he had not clothes to appear abroad in: he had not, ſays Cibber, a ſhirt, a coat, or any kind of apparel: the ſheets in which he lay were carried to the pawnbroker's; he was

[F] Biog. Brit. 2d edit. [G] Cibber's Lives of the poets.

obliged

obliged to be confined to bed, with no other covering than a blanket; and he had little ſupport, but what he got by writing letters to his friends in the moſt abject ſtyle. His mode of ſtudying and writing was curious: he ſat up in bed, with the blanket wrapped about him, through which he had cut a hole large enough to admit his arm; and, placing the paper upon his knee, ſcribbled in the beſt manner he could.

In 1742, we find him in a ſpunging-houſe, whence he wrote a curious letter to Mr. Cave, printer of the Gentleman's Magazine [11]. How long he was in confinement does not appear; however, he at length obtained his liberty: but his imprudence and his wants ſtill continued, and he had often recourſe to the meaneſt arts to procure benefactions. At ſome times he would raiſe ſubſcriptions for poems, which did not exiſt; and, at others, ordered his wife to inform people that he was juſt expiring, to move the compaſſion of his friends, who were frequently ſurpriſed to meet the man in the ſtreet to-day, who was yeſterday ſaid to be at the point of death. In 1743, he publiſhed an ode on the battle of Dettingen, intituled, Albion's triumph; but did not put his name to it. In 1745, he was with Mr. Henry at Reading, where he was paid at a very low rate for compiling a work, intituled, An hiſtorical review of the tranſactions of Europe, from the commencement of the war with Spain in 1739, to the inſurrection in Scotland in 1745; with the proceedings in parliament, and the moſt remarkable domeſtic occurrences, during that period. To which is added, An impartial hiſtory of

[11] Which, being highly edifying as well as amuſing, we will tranſcribe verbatim from the Biographia Britannica:

INSCRIPTION for St. LAZARUS's CAVE.

Hodie, teſte cœlo ſummo,
Sine pane, ſine nummo;
Sorte poſitus infeſta,
Scribo tibi dolens mœſte.
Fame, bile, tumet jecur:
Urbane, mitte opem, precor:
Tibi enim cor humanum
Non a malis alienum.
Mihi mens nec male grato,
Pro a te favore dato.

Ex gehenna debitoria,
Vulgo, domo ſpongiatoria. ALCÆUS.

"SIR,

I wrote you yeſterday an account of my unhappy caſe. I am every moment threatened to be turned out here, becauſe I have not money to pay for my bed two nights paſt, which is uſually paid before-hand; and I am loth to go into the counter, till I can ſee if my affair can poſſibly be made up. I hope therefore you will have the humanity to ſend me half a guinea for ſupport, till I can finiſh your papers in my hands. The ode on the britiſh nation I hope to have done to-day, and want a proof copy of that part of Stowe you deſign for the preſent Magazine, that it may be improved as far as poſſible from your aſſiſtance. Your papers are but ill tranſcribed. I agree with you as to St. Auguſtine's cave. I humbly intreat your anſwer, having not taſted any thing ſince Tueſday evening I came here; and my coat will be taken off my back for the charge of the bed, ſo that I muſt go into priſon naked, which is too ſhocking for me to think of. I am, with ſincere regard, ſir, your unfortunate humble ſervant,

CROWN COFFEE-HOUSE,
Grocer's Alley, Poultry, S. BOYSE.
July 21, 1742.

Received from Mr. Cave the ſum of half a guinea by me, in confinement, S. Boyſe."
Sent.

the

the late rebellion, &c. This work was publiſhed, 1747, in 2 vols. 8vo. and is ſaid not to be deſtitute of merit. While at Reading, his wife died; upon which he tied a piece of black ribbon round the neck of a little lap-dog, which he always carried about with him in his arms, as imagining it gave him the air of a man of taſte. He alſo, when in his cups, which was as often as he had money, indulged a dream of his wife's being ſtill alive; and would talk ſpitefully of thoſe by whom he ſuſpected her to be entertained: ſo that, it ſeems, he was not without a good degree of affectation in his character.

After Boyſe's return from Reading, his behaviour and appearance were more decent, and hopes were entertained of his reformation; but his health now viſibly declined, and he died, after a lingering illneſs, May 1749, in obſcure lodgings near Shoe-lane, where he was buried at the expence of the pariſh. Some affecting anecdotes of him may be ſeen in Nichols's ſelect collection of poems, recited on the beſt authority. He is a melancholy inſtance of the wretchedneſs, contempt, and diſgrace, to which the moſt ingenious perſons may reduce themſelves by an abuſe of thoſe powers with which nature has endowed them. His genius was not confined to poetry: he had alſo a taſte for painting, muſic, and heraldry. It is ſaid, that his poems, if collected, would make ſix moderate volumes: two have been publiſhed. But the moſt celebrated of his performances was his poem, called Deity; the third edition of which was publiſhed in 1752, 8vo. It is ſtyled by Hervey [I] "a beautiful and inſtructive poem;" and is alſo mentioned by Fielding with commendation. That ingenious writer gives a quotation from it, which he calls "a very noble one; and," adds he, "taken from a poem, long ſince buried in oblivion: a proof that good books, no more than good men, do always ſurvive the bad [K]."

If we did not know from obſervation, that ſuch ſtrange contradictory qualities exiſt in ſome peculiar temperaments, it would be almoſt impoſſible to conceive how any thing ſublime, beautiful, elegant, and affecting, could ever, even in the moſt favourable and lucid intervals, be produced from ſuch inelegant and profligate manners.

BOZE (Claude Gros de), was born at Lyons, Jan. 28, 1680, of parents who gave him an excellent education. He attached himſelf to juriſprudence; but antiquities and medals ſoon occupied him entirely. The chancellor de Pontchartrain, the abbé Bignon, Vaillant, Hardouin, admired him for the amiableneſs of his manners, and the depth of his learning. In 1705, he publiſhed ſome ingenious diſſertations upon medals and other mo-

[I] Meditations, vol. ii. p. 279. [K] Hiſtory of Tom Jones, book viii ch. 1.

numents,

numents, which opened to him the doors of the academy of inſcriptions and belles-lettres. He was received under the title of pupil, and the year following he became perpetual ſecretary. The french academy too admitted him of their ſociety in 1715. He was made keeper of the royal cabinet of medals in 1719; and the year after he ſet out for Holland, in the deſign of augmenting that grand collection. On being returned to Paris, he devoted the whole of his time to the academy of belles-lettres and the cabinet of medals. He had the inſpection of the library in 1745, during the illneſs of M. Maboul. He had laid down the place of ſecretary to the academy three years before. That ſociety loſt him entirely in 1753; he died the 10th of September that year, aged 74. He was as eſtimable for the ſweetneſs of his temper as for the depth of his knowledge. He gave ſeveral works to the public, which are mentioned below [L].

BRACCIOLINI DELL' API (FRANCIS), an italian poet, born at Piſtoya of a noble family in 1556, was near 40 years of age when he embraced the eccleſiaſtical ſtate, for the ſake of holding a canonry. The cardinal Maffei Barberini, whoſe ſecretary he had been during his nunciature in France, being advanced to the tiara under the name of Urban VIII. Bracciolini repaired to Rome to felicitate the new pontiff, who was an encourager of literary men, and had a particular eſteem for him. He placed him in quality of ſecretary, with his brother the cardinal Anthony Barberini. After the death of Urban VIII. he retired to his native country, where he died in 1645, at the age of 80. It was on occaſion of a poem in 23 cantos, which he compoſed on the election of that pope, that, in order to ſhew his ſatisfaction, the pontiff ordered him to adopt the ſurname *delle Api*, and to add to his arms three bees, ſtill borne by the Barberinis. This poet compoſed ſeveral poems of various kinds [M].

BRACTON (HENRY DE) [N], a celebrated engliſh lawyer in

[L] The edition of the firſt 15 volumes of the Memoires de l'academie des inſcriptions et belles-lettres. The hiſtorical panegyrics which embelliſh theſe memoirs were printed ſeparately in 2 vols. 12mo. They are ingenious and agreeable. They may contain fewer of thoſe delicate ſtrokes with which the éloges of Fontenelle abound, but perhaps they exceed them in elegance and taſte. They are however unequal. 2. The ſecond edition of the medallic hiſtory of Louis XIV. brought down to his death, 1723, folio. He gives the drawings and impreſſes of many of them. 3. The hiſtory of the emperor Tetricus illuſtrated by medals. 4. Several diſſertations on the ancient medals, diſperſed for the moſt part throughout the Memoires de l'academie des belles-lettres. 5. He publiſhed the Catalogue of his library, 1745, in fol. It was well choſen, and full of rare and curious books. This catalogue is very much in requeſt among the bibliographers, and ſells at a high price. Another was publiſhed after his death, Paris, 1753, 8vo.

[M] 1. La Croce riacquiſtata, Paris, 1605, 12mo, an heroic poem, which the Italians do not heſitate to rank immediately after the Jeruſalem of Taſſo. 2. Lo ſcherno degli dei, an heroi-comic poem, Rome, 1626, 12mo; in which he has ingeniouſly ridiculed the pagan deities. This truly original poem has been thought not inferior to the Secchia rapita di Taſſoni. 3. Tragedies, comedies, and paſtorals. Bracciolini alſo exerciſed himſelf in lyric poetry.

[N] Worthies of Devonſhire, p. 5.

the

the xiiith century, was, according to Mr. Prince, born in Devonſhire; and ſtudied at Oxford, where he took the degree of doctor of laws. Applying himſelf afterwards to the ſtudy of the laws of England, he roſe to great eminence at the bar; and, in 1244, was by king Henry III. made one of the judges itinerant. At preſent, he is chiefly known by his learned work De legibus et conſuetudinibus Angliæ; the firſt printed edition of it was in 1569, folio. In 1640, it was printed in 4to; and great pains was taken to collate various MSS. One of the moſt authentic manuſcripts of this work was burnt in the fire which conſumed a part of the Cotton library, Oct. 23, 1731. It is a finiſhed and ſyſtematic performance; giving a complete view of the law, in all its titles, as it ſtood at the time it was written. It is divided into five books, and theſe into tracts and chapters. Conſiſtently with the extenſiveneſs and regularity of the plan, the ſeveral parts of it are filled with a curious and accurate detail of legal learning, ſo that the reader never fails of deriving inſtruction or amuſement from the ſtudy of this ſcientific treatiſe on our ancient laws and cuſtoms. It is written in a ſtyle much beyond the generality of the writers of that age; being though not always poliſhed, yet ſufficiently clear, expreſſive, and nervous. The excellence of Bracton's ſtyle muſt be attributed to his acquaintance with the writings of the roman lawyers and canoniſts, from whom likewiſe he adopted greater helps than the language in which he wrote. Many of thoſe pithy ſentences which have been handed down from him as rules and maxims of our law, are to be found in the volumes of the imperial and pontifical juriſprudence. The familiarity with which Bracton recurs to the roman code has ſtruck many readers more forcibly than any other part of his character; and ſome have thence pronounced a haſty judgment upon his fidelity as a writer upon the engliſh law [o].

The value ſet on this work ſoon after its publication is evinced by the treatiſes of Britton and Fleta, which are nothing more

[o] It ſeems to be a faſhion to diſcredit Bracton, on a ſuppoſition of his having mingled too much of the civilian and canoniſt with the common lawyer; any notion that has got into vogue on ſuch a ſubject is likely to have many to retail it, and few to examine its juſtneſs. Among others who have moſt decidedly declared againſt Bracton, we find M. Houard the norman advocate: this gentleman was at the pains to give an edition of Glanville, Fleta, and Britton; but has omitted Bracton, becauſe his writings had *corrupted* the law of England.

That gentleman's conceptions about the *purity* of the law of England have ſeduced him into a very ſingular theory. He lays it down that Littleton's Tenures exhibit the ſyſtem introduced by William the conqueror in all its genuine purity; that this ſyſtem was corrupted by a mixture from other polities in the writings of Britton, Fleta, and Glanville, but more particularly in thoſe of Bracton. Full of this prepoſterous idea, he publiſhed an edition of Littleton with a commentary, and, to decide the point without more debate, has entitled it Anciennes loix des François.

After this, the admirers of Bracton will not apprehend much from this determined enemy to his reputation as an engliſh lawyer.

than

than appendages to Bracton. The latter was intended as an epitome of that author; and the merit of the former is confined to the ſingle office of ſupplying ſome few articles that had been touched lightly by him, with the addition of the ſtatutes made ſince he wrote. In after times he continued the great treaſure of our ancient juriſprudence. Thus was Bracton deſervedly looked up to as the firſt ſource of legal knowledge, even ſo low down as the days of lord Coke, who ſeems to have made this author his guide in all his enquiries into the foundation of our law [P].

BRADBURY (THOMAS), was born in London 1672, and educated at an academy at Clapham in Surry kept by Mr. Row, where he had for his ſchoolfellow the late celebrated Dr. Watts. In his early youth he became a moſt celebrated preacher in defence of calviniſtical doctrines and revolution principles; and it muſt be confeſſed, that a more loyal ſubject to the preſent royal family, or a bolder advocate for calviniſm, never mounted the pulpit. Naturally bold and intrepid, he thought no dangers too great, ſo as he could promote his favourite notions; for it may be juſtly ſaid of him, he was ſincere. He publiſhed ſeveral theological treatiſes; and ſince his death, three volumes of Sermons on public occaſions have been printed. He died 1757, aged 85, and lies buried in Bunhill Fields.

BRADFORD (SAMUEL), an eminent divine of the church of England, was ſon of a citizen of London, and born in Blackfryars, Dec. 20, 1652. He was educated both at St. Paul's ſchool and at the Charter-houſe, and afterwards at Bennet-college Cambridge, which place he left on account of ſome ſcruples of conſcience on the articles of oaths and ſubſcriptions. He went abroad and ſtudied phyſic; and after his return home, by the means of archbiſhop Sancroft, obtained a royal mandate to the univerſity for the degree of M. A. in 1680, and ten years after was ordained by biſhop Compton. In 1691, he was choſen miniſter of St. Thomas's church in Southwark, and ſoon after lecturer of St. Mary le Bow.

About this time he became tutor to archbiſhop Tillotſon's children. In 1693, he obtained the rectory of St. Mary le Bow, in the room of Dr. Timothy Puller; and in 1698 was made chaplain to king William, as he was afterwards to queen Anne, upon whoſe viſiting the univerſity of Cambridge in April 1705, he was honoured with the degree of doctor in divinity, together with Dr. William Fleetwood, Dr. Snape, and others; and in February 1707, had a prebend of Weſtminſter conferred upon him. In 1710, juſt after the trial of Dr. Sacheverel, he was

[P] This account of Bracton is principally extracted from Mr. Reeves's Hiſtory of the engliſh law.

recommended

recommended to and accepted of by her majeſty for the biſhopric of St. David's; but upon the change of the miniſtry, being refuſed to hold his prebend or rectory in commendam, the circumſtances of his family obliged him to wave the biſhopric. In May 1716 he was elected maſter of Bennet-college in the place of Dr. Thomas Green, who had reſigned; and in April 1718 was advanced to the biſhopric of Carliſle, and July 19, 1723, tranſlated to that of Rocheſter; which he held, with the deanry of Weſtminſter, till his death, on the 17th of March 1731, in the 79th year of his age. He edited archbiſhop Tillotſon's ſermons.

BRADICK (Walter), a penſioner in the Charter-houſe, was born in 1706. He was, at the time of the earthquake at Liſbon, a conſiderable merchant there; and narrowly eſcaped with his life, after ſeeing all his property ſwallowed up. Some time after his arrival in England he loſt his eye-ſight, when her majeſty was graciouſly pleaſed to give him her warrant for the comfortable aſylum he enjoyed till his death. He was well verſed in the different languages, and was the author of ſeveral detached publications; but his "Choheleth, or royal preacher," a poem, publiſhed in 1765, will be a laſting teſtimony of his abilities. He died Dec. 31, 1794.

BRADLEY (James), D. D. ſavilian profeſſor of aſtronomy in Oxford, F. R. S. and member of the academies of ſciences and belles-lettres of Paris, Berlin, Peterſburgh, and Bologna, was born at Shireborn in Glouceſterſhire, in 1692, and educated at Northleach in the ſame county. Thence he was admitted a commoner of Baliol-college in Oxford, March 15, 1710: where he took the degree of B. A. Oct. 14, 1714, and of M. A. Jan. 21, 1716. He was ordained deacon and prieſt in 1719, and inſtituted the ſame year to the vicarage of Bridſtow in Herefordſhire. He never had any other preferment in the church, except the ſmall rectory or ſinecure of Landewy Welfry, in the county of Pembroke, and dioceſe of St. David: and his inſtitution to this bears date the 1ſt of March 1719. It is preſumed that the biſhop of Hereford, to whom he was chaplain, was his patron to the vicarage; and Mr. Molyneux, who was then ſecretary to the prince of Wales, procured him the ſinecure.

It appears that thus early in life he had many friends; and it is probable that by ſome of them he might have riſen to eminence in the church, had not his natural inclination led him to purſue other ſtudies, in which he afterwards ſhone ſo conſpicuouſly. He received his firſt rudiments of the mathematics from his uncle Dr. James Pound, who reſided at his living of Wanſtead in Eſſex, where our aſtronomer was ſome time curate: this gentleman was his mother's brother, a man of ſingular capacity and genius, and eminent as a divine, a phyſician, and a mathematician.

mathematician. In the two former capacities he went to the Eaſt-Indies, in the company's ſervice; and was one of thoſe who had the good fortune to eſcape from the maſſacre of the factory, on the iſland of Pulo Condore, in Cochin China. An account of this ſhocking ſcene remains amongſt Dr. Bradley's papers, written by Dr. Pound, together with a journal kept by him on board the Roſe ſloop, until, after many difficulties and diſtreſſes, they arrived at Batavia the 18th of April 1705. The public ſuffered much in this cataſtrophe, by the loſs of Dr. Pound's papers, and other valuable curioſities collected by him, which all periſhed in the conflagration; as he had no time to ſave any thing but his own life. With this relation, to whom he was dear even more than by the ties of blood, he ſpent all his vacations from other duties: it was whilſt with him at Wanſtead, that he firſt began the obſervations with the ſector, which led to thoſe important diſcoveries, and enabled him to ſettle the laws of the alterations of the fixed ſtars from the progreſſive motion of light, and the nutation of the earth's axis.

On the death of John Keill, M. D. he was choſen ſavilian profeſſor of aſtronomy in Oxford; his appointment bears date Oct. 31, 1721. On this promotion, ſo agreeable to his taſte, he reſigned the living of Bridſtow, and alſo the ſinecure of Landewy Welfry, and henceforward devoted his time and ſtudies to his beloved ſcience; nor was he ſooner known, than diſtinguiſhed by the friendſhip of lord Macclesfield, ſir Iſaac Newton, his colleague in the ſavilian profeſſorſhip, Dr. Halley, and other great mathematicians, aſtronomers, and patrons of ſcience. In 1730, he ſucceeded Mr. Whiteſide, as lecture-reader of aſtronomy and experimental philoſophy in Oxford: which was a conſiderable emolument to himſelf, and which he held till within a year or two of his death: when the ill ſtate of his health made it neceſſary to reſign it. At the deceaſe of Dr. Halley, he was appointed aſtronomical obſervator, at the royal obſervatory at Greenwich: the appointment is dated February 3, 1741-2. From letters found amongſt his papers, it appears that Dr. Halley was greatly deſirous that our aſtronomer ſhould ſucceed him; and in one letter, when he found himſelf declining, he deſires his leave to make intereſt for him: but he owed this new acquiſition chiefly to the friendſhip of lord Macclesfield, the late preſident of the Royal Society. Upon this promotion he was honoured with the degree of doctor of divinity, by diploma from Oxford.

In 1747, he publiſhed his letter to the earl of Macclesfield, concerning an apparent motion obſerved in ſome of the fixed ſtars; on account of which he obtained the annual gold prize-medal from the Royal Society. It was in conſequence of this letter, that in 1748 George II. by his ſign manual, directed

directed to the commiſſioners and principal officers of his navy, ordered the payment of 1000l. to James Bradley, D. D. his aſtronomer, and keeper of the royal obſervatory, in order to repair the old inſtruments in the ſaid obſervatory, and to provide new ones. This enabled him to furniſh it with the nobleſt and moſt accurate apparatus in the known world ſuited to the dignity of the nation and the royal donor: in the executive part of this uſeful work, thoſe eminent artiſts Mr. George Graham and Mr. Bird deſerve honourable mention; who contributed much towards the perfection of thoſe inſtruments, which enabled Dr. Bradley to leave behind him the greateſt number of the moſt accurate obſervations that were perhaps ever made by any one man. Nor was this the laſt inſtance whereby his late majeſty diſtinguiſhed his royal aſtronomer; for, upon his refuſing to accept the living of Greenwich from a conſcientious ſcruple, "that the duty of a paſtor was incompatible with his other ſtudies and neceſſary engagements," his majeſty granted him an annuity or yearly penſion of 250l. during pleaſure: in conſideration (as the ſign manual, dated Feb. 15, 1752, expreſſes it) of his great ſkill and knowledge in the ſeveral branches of aſtronomy, and other parts of the mathematics, which have proved ſo uſeful to the trade and navigation of this kingdom." This penſion was continued to the demiſe of the late, and renewed by the preſent king.

About 1748, he became entitled to biſhop Crew's benefaction of 30l. per ann. to the lecture reader in experimental philoſophy in Oxford. He was elected member of the Royal Society in 1752; of the academy of ſciences at Paris, in 1748; of that at Peterſburg, in 1754; of the academy of ſciences at Bologna, in 1757; and alſo of the royal Pruſſian academy of ſciences and belles lettres, but the time when does not appear amongſt his papers.

By too cloſe application to his obſervations and ſtudies, as is probable, our royal aſtronomer was afflicted for near two years before his death, with a grievous oppreſſion on his ſpirits, which quite put an end to his labours: his chief diſtreſs aroſe from an apprehenſion, that he ſhould ſurvive his rational faculties; but this ſo much dreaded evil never came upon him. In June 1762, he was taken with a ſuppreſſion of urine, occaſioned (as it afterwards appeared) by an inflammation in his kidnies, which brought him to his end the 13th of July following. He died at Chalford in Glouceſterſhire, in the 70th year of his age, and lies interred at Minchinhampton in the ſame county, near to the remains of his wife and mother. In 1744, he had married a daughter of Samuel Peach, of Chalford, eſq. by whom he left one daughter.

He was a man as amiable in his manners, and exemplary in

his conduct, as he was diſtinguiſhed by application and ſkill in the ſciences. He was not fond of being an author, and hence few of his works were publiſhed; but his obſervations ſurvive him, and are complete and well preſerved in thirteen folio and two quarto volumes; they contain the moſt numerous and exact collection that ever was made, and will be lodged in ſafety for the public uſe.

BRADSHAW (Henry), a poet of note in the xivth century. Winſtanley tells us he was born in Cheſter, and bred a benedictine monk in the monaſtery of St. Werburg. Bale mentions him with commendation. He wrote a Chronicle in verſe, called the Life of St. Werburg, wherein he thinks the greateſt glory of a nation is to draw their original from times out of mind.

BRADSHAW (John), ſerjeant at law, and preſident of the high court of juſtice convoked for the trial of Charles I. was born in 1586, being deſcended from a very antient family, ſettled at Bradſhaw in Chinley liberty, near Chapel en le Firth in Derbyſhire. The preſident was born at Marple Hall in Cheſhire, a few miles from Chapel en le Firth, at which town he and his brothers received, as it is ſaid, part of their education. He was one of the judges of the ſheriff's court in Guildhall, London, and juſtice of the county palatine of Cheſter.

When the parliament appointed him preſident, they aſſigned him a guard for the ſecurity of his perſon, and the dean's houſe at Weſtminſter for his habitation, with 5000l. in money, beſides the ſeat of the duke of St. Alban's, called Summer-hill, and lord Cottington's eſtate of Fante-hill in Wiltſhire, valued at 1500l. per annum. Though the dignity of his office made him more conſpicuous than ſome others, and more the object of reſentment to the royaliſts, yet it is very evident that he was not half ſo inſtrumental in bringing him to the block. He even frequently declared, that in reſpect of the king he would do no more than the law required and commanded; he was likewiſe by no means pleaſed with Cromwell's uſurping the government, as it was moſt clearly his deſire to have a commonwealth eſtabliſhed. He even ſpoke reſpectfully of the royal authority exerciſed within thoſe bounds that are preſcribed it by law. He was turned out of his poſt of preſident by Cromwell, in which office he was ſucceeded by John Liſle, eſq. whoſe lady fell a victim to the unrelenting cruelty of judge Jefferies. We find no mention of the preſident in hiſtory after the death of Oliver Cromwell, which happened in 1658, one year before that of Bradſhaw, whoſe infirmities perhaps prevented him from engaging in buſineſs for ſome time before death put an end to his labours. The reſtoration of Charles II. was not determined on

at ſo early a period as the preſident's deceaſe. Indeed if it had, it would not have been unnatural for Bradſhaw, in imitation of Ludlow and ſome others of thoſe that ſat in judgment on Charles I. to have left his native country in ſearch of a place of refuge.

There can be no reaſon for ſuppoſing that preſident Bradſhaw died at Barbadoes, as many ingenious people have conceived [Q], or any other place abroad. It would certainly be a great inſult to the good ſenſe and penetration of Bradſhaw to ſuppoſe that he would have choſen an engliſh ſettlement in the Weſt Indies as a place of refuge againſt the fury of the king. Can it be ſuppoſed that the miniſters of Charles II. would have ſuffered one of his father's judges to remain quiet in an iſland which was entirely in the king's power? Certainly not. They would have taken him from his retreat, and butchered him with the ſame barbarity as they did Harriſon and his companions. So many unlikely circumſtances attend this ſuppoſed retiring and concealment of Bradſhaw, that even if no hiſtorian had mentioned him after the beheading of Charles I. it could have deſerved no credit. In the preſent caſe the death of Bradſhaw

[Q] This ſuppoſition is founded on the following epitaph being found engraven upon a cannon at the ſummit of a ſteep hill near Martha Bray in Jamaica, and inſerted in the Gent. Mag. vol. liv. p. 834.

STRANGER,
Ere thou paſs contemplate this cannon,
Nor regardleſs be told,
That near its baſe lies depoſited the duſt
Of JOHN BRADSHAW,
Who nobly ſuperior to ſelfiſh regards,
Deſpiſing alike the pageantry of courtly Splendour,
The blaſt of calumny,
And the terrors of royal vengeance,
Preſided in the illuſtrious band
Of Heroes and Patriots,
Who fairly and openly adjudged
CHARLES STUART,
Tyrant of England,
To a public and exemplary death;
Thereby preſenting to the amazed world,
And tranſmitting down thro' applauding Ages,
The moſt glorious example
Of unſhaken virtue,
Love of freedom,
And impartial juſtice
Ever exhibited on the blood-ſtained theatre
Of human actions.
Oh, reader, paſs not on
Till thou haſt bleſſed his memory:
And never, never forget,
THAT REBELLION TO TYRANTS
IS OBEDIENCE TO GOD.

The account of his magnificent public funeral in Weſtminſter abbey has long been placed by ſeveral among their hiſtoric doubts. He is not much mentioned for ſeveral years before his ſuppoſed death happened, and probably had retired from public buſineſs ſoon after Oliver ſo egregiouſly diſappointed the views and hopes of the republican party by accepting the office of Protector. And during the ſhort ſpace of time which intervened between the death of Cromwell and the reſtoration, the various contending parties appear to have been too buſily engaged with their own ſquabbles and diſcords, to pay ſuch a diſtinguiſhed mark of reſpect to the memory of Bradſhaw. Beſides, our hiſtorians are not agreed as to the circumſtances of his burial. Nor is it incredible that he, foreſeeing how theſe confuſions would end, ſhould think it prudent to abſcond, as knowing he muſt be peculiarly obnoxious to the new king and his adherents, and the very firſt object of their revenge. Gent. Mag. vol. liv. p. 254, 255.

in

in England is recorded by ſo many contemporary writers [R], and the mean and brutal revenge of Charles II. is alſo ſo well aſcertained, that we cannot ſee how any perſon can entertain the leaſt doubt of it [S].

BRADWARDIN (THOMAS), born at Hatfield in Suſſex, in the latter end of the xiiith century, was educated in Oxford, where he took the degree of D. D. and had the character of a good mathematician, a great philoſopher, and ſo conſiderable a divine, that he is commonly called doctor profundus. He is ſtill more commendable for his moral qualifications, being a perſon of great regularity and courage in the diſcharge of his function: upon which account, archbiſhop Stratford recommended him for confeſſor to king Edward III. Which office

[R] From a collection of pamphlets in the Britiſh Muſeum, No. 805, ſmall 4to. "On Monday laſt (Oct. 31, 1659,) it pleaſed God to put a period to the life of lord Bradſhaw, after a year's lingering under a fierce and moſt tedious quartan ague. Upon his death-bed he deſired that God would be pleaſed to unite the hearts of his people in all chriſtian practices, both ſpiritual and temporal; and that ſuch as profeſs holineſs, and walk according to the rules of the holy ſcriptures, might not be reſtrained from their profeſſions, but that a goſpel miniſtry might be ſettled, and an equal hand in diſtributing juſtice to all perſons duly adminiſtered." Vide the "Loyal Scout," from Friday Oct. 28, to Friday Nov. 4, 1659. p. 213.—No. 129, large 4to, of the ſame collection: "Whitehall, Oct. 31. This day it pleaſed God to put a period to the life of lord Bradſhaw, after a year's lingering under a fierce and moſt tedious quartan ague; which, in all probability, would not have taken him away yet awhile, had he not, by his indefatigable affection towards the public affairs and ſafety, in a time of danger, waſted himſelf with extraordinary labours from day to day. For the commonwealth he always lived, and for the ſake of the commonwealth he died ſo ſoon.

"To do right to the dead, whom it is now not time to flatter, and that I may propound a noble pattern to our nation, give me leave to ſay what, after ten years obſervation, I know moſt true. He was a man of moſt exemplary piety, with no noiſe or outward oſtentation; one that truly feared God, and made it the buſineſs of his family to ſerve him, ſo that more conſtant devotion and temperance had not been ſeen in any other: a great patron of miniſters, in his own houſe and abroad, that were miniſters indeed, and a true lover of learned men, yet of none that were either vicious or ſeditious, ſo that over thoſe whom he once owned, he ever held a ſtrict and curious eye; and it is hard to ſay whether bounty towards them, or abundant charity towards the godly poor, were moſt conſpicuous in his chriſtian practice. For a ſound heart in things religious, a rare acute judgment in the ſtate of things civil, a wiſe conduct in the adminiſtration of ſtate affairs, an eloquent tongue to inform a friend, or convince an adverſary, a moſt equal heart and hand in diſtributing juſtice to both, a care of conſcience in reſolving, and courage to execute a reſolution, this nation (I am perſuaded) hath ſeldom ſeen the like; and it concerneth us that remain behind, to be earneſt followers of his great example, who died the ſame man that he lived, always conſtant to himſelf, greater than envy, and well aſſured of immortality.

"One thing I muſt needs mention to his particular honour, that in a time when the world is miſled with a blind ſuperſtition towards the name of king, he was the man that diſtinguiſhed betwixt the office and the crime, durſt judge the king to a death he moſt juſtly deſerved; after which, notwithſtanding all the threats and attempts of adverſaries, it pleaſed God to lengthen out his life many years in honour, and in fulneſs of honour to bring him to the grave in peace. I cannot but ſprinkle a few tears upon the corpſe of my nobleſt friend, and leave the commonwealth to put on mourning for ſo great a loſs." See Mercurius Politicus, No. 592, from Thurſday Oct. 27, to Thurſday Nov. 3, 1659, fol. 842, and the Public Intelligencer, from Oct. 31 to Nov. 7, fol. 833.—Gentleman's Magazine, vol. liv. p. 4 and 5 for the year 1784.

[S] Gent. Mag. vol. liv. p. 834.

he diſcharged much to the advantage of his memory; it being his cuſtom to repreſent the defects of the king's conduct with great freedom to his majeſty; particularly, he uſed to put the king and his army in mind, not to grow elated upon their conqueſts, but to return God thanks for their ſucceſſes, and make a modeſt and good-natured uſe of them. This advice he uſed to preach to the court and camp in France with great freedom and elocution. He was elected archbiſhop of Canterbury in 1348. Beſides ſeveral other tracts, he wrote one, intituled, Cauſa Dei.

BRADY (Dr. Nicholas) [T], an engliſh divine of good parts and learning, the ſon of Nicholas Brady, an officer in the king's army in the civil wars of 1641, was born at Bandon, in the county of Cork, Oct. the 28th, 1659; and continued in Ireland till he was 12 years of age. Then he was ſent over to England to Weſtminſter-ſchool; and from thence elected ſtudent to Chriſt-church in Oxford. After continuing there about four years, he went to Dublin, where his father reſided; at which univerſity he immediately commenced B. A. When he was of due ſtanding, his diploma for the degree of D. D. was, on account of his uncommon merit, preſented to him by that univerſity, while he was in England; and brought over by Dr. Pratt, then ſenior travelling fellow, afterwards provoſt of that college. His firſt eccleſiaſtical preferment was to a prebend, in the cathedral of St. Barry, at Cork; to which he was collated by biſhop Wettenhal, whoſe domeſtic chaplain he was. He was a zealous promoter of the revolution, and in conſequence of his zeal ſuffered for it. In 1690, when the troubles broke out in Ireland, by his intereſt with king James's general, M'Carty, he thrice prevented the burning of the town of Bandon, after three ſeveral orders given by that prince to deſtroy it. The ſame year, having been deputed by the people of Bandon, he went over to England, to petition the parliament for a redreſs of ſome grievances they had ſuffered while king James was in Ireland; and afterwards quitting his preferments in Ireland, he ſettled in London; where, being celebrated for his abilities in the pulpit, he was elected miniſter of St. Catherine Cree church, and lecturer of St. Michael's, Wood-ſtreet. He afterwards became miniſter of Richmond in Surrey, and Stratford upon Avon in Warwickſhire, and at length rector of Clapham in Surrey; which laſt, together with Richmond, he held till his death. He was alſo chaplain to the duke of Ormond's troop of horſe-guards, as he was to their majeſties king William and queen Mary. He died May 20, 1726, aged 66 [U].

BRAHE

[T] Biog. Brit.

[U] He tranſlated the Æneid of Virgil, which was publiſhed by ſubſcription. He publiſhed three volumes of ſermons in 8vo;

BRAHE (Tycho), a celebrated aſtronomer, deſcended of an illuſtrious family, originally of Sweden, but ſettled in Denmark, was born in Knudſtorp, 1546. He was, by the direction of George Brahe his father's brother, taught latin when ſeven years old. He ſtudied five years under private tutors, and acquired a taſte for poetry. His uncle ſent him, in 1559, to ſtudy rhetoric and philoſophy at Copenhagen: his father had died a little before. The great eclipſe of the ſun, on the 21ſt of Auguſt 1560, happening at the preciſe time the aſtronomers had foretold, he began to look upon aſtronomy as ſomething divine; and, purchaſing the tables of Stadius, gained ſome notion of the theory of the planets. In 1562, he was ſent to Leipſic to ſtudy law, but aſtronomy wholly engroſſed his thoughts: in purchaſing books of that ſcience he employed his pocket money. Having procured a ſmall celeſtial globe, he uſed to wait till his tutor was gone to bed, in order to examine the conſtellations and learn their names: when the ſky was clear, he ſpent whole nights in viewing the ſtars. In 1565, the death of his uncle occaſioned his return home; but his relations thinking the ſtudy of aſtronomy beneath his rank, he went in 1566 to Wittemberg, which the plague forced him to leave in 1567 to go to Koſtock. In December that year, a difference ariſing between Brahe and a daniſh nobleman, they fought, and the former had part of his noſe cut off; which defect he ſo artfully ſupplied with one made of gold and ſilver, that it was not perceivable. It was about this time that he began to apply himſelf to chemiſtry, propoſing nothing leſs than to obtain the philoſopher's ſtone. In 1569, he removed to Augſburg, where he was viſited by Peter Ramus. In 1571, he returned to Denmark, and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his caſtle of Herritzvad near Knudſtorp, for making his obſervations, and building a laboratory. His marrying a country girl beneath his rank, occaſioned ſuch a violent quarrel between him and his relations, that the king was obliged to interpoſe, to reconcile them. In 1574, by his majeſty's command, he read lectures upon the theory of comets, at Copenhagen; and the year following viſited Heſſe Caſſel, Frankfort, and Baſil, and ſome other parts of Switzerland. From thence he went to Italy, ſtaid ſome time in Venice, and returned

8vo; and after his death, three more were publiſhed by his ſon. Among his ſermons, there is one preached on St. Cæcilia's day, in vindication of church muſic, firſt printed in 1697, 4to. But what he is likely to be the longeſt remembered for, as indeed he is now beſt known by, is a new verſion of the Pſalms of David, in conjunction with Mr. Tate. This verſion was licenſed at Kenſington, where king William uſually reſided, in 1696; and is now ſung in moſt churches of England and Ireland, inſtead of the old one by Sternhold and Hopkins made in the reign of Edward VI. which indeed may well be accounted obſolete, as it is now ſeldom quoted but in deriſion.

by way of Germany to Copenhagen before winter, to ſettle his affairs, purpoſing to remove with his family to Baſil the following ſpring: but he dropped this deſign, upon the king of Denmark's beſtowing on him for life the iſland of Kuen in the Sound, and a promiſe that an obſervatory and laboratory ſhould be built for him, with a ſupply alſo of money for carrying on his deſigns. The firſt ſtone of the obſervatory was laid Aug. 8, 1576. Though that, with the ſeveral buildings to it and the neceſſary machines, coſt the king an immenſe ſum, Brahe laid out of his own money above an hundred thouſand crowns during the twenty years he continued there, ſparing no expence to cultivate the ſcience of aſtronomy. He commonly maintained in his houſe ten or twelve young men, who aſſiſted him in his obſervations, and whom he inſtructed in aſtronomy and the mathematics. The king likewiſe aſſigned him a penſion of two thouſand crowns out of the treaſury, a fee in Norway, and the canonry of Roſhild, worth a thouſand crowns a year. James VI. of Scotland, coming into Denmark to marry Anne, daughter of Frederic II. viſited Brahe at Uraniburg, the name given to the obſervatory; made him ſeveral noble preſents, and wrote a copy of latin verſes in his honour. The particular diſtinction paid to Brahe excited the jealouſy of ſome of the nobles. The phyſicians alſo were uneaſy, becauſe their patients deſerted them to apply to him for the ſovereign medicines which he diſtributed gratis. Valkendorf, treaſurer of the houſehold, was incenſed againſt him on account of a diſpute occaſioned by a dog of Brahe's having bit him. All theſe things conſpired to his ruin. It was repreſented to the king, that, the treaſury being exhauſted, many penſions, particularly Brahe's, ought to be retrenched; that the fee which he had long enjoyed ought to be given to ſome perſon more capable of ſerving the ſtate; and that, though Brahe was obliged to make the neceſſary reparations to the chapel belonging to his canonry at Roſhild, he had ſuffered it to fall to ruin. Theſe inſinuations had their effect: and in 1569 he was deprived of his penſion, his fee, and his canonry. Being thus rendered incapable of ſupporting the expences of his laboratory, he went to Copenhagen, and continued his aſtronomical obſervations and chemical experiments in that city, till Valkendorf brought him an order from the king to deſiſt. This put him upon thoughts of getting himſelf introduced to the emperor, who was fond of mechaniſm and chemical experiments. He waited upon him at Prague, was moſt graciouſly received, had a magnificent houſe given him till one more proper for aſtronomical obſervations could be procured, and a penſion of three thouſand crowns aſſigned him, with a promiſe of a fee for himſelf and his deſcendants. This good fortune he enjoyed but a ſhort time; for, going to dine with a nobleman, he forgot to make

water before he ſat down to table according to his uſual cuſtom. During the entertainment he drank more than common, and found himſelf uneaſy, yet imprudently continued ſome time longer at table; and upon his return home was ſeized with a total ſuppreſſion of urine, of which he died the 24th of October 1601. His great ſkill in aſtronomy is univerſally acknowledged. He was very credulous with reſpect to judicial aſtrology and preſages. If he met an old woman when he went out of doors, or an hare upon the road on a journey, he uſed to turn back immediately, being perſuaded that it was a bad omen. When he lived at Uraniburg he had at his houſe a madman, whom he placed at his feet at table and fed himſelf. As he imagined that every thing ſpoken by mad perſons preſaged ſomething, he carefully obſerved all that this man ſaid; and becauſe it ſometimes proved true, he imagined it might always be depended upon. He had ſo little command of his temper, that a mere trifle put him in a paſſion; even againſt perſons of the firſt rank, with whom it was his duty to keep on good terms, he openly diſcovered his reſentment; and though very apt to rally others, he was highly provoked if the ſame liberty was taken with himſelf.

BRAILLIER (Peter), an apothecary of Lyons, dedicated to Claude de Gouffier, comte de Maulévrier, grand ecuyer de France, in 1557, a curious book on the abuſes and ignorance of phyſicians, againſt the pſeudonymous author of a tract des abus et tromperies des apothicaires, diſguiſed under the name of Licet Benancia, printed at Lyons. From theſe two old books ſeveral modern ſatiriſts have purloined their witticiſms againſt phyſicians and apothecaries.

BRAMANTE d'Urbino (Lazarus), a famous architect, was born at Caſtel-Duranti in the territory of Urbino, about the year 1444. He at firſt applied himſelf to painting; but both his talents and taſte being more ſtrongly turned for architecture, he devoted himſelf to it with aſtoniſhing ſucceſs. The convent della Pace, which he built at Naples, having acquired him a conſiderable reputation, Alexander VI. appointed him his architect. Julius II. made him afterwards ſuperintendant of his buildings. It was by order of this pontif that he executed the magnificent project of joining the Belvedere to the Vatican: a work worthy of admiration if it had not been ſpoiled by the various alterations it has ſince been made to undergo. Bramante perſuaded Julius to demoliſh the church of St. Peter, in order to conſtruct one more magnificent, and, if poſſible, would not have had its equal in the world. The plan of this great maſter being adopted, the foundations were begun in 1506 of this new baſilicum, which was raiſed as far as the entablature with incredible expedition: but he had not the ſatisfaction to ſee his work entirely completed, being prevented by his death, which

happened in 1514, at the age of 70. He left the profecution of it to the famous Michael Angelo Buonarota. Bramante, not leſs eſtimable for the qualities of his heart and mind, than for his ſurpriſing talents, to his genius in architecture added a taſte for muſic and poetry. His works in the latter department were printed at Milan in 1756.

BRAMHALL (JOHN) [x], an eminent divine, was deſcended from an antient family, and born at Pontefract in Yorkſhire, about 1593. He received his ſchool education at the place of his birth, and was removed from thence to Sidney college, Cambridge, in 1608. After taking the degrees of B. A. and M. A. he quitted the univerſity; and, entering into orders, had a living given him in the city of York. About the ſame time he married a clergyman's widow, with whom he received a good fortune; and, what was equally if not more acceptable, a valuable library, left by her former huſband. In 1623, he had two public diſputations at North-Allerton with a ſecular prieſt and a jeſuit. The match between prince Charles and the infanta of Spain was then depending; and the papiſts expected great advantages and countenance to their religion from it. Theſe two, therefore, by way of preparing the way for them, ſent a public challenge to all the proteſtant clergy in the county of York; and when none durſt accept it, our author, though then but a ſtripling in the ſchool of controverſy, undertook the combat. His ſucceſs in this diſpute gained him ſo much reputation, and ſo recommended him in particular to Matthews, archbiſhop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and then of Rippon; at which laſt place he went and reſided after the archbiſhop's death, which happened in 1628, and managed moſt of the affairs of that church in the quality of ſubdean. He had great weight in the town of Rippon, and was alſo appointed one of his majeſty's high commiſſioners, in the adminiſtration of which office he was by ſome accounted ſevere.

In 1630, he took a doctor of divinity's degree at Cambridge; and ſoon after was invited to Ireland by the lord viſcount Wentworth, deputy of that kingdom, and ſir Chriſtopher Wandeſford, maſter of the rolls. He went over in 1633, having firſt reſigned all his church-preferments in England; and a little while after obtained the archdeaconry of Meath, the beſt in that kingdom. The firſt public ſervice he was employed in was a royal viſitation; when, finding the revenues of the church miſerably waſted, the biſhoprics in particular wretchedly dilapidated by fee-farms, and long leaſes, and ſmall rents, the diſcipline ſcandalouſly deſpiſed, and the miniſters but meanly

[x] Life of biſhop Bramhall, prefixed to his works, edit. 1677, folio.

provided,

provided, he applied, in proceſs of time, proper remedies to theſe ſeveral evils. In 1634, he was promoted to the biſhopric of Londonderry; and improved that ſee very much, not only by advancing the rents, but alſo by recovering lands detained from his predeceſſors. But the greateſt ſervice he did the church of Ireland was, by getting, with the lord deputy's aſſiſtance, ſeveral acts paſſed in the parliament which met in that kingdom on the 14th of July 1634, for the aboliſhing fee-farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the ſpace of four years, 30 or 40,000l. a year. In the convocation that met at the ſame time, he prevailed upon the church of Ireland to be united in the ſame faith with the church of England, by embracing the thirty-nine articles of religion, agreed upon in the convocation holden at London in 1562. He would fain alſo have got the engliſh canons eſtabliſhed in Ireland; but could obtain no more than that ſuch of our canons as were proper for the Iriſh ſhould be removed thither, and others new framed and added to them. In the mean time he met, from ſeveral quarters, with a great deal of detraction and envy; and, according to the faſhion of thoſe times, was charged with arminiaſm and popery; but he was not of a ſpirit to be daunted with noiſe and ill words.

In 1637, he took a journey into England, and was there ſurpriſed with the news of an information exhibited againſt him in the ſtar-chamber, "for being preſent at Rippon when one Mr. Palmes had made ſome reflecting diſcourſe upon his majeſty, and neither reproving nor informing againſt him." The words deſerved no very great puniſhment if they had been true, being no more than, that "he feared a ſcottiſh miſt was come over their town; becauſe the king had altered his lodgings from Rippon, where he had deſigned them, to ſir Richard Graham's houſe, not far from that place." But the biſhop eaſily cleared himſelf and the whole company. After having received much honour from Charles I. and many civilities from archbiſhop Laud and other perſons, he returned to Ireland; and, with 6000l. for which he ſold his eſtate in England, purchaſed another at Omagh, in the county of Tyrone, and began a plantation, which the diſtractions of that kingdom hindered him from perfecting. In March 1641, articles of high-treaſon were exhibited againſt him in Ireland, wherein he was charged with having conſpired with others to ſubvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The biſhop was at Londonderry when he received intelligence of this accuſation. All his friends wrote to him to decline the trial; but, thinking it diſhonourable to fly, he went directly to Dublin, and was made a cloſe priſoner by the parliament. In this diſtreſs, he wrote to the primate Uſher, then

then in England, for his advice and comfort; who mediated ſo effectually in his behalf with the king, that his majeſty ſent a letter to Ireland, to ſtop proceedings againſt him. This letter was very ſlowly obeyed; however, the biſhop was at length reſtored to liberty, but without any public acquittal, the charge lying ſtill dormant againſt him, to be awakened when his enemies pleaſed. Shortly after his return to Londonderry, ſir Phelim O'Neil contrived his ruin in the following manner. He directed a letter to him, wherein he deſired, "that, according to their articles, ſuch a gate of the city ſhould be delivered to him;" expecting that the Scotch in the place would, upon the diſcovery, become his executioners: but the perſon, who was to manage the matter, ran away with the letter. Though this deſign took no place, the biſhop did not find any ſafety there: the city daily filling with diſcontented perſons out of Scotland, he began to be afraid leſt they ſhould deliver him up. One night they turned a cannon againſt his houſe to affront him; whereupon, being perſuaded by his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's ſervice, till his affairs were grown deſperate; and then, embarking with ſeveral perſons of diſtinction, he landed at Hamburgh upon the 8th of July 1644. Shortly after, at the treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that biſhop Bramhall, together with archbiſhop Laud, &c. ſhould be excepted out of the general pardon.

From Hamburgh he went to Bruſſels, where he continued for the moſt part till 1648, with ſir Henry de Vic, the king's preſident; conſtantly preaching every Sunday, and frequently adminiſtering the ſacrament. In that year he returned to Ireland; from whence, after having undergone ſeveral difficulties, he narrowly eſcaped in a little bark: all the while he was there, his life was in continual danger. At Limerick he was threatened with death, if he did not ſuddenly depart the town. At Portumnagh, indeed, he afterwards enjoyed more freedom, and an allowance of the church ſervice, under the protection of the marquis of Clanrickard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance however troubled Cromwell ſo, that he declared he would have given a good ſum of money for that Iriſh Canterbury, as he called him. His eſcape from Ireland is accounted wonderful: for the veſſel he was in was cloſely chaſed by two of the parliament frigates; and when they were come ſo near, that all hopes of being ſaved were taken away, on a ſudden the wind ſunk into a perfect calm, yet ſomehow ſuffered the veſſel to get off, while the frigates were unable to proceed at all. During this ſecond time of being abroad, he had many diſputes about religion with the learned of all nations,

tions, ſometimes occaſionally, at other times by appointment and formal challenge; and wrote ſeveral things in defence of the church of England. He likewiſe purpoſed to draw a parallel between the liturgy of the church of England, and the public forms of the proteſtant churches abroad; and with this view he deſigned to travel about. But he met with a very unexpected interruption in his firſt day's journey: for he no ſooner came into the houſe where he intended to refreſh himſelf, but he was known and called by his name by the hoſteſs. While the biſhop was wondering at his being diſcovered, ſhe revealed the ſecret by ſhewing him his picture, and aſſured him there were ſeveral of them upon the road, that, being known by them, he might be ſeized; and that her huſband, among others, had power to that purpoſe, which he would certainly make uſe of if he found him. The biſhop ſaw evidently he was a condemned man, being already hanged in effigy; and therefore, making uſe of this intelligence, prudently withdrew into ſafer quarters.

Upon the reſtoration of the church and monarchy, he returned to England, and was from the firſt deſigned for higher promotion. Moſt people imagined it would be the archbiſhopric of York; but at laſt he was appointed archbiſhop of Armagh, to which he was tranſlated upon the 18th of January, 1660-61. The ſame year he viſited his dioceſe, where he found great diſorder; ſome having committed horrible outrages, and many imbibed very ſtrong prejudices, both againſt his perſon and the doctrine and diſcipline of the church; but, by argument, perſuaſion, and long ſuffering, he gained upon them even beyond his own expectation. As he was by his ſtation preſident of the convocation, which met upon the 8th of May 1661, ſo was he alſo choſen ſpeaker of the houſe of lords, in the parliament which met at the ſame time: and ſo great a value had both houſes for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Strafford, and ordered the ſcandalous charges againſt them to be torn out, which was accordingly done. In this parliament many advantages were procured, and more deſigned, for the church, in which he was very induſtrious. About this time he had a violent ſickneſs, being a ſecond fit of the palſy, which was very near putting an end to his life; but he recovered. A little before his death, he viſited his dioceſe; and having provided for the repair of his cathedral, and other affairs ſuitable to his paſtoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was ſeized with a third fit of the palſy; of which he ſoon died, being then 70 years old. At this time he had a trial for ſome part of his temporal eſtate at Omagh, with ſir Audley Mervyn, depending in the court of claims; and there, at the time of hearing, the third fit of

the

the palsy so smote him, that he sunk in the court, was carried out senseless, and so continued till death put an end to him. The cause however was determined in his favour.

He was the author of several works, which were published, as they were written, at different times; but they were reprinted at Dublin, 1677, in one volume folio, to which were added some pieces never before printed. The most celebrated of his writings are those against Hobbes.

BRANCAS VILLENEUVE (ANDREW FRANCIS), abbé d'Aulnay, born in the comtat Venaissin, died April 11, 1758, is known by several works in physics and astronomy. The abundance of words, the frequent repetitions, the great number of insignificant ideas perceived in his writings, have almost ruined them with the public; though they contain much excellent matter [Y].

BRANDI (HYACINTH), a painter, born at Poli, not far from Rome, in 1633. He studied in the school of Lanfranc. The greater part of the churches and palaces at Rome were embellished by his pencil. An imagination full of fire, a great facility, a feeble and incorrect colouring, characterise his performances. He worked with uncommon rapidity, always preferring his pleasures and money to fame. He died at Rome in 1691, aged 58, prince of the academy of St. Luc, and chevalier of the order of Christ.

BRANDT (SEBASTIAN), born at Strasburg in 1454, publicly taught jurisprudence at Basle and at Strasburg, became counsellor and chancellor of the latter, and died in 1520. He is author of a poem intituled, Navis stultifera mortalium, 1488, 8vo. an edition more scarce but less elegant than that of Paris, 1498, 4to. There is a french translation, Paris 1497, and Lyons 1498, fol.

BRANDT (JOHN), secretary of the city of Antwerp, died in 1639, at the age of 80, was a man of letters, of a communicative disposition, and of great zeal for the promotion of the arts and sciences. He adopted as his motto, LIBENTER, ARDENTER, CONSTANTER. He left a work intituled, Elogia Ciceronia Romanorum domi militiæque illustrium; in which he has collected all the anecdotes dispersed throughout the several works of Cicero, in the lives of illustrious persons in the government and in the wars.

BRANDT (SEBASTIAN), a german chemist, born in 1458, died May 2, 1521, as he had lived, labouring at the furnace of the magnum opus. Thinking he might find the philosopher's

[Y] The principal are, 1. Letters on Cosmography, 4to. 2. Modern system of cosmography and general physics, 1747, 4to. 3. Explication of the flux and reflux of the sea, 1739, 4to. 4. Cosmographical ephemerides, 1750, 12mo. 5. History of the kingdom of Gala, translated from the english, 1754, 12mo.

stone

ſtone in the preparation of urine, he paſſed a great part of his life over that liquor, without making any diſcovery. At laſt after a ſtrong diſtillation of urines, he found in his recipient a ſhining ſubſtance, ſince called phoſphorus. Brandt ſhewed this ſubſtance to Kunckel, chemiſt to the elector of Saxony, and to ſeveral other perſons; but concealed the proceſs by which he obtained it. After his death, Kunckel found no great trouble in gueſſing what was the ſubject of phoſphorus.

BRANDT (GERARD), a proteſtant divine and miniſter of Amſterdam, died at Rotterdam in 1695. He was the author of the hiſtory of the reformation of the Low Countries, in 4 vols. 4to. It is written in flemiſh; and the grand penſionary Fagel ſaid once to biſhop Burnet, that it was worth learning flemiſh, merely to read Brandt's hiſtory. An abridgement of it was afterwards publiſhed in french, in three volumes, 12mo. Brandt wrote alſo the life of admiral Ruyter.

BRASAVOLA (ANTONIUS MUSA), a famous phyſician, born at Ferrara in 1500, of a noble family. His knowledge was not confined to medicine. In conſequence of his having maintained at Paris, for three days ſucceſſively, theſes de omni ſcibile, the ſurname of Muſa was given him by Francis I. He was phyſician to that prince, who made him chevalier of the order of St. Michael; to the emperor Charles V. who beſtowed on him the title of count palatine; and to Henry VIII. of England. He was not of leſs conſequence in his own country. Succeſſively firſt phyſician to the popes Paul III. Leo X. Clement VII. and Julius III. cheriſhed and favoured by all the other princes of Italy, and particularly the dukes of Ferrara, he was proceeding in this brilliant career, when he died at Ferrara in 1555, at the age of 55, after having long been profeſſor of medicine there with univerſal applauſe; leaving a great number of works [z].

BRAY (SIR REGINALD), who was inſtrumental in the advancement of Henry VII. to the throne, was the ſecond ſon of ſir Richard Bray, one of the privy council to Henry VI. who lies buried in the north aile of Worceſter cathedral. His family came into England with the conqueror, and flouriſhed in the counties of Northampton and Warwick; but Edmond, the father of ſir Richard, is ſtyled of Eton, in the county of Bedford, which continued the ſeat of the family for ſome deſcents. Whether ſir Reginald had taken part with Henry VI. or what public tranſactions he was concerned in, in the time of Edward IV. does not appear; but it ſeems that he was concerned in ſome, as he had a general pardon granted to him in the firſt

[z] Principally on medicine, and, among others, 1. Commentaries on the aphoriſms of Hippocrates and Galen, printed at Baſle in 1542, folio. 2. Index refertiſſimus in Galeni libros. Venice 1623, fol. which Caſtro, in his Biblioth. Med. ſtyles, opus indefeſſæ elucubrationis & utilitatis inexplicabilis.

year

year of king Richard III. He was receiver-general to ſir Henry Stafford, who married Margaret counteſs of Richmond, mother to the earl of Richmond, afterwards king Henry VII. and continued in her ſervice after the death of ſir Henry, and her remarriage with lord Thomas Stanley.

When the duke of Buckingham had concerted with Morton biſhop of Ely, then his priſoner at Brecknock in Wales, the marriage of the earl of Richmond with the princeſs Elizabeth, eldeſt daughter of Edward IV. and his advancement to the throne; the biſhop recommended ſir Reginald for the tranſaction of the affair with the counteſs, telling the duke he had an old friend with her, a man ſober, ſecret, and well-witted, called Reginald Bray, whoſe prudent policy he had known to have compaſſed matters of great importance; and accordingly wrote to him in Lancaſhire, where he was with the counteſs, to come to Brecknock with all ſpeed. He readily obeyed the ſummons, and, receiving his charge, returned to the counteſs; who, having obtained the queen dowager's conſent to the marriage, made this Reginald her chief manager of the conſpiracy, and employed him to engage as many perſons of note as he could. In a few days he brought in ſir Giles Daubeney, afterwards lord Daubeney, ſir John Cheney, Richard Guilford, eſq. afterwards ſir Richard, Thomas Rame, eſq. who was taken and executed by king Richard, and many others.

After Henry came to the crown, he was greatly in his favour as long as he lived, and had great honours and wealth beſtowed upon him. He was made a knight banneret, whether at the battle of Boſworth, or Blackheath, when the corniſh rebels were defeated, is uncertain. He was alſo made a knight of the Bath at the king's coronation; and in the firſt year of his reign was joint chief juſtice with lord Fitzwalter, of all the foreſts ſouth of Trent, and alſo a privy counſellor. After this he was made high treaſurer, and knight of the garter. He was at the battle of Blackheath, when lord Audley, having joined the corniſh rebels, was taken priſoner; and being beheaded, and his eſtate forfeited, his manor of Shere Vachery and Cranley in Surrey, with a conſiderable eſtate, was given to ſir Reginald. He alſo had the iſle of Wight in farm from the king, at 300 marks per annum.

His ſkill in architecture appears from Henry the ſeventh's chapel in Weſtminſter-abbey, and the chapel of St. George at Windſor; as he had a principal concern and direction in the building of the former, and the finiſhing and bringing to perfection the latter, to which he was alſo a liberal benefactor. In the middle of the ſouth aile of the chapel at Windſor is a ſpacious chapel built by him (ſtill called by his name) in which he is buried, and probably under the ſtone where lies Dr. Waterland;

land; for on opening the vault for the doctor, who died in 1740, a leaden coffin of ancient form and make was found, which by other appearances alſo was judged to be the coffin of ſir Reginald; and was, by order of the dean, immediately arched over with great decency. His arms are on the ſtone ſcreen, and his creſt and devices on divers parts of the roof.

He died Aug. 5, 1501, poſſeſſed of a very large eſtate, acquired by the favour of the king and his great employments: but notwithſtanding this, and his being an active miniſter for ſeventeen years, in the reign of a monarch who extorted ſo much money from his ſubjects, hiſtorians agree in giving him an excellent character. Polydore Vergil, Hall, &c. ſay that he was a very father of his country, a ſage and grave perſon, a fervent lover of juſtice, and one who would often admoniſh the king when he did any thing contrary to juſtice or equity.

He married two wives, but had no iſſue by either. Sir William Sandes, who married Margery, daughter and heir of his eldeſt brother, got a conſiderable part of his fortune; ſir Edmond Bray (afterwards ſummoned to parliament by Henry VIII. as lord Bray), eldeſt ſon of his other brother, had a great ſhare of it; but the eſtate in Surrey, which was lord Audley's, and which was a conſiderable one, he gave to ſir Edward Bray (younger brother of ſir Edmond), whoſe deſcendants now enjoy part thereof.

BRAY (Thomas)[A], an engliſh divine, born at Marton in Shropſhire, 1656, was placed at Hart-hall, Oxford; but the ſcantineſs of his fortune forced him to leave the univerſity, ſoon after he had commenced bachelor of arts. Having entered into orders, he obtained a curacy near Bridgenorth in Shropſhire; from whence he ſoon removed to Warwickſhire, to officiate as chaplain to ſir Thomas Price, by whom the donative of Lac Marſin was conferred upon him. Being introduced to the acquaintance of Simon lord Digby, his lordſhip recommended him to his brother (afterwards lord Digby), who gave him the vicarage of Over-Whitacre in the ſame county, and generouſly endowed it with the great tithes. In 1690, the rectory of Sheldon being vacant by the incumbent's refuſing to take the oaths at the revolution, his lordſhip alſo preſented Mr. Bray to it. This living he held till about three months before his death, when he reſigned it on account of his advanced age. December 12, 1693, he took the degree of M. A. at Hart-hall, Oxford. The reputation he acquired by the publication of his catechetical lectures, which he compoſed at Sheldon, determined Dr. Compton, biſhop of London, to make choice of him to be his commiſſary in Maryland, for the eſtabliſhment and better regulation

[A] The life and deſigns of the rev. Mr. Thomas Bray.

of

of church-affairs in that province. Mr. Bray taking into conſideration the ſtate of the country, and the moſt effectual methods to promote this deſign, it readily occurred to him, that only the poorer clergy would leave their friends and native lands, to go to ſettle there; and as it was not to be ſuppoſed that theſe men would ſupply themſelves with a number of books proper to qualify them for the ends of their miſſion, he endeavoured to provide for this defect. He repreſented the ſtate of the caſe to the biſhops, deſiring their aſſiſtance and encouragement in procuring parochial libraries for the uſe of the miſſionaries: and his repreſentation met with encouragement and ſucceſs. Many libraries were founded, not only in Maryland, but alſo in other provinces on the continent, iſlands in America, and the factories in Africa: and their preſervation was inſured by ſolemn acts of aſſembly. He formed a deſign alſo of founding parochial libraries in England, and this ſcheme alſo met with encouragement: inſomuch that libraries were founded in ſeveral dioceſes; and proviſion was made for their ſecurity and preſervation, in an act of parliament paſſed in the ſeventh year of queen Anne, intituled An act for the better preſervation of parochial libraries in that part of Great Britain called England. He farther formed a deſign of raiſing libraries in ſea-port towns, where the miſſionaries might be detained by contrary winds, obtaining ſeveral benefactions for that purpoſe, and taking with him a quantity of books to depoſit in each port that ſhould happen in his way; and being detained in three ſeveral places in a ſubſequent voyage to Maryland, he put this deſign in execution in every one of them, viz. Graveſend, Deal, and Plymouth. He likewiſe made a beginning towards parochial catechetical libraries in the iſle of Man.

In 1696, Mr. Bray accumulated the degrees of B. and D. D. at Magdalen college, Oxford; and, in December that year, publiſhed Bibliotheca Parochialis. At the ſame time he ſent abroad another tract, intituled, Apoſtolic charity, its nature and excellency; to which he prefixed a general view of the engliſh colonies in America, in order to ſhew what proviſion was wanting for the propagation of chriſtianity in thoſe parts. In 1697 he petitioned the houſe of commons, that a ſhare of the alienated lands (formerly given to ſuperſtitious uſes) which were propoſed to be veſted in Greenwich hoſpital, might be appropriated for the propagation of religion in the plantations. This petition was well received; and a fourth part of all that ſhould be diſcovered (after one moiety to the diſcoverer) was allowed by the committee: but the bill was never reported. Not diſcouraged by this diſappointment, he went over to Holland, to make application to his majeſty for a grant of ſome arrears of taxes due to the crown: but the recovery of theſe arrears was very difficult, and they proved of little value. He next drew up the plan of a

ſociety

ſociety pro fide propaganda, to be eſtabliſhed by charter; and, in conſequence thereof, letters patent, for erecting a corporation by the name of The ſociety for the propagation of the goſpel in foreign parts, paſſed the great ſeal in 1701.

In 1702, having waited a conſiderable time for the return of a law from Maryland for the eſtabliſhment of the church, with ſuch amendments as would render it unexceptionable at the court of England, he reſolved to go over to that country, as well to haſten the paſſing this act in their aſſemblies, as to promote other matters for the ſervice of religion. Some of his friends, ſeeing that he received no advantage from his commiſſary's place, nor had any allowance made, or preferment given him at home, to ſupport the expences he was at, adviſed him to lay aſide his deſign of going abroad, and take two good preferments that were offered him at home, that of ſub-almoner, and the donative of Aldgate: but he declined every offer inconſiſtent with the intereſt of the affair he was engaged in; and though forced to diſpoſe of his own effects, and raiſe money on credit for his ſupport in the undertaking, he ſet ſail from the Downs, Dec. 20, 1699; and, after a tedious and dangerous paſſage, arrived at Maryland the 12th of March 1700. By his prudent conduct, he not only gained ſingular reſpect from all, but ſo much of the aſſembly's confidence, that they ordered the attorney-general to conſult with him in drawing up the bill, which paſſed nemine contradicente. After the breaking up of the aſſembly, and that of a general viſitation at Annapolis, to which all the clergy were cited, many apprehending the oppoſition of the quakers might get this new-enacted law again annulled, intimated to Dr. Bray, that it would be of great conſequence to the preſervation and final ſettlement of the church, if he were to go home with the law, and ſollicit the royal aſſent. He came over accordingly, and found that their apprehenſions were not groundleſs: but he refuted the ſuggeſtions of the quakers by a printed memorial, and his majeſty decided without heſitation in the church's favour.

The doctor's ſmall fortune being conſumed in theſe undertakings, lord Weymouth generouſly preſented him with a bill of 300l. for his private uſe; great part of which, however, he devoted to his public deſigns. Though he was veſted with the character of commiſſary, no part of the propoſed revenue was annexed to it; yet he never made any complaint, or remonſtrance againſt this unjuſt diſappointment; and when two ſums of fifty pounds each were preſented to him in Maryland, he generouſly threw them in towards defraying the charges of their libraries and law. In 1701 he publiſhed his circular letters to the clergy of Maryland; a memorial repreſenting the preſent ſtate of religion on

the continent of North America, and the acts of his visitation held at Annapolis. In 1706 he accepted of the donative of St. Botolph without Aldgate, worth about 150l. per annum. In 1712 he printed his Martyrology, or papal usurpation, in folio. This work is a collection of scarce and valuable treatises, digested into as regular a history as the nature of the subject would admit, in order to trace the origin and growth of the exorbitant claims of the papal see. He proposed to compile a second volume, but for want of leisure laid the design aside, and bequeathed, by will, his valuable collection of materials, both printed and manuscript, to Sion college. In Dr. Bray's beforementioned voyage to Holland, his disinterested and public spirit gained him the esteem of Mr. d'Allone of the Hague, a private secretary to king William, who kept up an epistolary correspondence with him: the result whereof was, that he gave in his life-time a sum to be applied to the conversion of the negroes in the british plantations; and at his death, in 1723, left 900l. out of his english estate to Dr. Bray and his associates, towards raising a capital stock for the same purpose. In 1726, the doctor printed his Directorium missionarium, and Primordia bibliothecaria, and some other tracts of the like kind, in one of which he declares as his opinion, that the civilizing of the Indians must precede any successful attempt for their conversion. He wrote likewise a short account of Mr. Rawlet, author of the Christian Monitor; and reprinted the life of Mr. Gilpin; and, with a view to fix upon the minds of such as were designed for the ministry a just and awful sense of their many and important duties, he reprinted the Ecclesiastes of Erasmus.

In 1727, an acquaintance, who made a casual visit to Whitechapel prison, representing to the doctor the miserable state of the unhappy persons there confined, he soon obtained sufficient benefactions to provide a quantity of bread, meat, and broth, on Sundays, and sometimes on the intervening days, for that place, and also for Woodstreet-compter. His benevolence did not stop here; he employed the intended missionaries in preaching to them. This enquiry into the state of the gaols brought him acquainted with general Oglethorpe, and some others of high rank and distinction, who were afterwards employed in the same enquiry, in consequence of an order of the house of commons. These gentlemen he engaged as his associates in his designs of founding libraries and converting negroes. Most of the religious societies and good designs in London are in a great measure formed on the plans he projected, particularly the charity-schools, the society for reformation of manners, and that for the relief of poor proselytes, &c. He died Feb. 15, 1730, aged 73, leaving only one daughter.

BREBEUF,

BREBEUF (GEORGE DE), a french poet, was born at Torigni in Lower Normandy, 1618. He was diſtinguiſhed chiefly by a tranſlation of Lucan; which, notwithſtanding its inflated ſtyle, its numerous antitheſes, and its various falſe brilliancies, continued to be long admired. It engaged attention and applauſe ſo powerfully at firſt, that cardinal Mazarine made great promiſes of advancement to the tranſlator; but died, without fulfilling them. But the beſt, and the moſt edifying of his works is, the firſt book of Lucan traveſtied. This is an ingenious ſatire upon the great, who are deſcribed as never loſing a moment's ſight of their greatneſs and titles; and upon the meanneſs and ſervility of thoſe who, with a view of making their fortunes, ſubmit to flatter them as gods. It is ſaid of Brebeuf, that he had a fever upon him for more than twenty years. He died in 1661, aged 43; and, if the laſt anecdote of him be true, it is ſomewhat marvellous that he lived ſo long.

BREGY (CHARLOTTE SAUMAISE DE CHAZAN, COMTESSE DE), niece of the learned Saumaiſe [Salmaſius], was one of the ladies of honour to queen Anne of Auſtria. She was diſtinguiſhed at that court by her beauty and her wit; both of which ſhe preſerved to an advanced age, and died at Paris, April 13, 1693, at 74. She wrote a collection of letters and verſes, 1688, 12mo. in which we meet with many ingenious thoughts: her verſes almoſt entirely turn on a metaphyſical love, which employed her mind more than her heart. But there are ſeveral pieces that are not of this deſcription. In one of them ſhe gives the following portrait of herſelf: "I am fond of praiſe; and this it is that makes me repay it with uſury to thoſe from whom I receive it. I have a proud and ſcornful heart; but this does not prevent me from being gentle and civil. I never oppoſe the opinions of any; but I muſt own that I never adopt them to the prejudice of my own. I may ſay with truth, that I am by nature modeſt and diſcreet, and that pride always takes care to preſerve theſe two qualities in me. I am indolent; I never ſeek pleaſures and diverſions, but when my friends take more pains than I do to procure them for me. I feel myſelf obliged, and I appear at them very gay, though I am not ſo in fact. I am not much given to intrigue; but if I ſhould get into an affair of that ſort, I think I ſhould certainly bring myſelf off with ſome propriety. I am conſtant, even to obſtinacy, and ſecret to exceſs. In order to contract a friendſhip with me, all advances muſt be made by the other party; but I amply compenſate all this trouble in the ſequel: for I ſerve my friends with all that ardency uſually employed in ſelfiſh intereſts. I praiſe them, and I defend them, without once conſenting to what I may hear againſt them. I have not ſo much virtue as be free from the deſire of the goods of fortune and honours; but I have too

much for purſuing any of the ways that commonly lead to them. I act in the world conformably to what it ought to be, and too little according to what it is."

BREMONT (François de), born at Paris in 1713, was the ſon of a lawyer, and died there in 1742 in his 29th year. The academy of ſciences admitted him into their body, and the Royal Society of London made him their ſecretary. His tranſlation of the Philoſophical Tranſactions procured him this honour. He publiſhed four volumes of them in 4to, containing the years 1731 to 1736, incluſively. Brémont accompanied his work with notes; ſome of them hiſtorical, in which he traces back the hiſtory of the different opinions; others critical, correcting what defects may have eſcaped in his originals. He alſo added a table of the tranſactions from 1665 to 1730, 1 vol. 4to [B].

BRENT (Sir Nathanael), was born at Little Woolford in Warwickſhire, 1573; he was educated at Merton-college in Oxford, and, after taking the degree of maſter of arts, entered upon the law line. In 1613 he travelled abroad, and at his return married the daughter and heireſs of Dr. Robert Abbot, biſhop of Saliſbury, and niece to Dr. Abbot, archbiſhop of Canterbury; who ſent him to Venice about the year 1618, to procure a copy of the Hiſtory of the council of Trent. He received from the joint authors, father Paul and father Fulgentio, the ſheets as they were compoſed, and ſent them over weekly to the archbiſhop. When it was finiſhed he returned, and tranſlated it from italian into engliſh and latin [C]. In 1621 he was, by the archbiſhop's intereſt, choſen warden of Merton-college; his grace alſo made him his vicar-general, commiſſary of the dioceſe of Canterbury, maſter of the faculties, and at length judge of the prerogative. In 1623 he accumulated the degrees of bachelor and doctor of laws; and in 1629 was knighted by king Charles I. at Woodſtock. He afterwards ſided with the puritans, and took the covenant, for which reaſon he was, by his majeſty's command, deprived of his wardenſhip of Merton-college; but when Oxford ſurrendered to the parliament in 1646, he was reſtored, and appointed chief viſior of that univerſity the two following years. The order made againſt pluralities forced him to leave Merton-college in 1651, and at the ſame time he refuſed to take the engagement. Retiring to

[B] He alſo wrote, 1. A collection of all the public papers that appeared in England on Mrs. Stephens's remedy againſt the ſtone. 2. Tranſlation of the phyſical experiments of Dr Halley on the method of freſhening ſea-water and rendering it potable, 12mo. 3. Tranſlation, publiſhed after his death, of the phyſico-mechanical experiments of Hawkeſby, 2 vols. 12mo. to which is added a complete hiſtory of thoſe in electricity.

[C] Beſides this tranſlation, he reviſed and publiſhed, in 1625, Mr. Fr. Maſon's vindication of the church of England, concerning the conſecration and ordination of biſhops, &c. Wood, Ath. i. 464. ii. 162.

his

his houſe in Little-Britain, London, he there ended his days, on the 6th of November 1652, at the age of 79.

BRENTIUS or BRENTZEN (JOHN), born in 1499, at Weil in Suabia, canon of Wittemberg, embraced the proteſtant faith at the preaching of Luther; and afterwards became a principal agent in effecting the reformation. However, he differed from Luther in ſeveral particulars. He maintained that the body of Jeſus was in the euchariſt, not only with the bread, but every where, as his divinity, ſince the aſcenſion. Thoſe who followed him were named Ubiquitarians, or Ubiquiſts. After the death of Luther, Brentius ſucceeded him as chief of that party, and in the favour of the duke of Wittemberg, who admitted him to his privacy and loaded him with benefits. He died in 1570 at Tubingen, where he was profeſſor of divinity. He had been afflicted from his youth with perpetual watchfulneſs, or indiſpoſition to ſleep, which aroſe from his too great application to ſtudy. He publiſhed 8 volumes in folio of controverſial writings, an infallible remedy againſt the author's complaint. He was twice married; and by his ſecond wife, who was very handſome, left 12 children.

BREREWOOD (EDWARD), a learned mathematician and antiquary, was the ſon of Robert Brerewood a tradeſman, who was thrice mayor of Cheſter; and born in that city 1565. He was educated in grammar learning at the free-ſchool in Cheſter; and afterwards admitted, in 1581, of Brazen-noſe-college in Oxford [D]. He ſtudied hard there for ſeveral years, taking his degrees in arts; and then, as it is ſaid, removed himſelf to St. Mary-hall. In 1596 he became the firſt profeſſor of aſtronomy in Greſham-college, London; where he led the ſame private and retired courſe of life as he had before done in Oxford. He died there of a fever, Nov. 4, 1613, much lamented; for he was a very learned and very excellent perſon. He was a great ſearcher into antiquity and curious knowledge; but is remarkable for having never publiſhed any thing during his lifetime [E].

BRETON

[D] Wood's Athen. Oxon.

[E] After his death came out the following works: 1. De ponderibus et pretiis veterum nummorum, eorumque cum recentioribus collatione, 1614, 4to. This was publiſhed by his nephew Robert Brerewood of Cheſter, who was commoner of Brazen-noſe-college in 1605, aged 17; and who ſucceeded our author in his eſtate and fortunes. It was afterwards reprinted in the eighth volume of the Critici Sacri, and in the apparatus before the firſt volume of the polyglot bible. 2. Enquiries touching the diverſity of languages and religion, through the chief parts of the world, 1614, 4to. Publiſhed alſo by Robert Brerewood, who has written a large and learned preface to it. 3. Elementa Logicæ in gratiam ſtudioſæ juventutis in acad. Oxon. 1614, 8vo. 4. Tractatus quidam logici de prædicabilibus & prædicamentis, 1628, 8vo. 5. Treatiſe of the Sabbath, 1630, 4to. 6. A ſecond treatiſe of the Sabbath, 1632, 4to. 7. Tractatus duo, quorum primus eſt de meteoris, ſecundus de oculo, 1631. 8. Commentarii in Ethica Ariſtotelis, 1640, 4to. Mr. Wood tells us, that the original manuſcript of this, written with his own hand, is in the ſmalleſt and neateſt character that his eyes ever yet beheld;

BRETON (Nicholas), a writer of ſome fame in the reign of queen Elizabeth, author of Phillida and Corydon, in Percy's collection of antient ſongs and ballads, vol. iii. He publiſhed an interlude, intituled An old man's leſſon and a young man's love, 1615, 4to. and many other little pieces in proſe and verſe, the titles of which may be ſeen in Winſtanley's Ames Typog. and Oſborn's Harl. Catalog. He is mentioned with great reſpect by Meres in his ſecond part of Wit's Commonwealth, 1598, p. 283, and is alluded to in Beaumont and Fletcher's Scornful Lady, act 2, and again in Wit without money, act 3.

BRETONNEAU (Francis), born at Tours in 1660, became jeſuit in 1675, died at Paris in 1741, at the age of 81. He was reviſor and editor of the ſermons of his brethren Bourdaloue, Cheminais, Girouſt. Pere la Rue applied to him on this occaſion the epithet made for St. Martin: Trium mortuorum ſuſcitator magnificus. He publiſhed likewiſe an edition of the Œuvres ſpirituelles of pere le Vallois. Brétonneau was a preacher himſelf. His ſermons in 7 volumes 12mo. publiſhed in 1743 by the famous pere Berruyer, are compoſed with eloquence. He was deficient in the graces of action; but he had all the other parts of a good orator. His virtues were the ſupport of his ſermons. Brétonneau alſo wrote, 1. Reflections pour les jeunes-gens qui entrent dans le monde, 12mo. 2. Abregé de la vie de Jacques II. 12mo. taken from the papers of his confeſſor. It is a panegyric from which hiſtorians cannot extract much.

BREVAL (John Durant de) [F], ſon of Francis Durant de Breval, D. D. prebendary of Weſtminſter, was educated at Weſtminſter-ſchool, and removed thence to Trinity-college, Cambridge. He was elected fellow of it about the year 1702; but, upon ſome diſagreement between him and Dr. Bentley the maſter, he quitted his fellowſhip, and went into the army, then in Flanders, as an enſign. The eaſe with which he acquired the flemiſh and german languages, his great knowledge, his exquiſite pencil, and genteel behaviour, were ſoon noticed by the duke of Marlborough; who promoted him to the rank of captain, and alſo employed him in divers negotiations with ſeveral german princes. He began his travels about 1720, publiſhed the two firſt volumes of them in 1723 and 1725, and the third and fourth in 1738. He was the author of ſeveral poems and ſome plays. After what has been ſaid, it may be matter of ſurpriſe to ſee Mr. Breval's name among the gentlemen of the Dunciad; but, ſoon after the unſucceſsful exhibition of the Three hours after marriage, which, though with only Gay's name to it, was certainly the joint production of Gay, Pope, and Ar-

and that it was finiſhed by him on the 27th of October 1586. 9. The patriarchal government of the antient church, declared by way of anſwer to four queſtions, &c. 1641, 4to.

[F] Biograph. Dram.

buthnot,

buthnot, Breval, under the aſſumed name of Joſeph Gay, produced a farce, called The confederates: and this expoſed him to Pope's reſentment. He died Jan. 1739.

BREUGEL (PETER) [G]. There were three painters of this name, viz. Peter the father, and his two ſons Peter and John: Breugel the father, commonly called old Breugel, was born at a village of the ſame name near Breda 1565. He was firſt the pupil of Peter Koeck, whoſe daughter he married, and afterwards ſtudied under Jerom Koeck of Bois-le-duc. It was his common cuſtom to dreſs like a countryman, that he might have better acceſs to the country people, and join with them in their frolics at their feaſts and marriages. By theſe means he acquired a perfect knowledge of their manners and geſtures, of which he made excellent uſe in his pictures. He travelled to France and Italy, where he employed himſelf upon every thing that came in his way. In all his works he took nature for his guide. He ſtudied landſcapes a long time on the mountains of Tyrol. His cheerful and humorous turn of mind diſplayed itſelf in all his pictures, which generally conſiſted of marches of armies, ſports and diverſions, country dances and marriages. At his return from Italy, he ſettled at Antwerp, where he fell in love with one of his ſervant-maids, but of a temper ſo different from his, that whatever inclination he had to marry her, his reaſon at laſt got the better of it. In 1551 he married, at Bruſſels, the daughter of Peter Koeck. In his laſt illneſs he cauſed his wife to gather together all his immodeſt pictures and drawings, and burn them before his face. His death happened at Antwerp, but the time of it cannot be aſcertained [H].

BREUGEL (PETER), known by the name of Peter the younger, eldeſt ſon of Peter the elder, excelled in painting conflagrations, fires, ſieges, tricks of magicians and devils, which got him the by-name of helliſh Breugel.

BREUGEL (JOHN), ſecond ſon of Peter, was born at Breugel about 1575. Two flemiſh authors give different accounts of his education: one aſſures us that he was educated by the widow of Peter Koeck, commonly called Peter Van Aalſt, his uncle by the mother, with whom he learned to paint in miniature, and that afterwards he ſtudied painting in oil with one Peter Goekint, whoſe fine cabinet ſerved him at once inſtead of a ſchool and a maſter. The other author, who often contradicts the former, aſſerts, that John Breugel learned the firſt principles of his art under the tuition of his father; but the diffe-

[G] Vie des Peintres, 4to.

[H] The works of old Breugel, in the poſſeſſion of the great duke of Tuſcany, are, Chriſt carrying his croſs, with a great number of figures; and a country feaſt. The emperor has the Tower of Babel, the maſſacre of the Innocents, and the converſion of St. Paul, of his painting. The elector palatine has a landſcape with St. Philip baptizing queen Candace's eunuch, and St. John preaching in the wilderneſs, with a great many figures.

rence obſervable in their manner renders this very improbable. However it be, John Breugel applied himſelf to painting flowers and fruits with great care and wonderful ſagacity; he afterwards had great ſucceſs in drawing landſcapes and views of the ſea, ſet off with ſmall figures. He did not, however, neglect his turn for flowers and fruits, of which he made excellent uſe in embelliſhing his other works. He lived long at Cologn, and acquired a reputation which will laſt to the lateſt poſterity. He made a journey to Italy, where his reputation had got before him; and his fine landſcapes, adorned with ſmall figures, ſuperior to thoſe of his father, gave very great ſatisfaction. He had the name of FLUWEELER, from his affecting to wear velvet clothes. If we may judge from the great number of pictures he left, he muſt have been exceedingly active and laborious; and his pieces, as they are all highly finiſhed, muſt have taken up much of his time. He did not ſatisfy himſelf with embelliſhing his own works only, but was very uſeful in this reſpect to his friends. Even Rubens made uſe of Breugel's hand in the landſkip part of ſeveral of his ſmall pictures, ſuch as his Vertumnus and Pomona. His drawings are ſo perfect, that no one, it is ſaid, has yet been able to copy them. He died in 1642: it is remarkable that he never had a pupil.

BREVINT (DANIEL), was born in Jerſey 1616. Before the revocation of the edict of Nantz, and till Charles I. by archbiſhop Laud's perſuaſion founded three fellowſhips in the colleges of Pembroke, Exeter, and Jeſus at Oxford, for Jerſey and Guernſey alternately, the young gentlemen of thoſe iſlands, deſigned for the miniſtry, were ſent to ſtudy among the proteſtants in France, particularly at Saumur [I]. Here Brevint ſtudied logic and philoſophy. Oct. 12, 1638, he was incorporated M. A. at Oxford, as he ſtood at Saumur; and the ſame year was choſen to be the firſt fellow at Jeſus-college, upon the foundation juſt mentioned. Being ejected from his fellowſhip by the parliament-viſitors, for refuſing to take the covenant, he withdrew to his native country; and upon the reduction of that place by the parliament's forces, fled into France, and became paſtor of a proteſtant congregation in Normandy. Soon after the viſcount de Turenne, afterwards marſhal of France, appointed him to be one of his chaplains [K].

At

[I] This univerſity was founded by the learned Philip de Mornay, lord of Pleſſis Marly, who brought profeſſors to teach academical learning in that town, of which king Henry IV. had made him governor. It was for ſeveral years in great repute, on account of its eminent profeſſors of divinity, John Cameron, Lewis Cappel, Moſes Amyrauld, John de la Place, &c. The learned le Fevre, father of Madam Dacier, was alſo one of the regents, or maſters, in that univerſity. It was at length ſuppreſſed by Lewis XIV. in 1684. Account of Jerſey by P. Falle, p. 316.

[K] Whilſt he held this office, he was one of the perſons employed in the deſign of reconciling the proteſtant and popiſh religions; which gave him an acceſs into, and

At the reſtoration of Charles II. Brevint returned to England, and was, by that prince, who had known him abroad, preſented to the tenth prebend in the church of Durham. Dr. Coſin, biſhop of that ſee, who had been his fellow-ſufferer, alſo collated him to a living in his dioceſe. In Feb. 1662, he took the degree of D. D. at Oxford; and in Dec. 1681 he was promoted to the deanery of Lincoln [L]. He died May 5, 1695.

BREYNIUS (James), of Dantzic, originally of the Low countries, died in 1697, at the age of 60; publiſhed Plantarum exoticarum centuria 1, Gedani 1678, fol. cum fig. Faſciculus 1 et 2 plantarum rarior. 1680 and 1689, 4to. not commonly to be met with.

BRIDGE (William), was born in the year 1600; was in 1637 ſilenced by biſhop Wren for non-conformity, on which he retired to Rotterdam, where he was elected paſtor of a congregational church: upon the breaking out of the troubles he returned to England, and was choſen a member of the aſſembly of divines. He was many years reſident at Yarmouth. In Peck's Deſiderata curioſa, is a letter of William Bridge to Henry Scobell, eſq. clerk of the council, about augmenting the income of preachers, with the names of the independent miniſters of prime note in the county of Norfolk. This ſhews that he was a leading man among the independents. He was author of 21 treatiſes, in 2 vols. 4to, 1657. Sermons before the parliament, &c. He died March 1670, aged 70 [M].

BRIDGMAN (Sir Orlando), the author of the Conveyances, was the ſon of John Bridgman biſhop of Cheſter. Soon after the reſtoration he was made lord chief baron of the exchequer; whence he was in a few months removed to the common pleas. While he continued in this court his reputation was at its height. Upon his receiving the great ſeal, his good name began to decline: he was timid and irreſolute, and his timidity ſtill increaſed with his years: nor was his judgment equal to all the difficulties of his office. His lady, a woman of cunning and intrigue, was too apt to interfere in chancery ſuits;

and made him acquainted with every corner of the romiſh church, as he ſays himſelf.

[L] He wrote, 1. Miſſale Romanum; or the depth and myſtery of the roman maſs, laid open and explained, for the uſe of both reformed and unreformed chriſtians. Oxford, 1672. 2. The chriſtian ſacrament and ſacrifice, by way of diſcourſe, meditation, and prayer, upon the nature, parts, and bleſſings of the holy communion; written at the deſire of the princeſſes of Turenne and Bouillon, Oxford, 1637. A third edition was publiſhed at London in 1739, upon the recommendation given of it by Dr. Waterland, in his charge, intituled, The chriſtian ſacrifice explained. 3. Saul and Samuel at Endor; or the new ways of ſalvation and ſervice, which uſually tempt men to Rome, and detain them there, truly repreſented and refuted, Oxford, 1674; and ſome other theological pieces in latin. He alſo tranſlated into french, The judgment of the univerſity of Oxford concerning the ſolemn league and covenant. Wood's Hiſt. Antiq. Univ. Oxon. l. xi. p. 322.

[M] Granger's Biographical Hiſtory, vol. iii. p. 44.

and his ſons, who practiſed under him, did not bear the faireſt characters. He was deſirous of an union with Scotland, and a comprehenſion with the diſſenters; but was againſt tolerating the papiſts. He is ſaid to have been removed from his office for refuſing to affix the ſeal to the king's declaration for liberty of conſcience, Nov. 17, 1672.

BRIETIUS (PHILIP), a learned Frenchman, was born at Abbeville in 1601; became a jeſuit in 1619; and died librarian of their college at Paris in 1668. His Parallela geographiæ veteris et novæ, publiſhed in three volumes 4to, 1648 and 1649, is a very exact and methodical work, and ornamented with plates well deſigned. Theſe volumes, however, contain only Europe; and it can never be enough regretted, ſays Niceron, that he did not publiſh the Parallels of Aſia and Africa, which were aſſuredly finiſhed and ready, but ſomehow or other loſt. He publiſhed alſo, Annales mundi, in 7 vols. 12mo. from the beginning of the world to the year of Chriſt 1663; and Theatrum geographicum Europæ veteris, 1653, in folio. He was, farther, concerned in a chronological work, joined with father Labbé; but he is ſuppoſed not to have ſucceeded ſo well here as in geography.

BRIGGS (HENRY) [N], an eminent mathematician, was born in the pariſh of Halifax in Yorkſhire, about 1556. From a grammar-ſchool in the country he was ſent to St. John's college, Cambridge, about 1577, where taking both the degrees in arts, he was choſen fellow of his college March 29, 1588. His chief ſtudy was the mathematics, in which he excelled; and in 1592 he was made examiner and lecturer in that faculty, and ſoon after reader of the phyſic-lecture founded by Dr. Linacer. When Greſham college in London was eſtabliſhed, he was choſen the firſt profeſſor of geometry there in 1596. In 1609 he contracted an intimacy with Uſher, afterwards archbiſhop of Armagh, which continued many years by letters, two of which, written by our author, are yet extant. In one dated Aug. 1610, he tells his friend he was engaged on the ſubject of eclipſes; and in the other, dated March 1615, he acquaints him with his being employed about the noble invention of logarithms, then lately diſcovered, and in the improvement of which he had afterwards a large ſhare. In 1619 he was made ſavilian profeſſor of geometry at Oxford; and reſigned his profeſſorſhip of Greſham-college in July 1620. Soon after his going to Oxford he was incorporated M. A. in that univerſity, where he continued till his death, which happened Jan. 1630.

Dr. Smith gives him the character of a man of great probity; eaſy and acceſſible to all; free from arrogance, moroſeneſs,

[N] Ward's Lives of the Greſham Profeſſors, p. 120.

envy,

envy, ambition, and avarice; a contemner of riches, and contented with his own ſtation; preferring a ſtudious retirement to all the ſplendid circumſtances of life [o].

BRIGGS (WILLIAM) [p], an eminent phyſician, was ſon of Auguſtine Briggs, eſq. who was deſcended of an antient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this ſon was born. At thirteen years of age he was ſent to Bennet-college in Cambridge, and placed under the care of Dr. Thomas Teniſon, afterwards archbiſhop of Canterbury. He took both his degrees in arts, and was choſen fellow of his college, Nov. 1668. His genius leading him to the ſtudy of phyſic, he travelled into France, where he attended the lectures of the famous anatomiſt Monſ. Vieuſſens at Montpelier; and, after his return, publiſhed his Ophthalmographia in 1676 [q]. The year following he was created M. D. at Cambridge, and ſoon after made fellow of the college of phyſicians of London. In 1682 he quitted his fellowſhip to his brother; and the ſame year his Theory of viſion was publiſhed by Hooke. In 1683 he ſent to the Royal Society a continuation of that diſcourſe, which was publiſhed in their Tranſactions; and the ſame year was by Charles II. appointed phyſician to St. Thomas's hoſpital. In 1684 he communicated to the Royal Society two remarkable caſes relating to viſion, which were likewiſe printed in their Tranſactions; and in 1685 publiſhed a latin verſion of his Theory of viſion, at the deſire of Mr. afterwards ſir Iſaac Newton, with a recommendatory epiſtle from him prefixed to it. And for completing this curious and uſeful ſubject relating to the eye, he promiſed, in the preface, two other treatiſes, one De uſu partium oculi; and the other De ejuſdem affectibus; neither of which, however, appears to

[o] His writings are, 1. A table to find the height of the pole, the magnetical declination being given. Publiſhed in Blondeville's Theoriques of the planets, Lond. 1602, 4to. 2. Tables for the improvement of navigation. Printed in the ſecond edition of Wright's errors in navigation detected, Lond. 1610. 4to. 3. A deſcription of an inſtrumental table to find the part proportional, deviſed by Mr. Edward Wright, Lond. 1616, 12mo. 4. Logarithmorum chilias prima, Lond. 1617, 8vo. 5. Lucubrationes, annotationes in opera poſthuma J. Naperi, Edinb. 1619, 4to. 6. Euclidis elementorum ſex libri priores, ſecundum vetera exemplaria reſtituri, ex verſione latina Frederici Commandini, multis in locis caſtigati. Lond. 1620, folio. 7. A treatiſe of the northmoſt paſſage to the South ſea, Lond. 1622, 4to. 8. Arithmetica logarithmica, ſive logarithmorum chiliades triginta, pro numeris naturali ſpecie creſcentibus, ab unitate ad 20,000, et a 90,000 ad 100,000, Lond. 1624, fol. There was a ſecond edition of this work publiſhed by Mr. Vlacq, in which the intervening numbers from 20,000 to 90,000 were filled up, Goudæ, 1628, fol. This edition was, ſoon after his death, tranſlated into Engliſh, Lond. 1631, fol. 9. Trigonometria Britannica, Goudæ, 1633, fol. 10. Two letters to the learned James Uſher; printed in the collection of archbiſhop Uſher's letters. 11. Mathematica ab antiquis minus cognita; publiſhed by Dr. George Hakewill in his Apologie.

[p] Ward's Lives of the Greſham profeſſors, p. 259.

[q] It was printed at Cambridge in 12mo, under the following title, Ophthalmographia, ſive oculi ejuſque partium deſcriptio anatomica, cui acceſſit nova viſionis theoria.

have

have been ever publiſhed: but, in 1687, came out a ſecond edition of his Ophthalmographia. He was afterwards made phyſician in ordinary to king William, and continued in great eſteem for his ſkill in his profeſſion till he died, Sept. 4, 1704. He married Hannah, ſole daughter and heireſs of Edmund Hobart, grandſon to ſir Henry Hobart, lord chief juſtice of the common pleas in the reign of James I. by whom he left three children, Mary, Henry, and Hannah.

BRILL (MATTHEW and PAUL), natives of Antwerp, and good painters. Matthew was born in 1550, and ſtudied for the moſt part at Rome. He was eminent for his performances in hiſtory and landſcape, in the galleries of the Vatican; where he was employed by pope Gregory XIII. He died in 1584, being no more than 34 years of age. Paul was born in 1554; followed his brother Matthew to Rome; painted ſeveral things in conjunction with him; and, after his deceaſe, brought himſelf into credit by his landſcapes, but eſpecially by thoſe which he compoſed in his latter time. The invention in them was more pleaſant, the diſpoſition more noble, all the parts more agreeable, and painted with a better guſto, than his earlier productions in this way; which was owing to his having ſtudied the manner of Hannibal Carrache, and copied ſome of Titian's works, in the ſame kind. He was much in favour with pope Sixtus V. and, for his ſucceſſor Clement VIII. painted the famous piece, about ſixty-eight feet long, wherein the ſaint of that name is repreſented caſt into the ſea, with an anchor about his neck. He died at Rome in 1626, aged 72.

BRINDLEY (JAMES)[R], an uncommon genius for mechanical inventions, and particularly excellent in planning and conducting inland navigations, was born, in 1716, at Tunſted in Derbyſhire. Through the miſmanagement of his father, for there was ſome little property in his houſe, his education was totally neglected; and, at ſeventeen, he bound himſelf apprentice to a mill wright, near Macclesfield in Cheſhire. He ſerved his apprenticeſhip; and, afterwards, ſetting up for himſelf, advanced the mill-wright buſineſs, by inventions and contrivances of his own, to a degree of perfection which it had not attained before. His fame, as an ingenious mechanic, ſpreading widely, his genius was no longer confined to the buſineſs of his profeſſion; for, in 1752, he erected a very extraordinary water-engine at Clifton, in Lancaſhire, for the purpoſe of draining coal-mines; and, in 1755, was employed to execute the larger wheels for a new ſilk-mill, at Congleton, in Cheſhire. The potteries of Staffordſhire were alſo, about this time, indebted to him for ſeveral valuable additions in the mills, uſed by them for

[R] Biog. Brit. 2d edit.

grinding

grinding flint-ſtones.. In 1756 he undertook to erect a ſteam-engine near Newcaſtle-under-line, upon a new plan; and it is believed that he would have brought this engine to a great degree of perfection, if ſome intereſted engineers had not oppoſed him.

His attention, however, was ſoon after called off to another object, which, in its conſequences, has proved of high importance to trade and commerce; namely, the projecting and executing inland navigations. By theſe navigations the expence of carriage is leſſened; a communication is opened from one part of the kingdom to another, and from each of theſe parts to the ſea; and hence products and manufactures are afforded at a moderate price. The duke of Bridgwater has, at Worſley, about ſeven miles from Mancheſter, a large eſtate abounding with coal, which had hitherto lain uſeleſs, becauſe the expence of land carriage was too great to find a market for conſumption. The duke, wiſhing to work theſe mines, perceived the neceſſity of a canal from Worſley to Mancheſter; upon which occaſion Brindley, now become famous, was conſulted; and, declaring the ſcheme practicable, an act for this purpoſe was obtained in 1758 and 1759. It being, however, afterwards diſcovered, that the navigation would be more beneficial if carried over the river Irwell to Mancheſter, another act was obtained to vary the courſe of the canal agreeably to the new plan, and likewiſe to extend a ſide-branch to Longford-bridge in Stretford. Brindley, in the mean time, had begun theſe great works; being the firſt of the kind ever attempted in England, with navigable ſubterraneous tunnels and elevated aqueducts; and as, in order to preſerve the level of the water, it ſhould be free from the uſual obſtructions of locks, he carried the canal over rivers, and many large and deep vallies. When it was completed as far as Barton, where the Irwell is navigable for large veſſels, he propoſed to carry it over that river by an aqueduct of thirty-nine feet above the ſurface of the water; and though this project was treated as wild and chimerical, yet, ſupported by his noble patron, he began his work in Sept. 1760, and the firſt boat ſailed over it in July 1761. The duke afterwards extended his ideas to Liverpool; and obtained, in 1762, an act for branching his canal to the tideway in the Merſey; this part of the canal is carried over the rivers Merſey and Bollan, and over many wide and deep vallies.

The ſucceſs of the duke of Bridgwater's undertakings encouraged a number of gentlemen and manufacturers in Staffordſhire to revive the idea of a canal-navigation through that county; and Brindley was therefore engaged to make a ſurvey from the Trent to the Merſey. In 1766 this canal was begun, and conducted under Brindley's direction as long as he lived; but

but finiſhed after his death by his brother-in-law Mr. Henſhall, of whom he had a great opinion, in May 1777. The proprietors called it "The canal from the Trent to the Merſey;" but the engineer more emphatically, "The Grand Trunk Navigation," on account of the numerous branches, which, as he juſtly ſuppoſed, would be extended every way from it. It is ninety-three miles in length; and, beſides a large number of bridges over it, has ſeventy-ſix locks and five tunnels. The moſt remarkable of the tunnels is the ſubterraneous paſſage of Harecaſtle, being 2880 yards in length, and more than 70 yards below the ſurface of the earth. The ſcheme of this inland navigation had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before; and ſome ſurveys had been made; but Harecaſtle-hill, through which the tunnel is conſtructed, could neither be avoided nor overcome by any expedient the moſt able engineers could deviſe. It was Brindley alone who ſurmounted this and other the like difficulties, ariſing from the variety of ſtrata and quickſands, as no one but himſelf would have attempted to conquer.

Brindley was engaged in many other ſimilar undertakings, for a fuller account of which, not being conſiſtent with our plan, we refer the reader to the Biographia Britannica; or rather to a curious and valuable pamphlet, publiſhed ſome years ſince, and intituled, The hiſtory of inland navigations, particularly that of the duke of Bridgewater. He died at Turnhurſt in Staffordſhire, Sept. 27, 1772, in his 56th year: ſomewhat immaturely, as it ſhould ſeem; but he is ſuppoſed to have ſhortened his days by too intenſe application, and to have brought on a hectic fever, which continued on him for ſome years before it conſumed him. For he never indulged and relaxed himſelf in the common diverſions of life, as not having the leaſt reliſh for them; and, though once prevailed on to ſee a play in London, yet he declared that he would on no account be preſent at another; becauſe it ſo diſturbed his ideas for ſeveral days after, as to render him unfit for buſineſs. When any extraordinary difficulty occurred to him in the execution of his works, he generally retired to bed; and has been known to lie there one, two, or three days, till he has ſurmounted it. He would then get up, and execute his deſign without any drawing or model: for he had a prodigious memory, and carried every thing in his head.

As his ſtation in life was low, and his education totally neglected, ſo his exterior and accompliſhments were ſuitable to them. He could indeed read and write, but both very indifferently: and he was perhaps, in his way, as *abnormis ſapiens* —"of mother-wit, and wiſe without the ſchools"—as any man that ever lived. "He is as plain a looking man as one of the boors in the Peake, or one of his own carters: but when he ſpeaks,

ſpeaks, all ears liſten; and every mind is filled with wonder at the things he pronounces to be practicable [s]." The ſame author gives us alſo no ungracious idea of his moral make: "being great in himſelf, he harbours no contracted notions, no jealouſy of rivals: he conceals not his methods of proceeding, nor aſks patents to ſecure the ſole uſe of the machines which he invents and expoſes to public view. Senſible that he muſt one day ceaſe to be, he ſelects men of genius, teaches them the power of mechanics, and employs them in carrying on the various undertakings in which he is engaged. It is not to the duke of Bridgwater only that his ſervices are confined: he is of public utility, and employs his talents in rectifying the miſtakes of deſpairing workmen, &c.—His powers ſhine moſt in the midſt of difficulties; when rivers and mountains ſeem to thwart his deſigns, then appears his vaſt capacity, by which he makes them ſubſervient to his will."

BRISSONIUS (Barnaby), preſident of the parliament of Paris, and an eminent lawyer, was born at Fontenay in Poictou, about the middle of the xvith century. He appeared at firſt with great eclat at the bar of the parliament; and, by his knowledge and ſkill in the law, recommended himſelf ſo powerfully to Henry III. of France, that this prince made him his advocate general in the firſt place, then counſellor of ſtate, and in 1580 honoured him with the dignity of preſident of the parliament. Scævola Sammarthanus relates, how Henry III. declared in his hearing, that there was not a prince in chriſtendom, who could boaſt of ſo learned a man as Barnaby Briſſon. The king made uſe of him in ſeveral negotiations, and ſent him ambaſſador into England. At his return, he employed him to make a collection of his own ordinances, and of thoſe of his predeceſſors; which he performed with wonderful expedition. He wrote ſome works in law: De verborum, quæ ad jus pertinent, ſignificatione. De formulis ſolemnibus populi Romani verbis. De regio Perſarum principatu, &c. He gave an expectation of more conſiderable performances; but his life was ſhortened by a very unfortunate accident. Living at Paris when that rebellious city was beſieged by Henry IV. he remonſtrated againſt the treaſonable practices of the leaguers, who, under pretence of the holy union, contemned the royal authority, which was much more ſacred. Theſe religious traitors, being diſſatisfied with his loyalty, fell violently upon him, dragged him to priſon, and cruelly ſtrangled him the 15th of Nov. 1591 [t].

BRISSOT (Peter), an eminent phyſician, was born at Fontenai-le-Comte, in Poitou, 1478. About 1495, he was ſent to Paris, where he went through a courſe of philoſophy under Vil-

[s] Hiſt. of Inland Navigations, p. 83, 89, 96. [t] See Thuanus, Mezeray, &c.

lemar,

lemar, a famous profeſſor of thoſe times. By his advice, Briſſot reſolved to be a phyſician, and ſtudied phyſic there for four years. Then he began to teach philoſophy in the univerſity of Paris; and, after he had done this for ten years, he left it off, in order to prepare for the examinations neceſſary to his doctor of phyſic's degree, which he took in May 1514. Being one of thoſe men who are not contented with cuſtom and tradition, but chooſe to examine for themſelves, he made an exact compariſon between the practice of his own times and the doctrine of Hippocrates and Galen: and he found that the Arabians had introduced many things into phyſic that were contrary to the doctrine of thoſe two great maſters, and alſo to the knowledge which reaſon and experience might furniſh. He ſet himſelf therefore to reform phyſic; and for this purpoſe undertook publicly to explain Galen's books, inſtead of thoſe of Avicenna, Rhaſis, and Meſuï, which were commonly explained in the ſchools of phyſic. He found himſelf obſtructed in the work of reformation by his ignorance of botany; and therefore reſolved to travel, in order to acquire the knowledge of plants, and put himſelf into a capacity of correcting pharmacy. But before he left Paris, he undertook to convince the public of an inveterate error. The conſtant practice of phyſicians, in the pleuriſy, was to bleed from the arm, not on the ſide where the diſtemper was, but on the oppoſite ſide. Briſſot diſputed about it in the phyſic-ſchools, confuted that practice, and ſhewed, that it was falſely pretended to be agreeable to the doctrine of Hippocrates and Galen. He left Paris in 1518, and went to Portugal. He ſtopped there at Ebora, where he practiſed phyſic; but his new way of bleeding in the pleuriſy, notwithſtanding the great ſucceſs he had found by it, did not pleaſe every body. He received a long and diſobliging letter about it from Denys, phyſician to the king of Portugal; but he juſtified it by an apology, which he would have publiſhed if death had not prevented him in 1522. It was printed three years after at Paris, and reprinted at Baſil in 1529. Renatus Moreau publiſhed a new edition of it at Paris in 1622, with a treatiſe of his own, De miſſione ſanguinis in pleuritide, and the life of Briſſot; out of which theſe memorials of him are taken. He never would marry, being of opinion that matrimony did not well agree with ſtudy. One thing is related of him, which deſerves to be taken notice of, becauſe it is ſingular in the men of his profeſſion; and it is, that he did not love gain. He cared ſo little for it, they ſay, that when he was called to a ſick perſon, he looked into his purſe; and, if he found but two pieces of gold in it, refuſed to go. This was owing to his great love of ſtudy, from which it was very difficult to take him.

It is remarkable, that the diſpute between Denys and Briſſot raiſed

raiſed a kind of a civil war among the portugueſe phyſicians. The buſineſs was brought before the tribunal of the univerſity of Salamanca, where it was thoroughly diſcuſſed by the faculty of phyſic; but while they were canvaſſing the reaſons pro and con, the partiſans of Denys had recourſe to the authority of the ſecular power, and obtained a decree, forbidding phyſicians to bleed on the ſame ſide in which the pleuriſy was. At laſt the univerſity of Salamanca gave their judgment; importing, that the opinion of Briſſot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to Cæſar about 1529: they thought themſelves ſuperior both in authority and number, ſo that the matter was brought before Charles V. They were not contented to call the doctrine of their adverſaries falſe; they ſaid moreover, that it was impious, mortal, and as pernicious to the body as Luther's ſchiſm to the ſoul. They did not only blacken the reputation of their adverſaries by private arts, but alſo openly accuſed them of ignorance and raſhneſs, of attempts on religion, and of being downright Lutherans in phyſic. It fell out unluckily for them, that Charles III. duke of Savoy, happened to die of a pleuriſy, after he had been bled according to the practice which Briſſot oppoſed. Had it not been for this, the emperor, it is thought, would have granted every thing that Briſſot's adverſaries deſired of him; but this accident cauſed him to leave the thing undecided. Two things occur in this relation, which all wiſe men muſt needs condemn; namely, the baſe, the diſingenuous, the unphiloſophic cuſtom of intereſting religion in diſputes about ſcience, and the folly and abſurdity of magiſtrates to be concerned in ſuch diſputes. A magiſtrate is for the moſt part a very incompetent judge of ſuch matters; and, as he knows nothing of them, ſo he ought to imitate Gallio in this at leaſt, that is, not to care for them; but to leave thoſe whoſe buſineſs it is, to fight it out among themſelves. Beſides, authority has nothing to do with philoſophy and the ſciences; it ſhould be kept at a great diſtance from them, for the ſame reaſon that armed forces are removed from a borough at the time of a general aſſize; namely, that reaſon and equity may have their full play.

BRISSOT (J. P.) was born Jan. 14, 1754. He was at firſt deſigned for the bar; but the ſtudies neceſſary to that end not ſuiting the vivacity of his diſpoſition, he forſook them and applied himſelf to literature and the ſciences. The ſtudy of the languages was, above all others, his favourite purſuit. Chance brought him acquainted with two Engliſhmen, on their travels through France; he learned their language; and this circumſtance, he tells us, decided his fate. "It was at the commencement of my paſſion for that language (continues he) that I made the metamorphoſis of a diphthong in my name, which has ſince

been imputed to me as so heinous a crime. Born the thirteenth child of my family, and the second of my brothers in it, I bore, for the sake of distinction, according to the custom of Beauce, the name of a village in which my father possessed some landed property. This village was called Ouarville, and Ouarville became the name by which I was known in my own country. A fancy struck me that I would cast an english air upon my name; and accordingly I substituted in the place of the french diphthong ou, the w of the English, which has precisely the same sound." This circumstance being afterwards imputed to him as a crime, he justifies himself by the example of the literati of the xvith and xviith centuries, who made no scruple of greciſing or latinizing their appellatives. Having prosecuted his studies for two years, he had an application from the english proprietor of a paper then much in circulation, and intituled Le courier de l'Europe. Having drawn upon himself an attack from government, he felt and yielded to the necessity of printing it at Boulogne-sur-mer. It was his wish to render it interesting to the French in the particular article of varieties: and these points he submitted to the superintendency and arrangement of Brissot; who accepted of the employment (to use his own expressions), as it enabled him to serve men of talents and virtue, and, as it were, to inoculate the French with the principles of the english constitution. This employment, however, did not last for any length of time. The plan of the proprietor of the Courier was overthrown by the administration. He therefore quitted Boulogne to return to his first studies. From the moment of his beginning to reflect, he conceived an abhorrence against every species of tyranny, religious and political; and solemnly protested that thenceforward he would consecrate his whole life to their extirpation. Religious tyranny had fallen under the redoubled strokes of Rousseau, Voltaire, Diderot, and d'Alembert. Brissot thought it reserved for him to attack the second; but to do this openly was to expose the assailant without the possibility of serving mankind. It was by a side-blow that it was most effectually to be wounded. He thought it the best method to level his attacks at abuses that might be reformed without shaking the authority of the prince. Of this number was criminal jurisprudence; a subject which, with the exception of some particulars that had been successfully investigated by Beccaria and Servan, no writer had thoroughly considered in a philosophical point of view. This task Brissot determined to undertake; he drew up a general plan; and, in the year 1780, appeared his Theory of criminal laws, in two vols. 8vo. This work, favourably received by foreigners, applauded by some journalists [U],

[U] One of the writers by whom it was the most fairly appreciated, and whose judgment cannot be called in question, is M. la Cretelle. These are his remarks on a dif-

and pulled to pieces by others, procured him the friendſhip of the warmeſt advocates for human liberty; in whoſe opinion the defects of his plan were highly pardonable on account of the energy conſpicuous in his remarks. This publication was ſoon followed by two diſcourſes which gained the prize in 1782, at the academy of Châlons-ſur-Marne: the one upon the reform of the criminal laws, and the other on the reparation due to innocent perſons unjuſtly accuſed. It is natural to ſuppoſe that the government beheld with an evil eye theſe writings; which, under pretext of dragging into light the abuſes of the criminal laws, inſinuated bold principles on the nature of government in general. His next work was intituled, A philoſophical library of the criminal laws, in ten volumes; the true object of which was to diſſeminate in France thoſe principles of liberty which guided the Engliſh and the Americans in framing and expounding their laws. But the ſtudy of legiſlation and politics had not entirely drawn him off from that of other ſciences; ſuch as chemiſtry, phyſics, anatomy, theology, &c. In imitation of the celebrated Prieſtley, while perpetually perſecuted by political and religious fanaticiſm, he uſually wrote a work concerning the actual object of his ſtudies: and the reſult of his labours was now a volume under this title, Concerning truth; or, Thoughts on the means of attaining truth in all the branches of human knowledge [x]. He afterwards went to London; where he publiſhed a journal, containing a deſcription of the ſciences and arts in England, the greater part of which it was intended abſolutely to devote to an inveſtigation of the engliſh conſtitution; which he thought the more neceſſary, as the work of de Lolme is nothing but an ingenious panegyric upon it. This work appeared in 1784. On returning to Paris in July of the ſame year, he was committed to the Baſtille; from which impriſonment however he was diſcharged the September following. "This perſecution (ſays he), far from extinguiſhing the ardour of my wiſhes to inculcate the principles of freedom, ſerved only to inflame it the more." Accordingly, in 1785, he publiſhed two letters to Joſeph the ſecond, on occaſion of the ridiculous and barbarous edict againſt emigration, and of the atrocious puniſhment of Horiah, the chief of the Valachian in-

a diſſertation concerning ſuch authors as have treated of the reform of the criminal laws; and they are printed after the concluſion of his eſſay on the prejudices annexed to infamy, p. 339, 1784. "The theory of criminal laws is the moſt conſiderable of his works. When the author wrote it, he was perhaps too young. Though it may not diſcloſe a judgment ſufficiently matured, it nevertheleſs exhibits an extenſive knowledge, and the ambition of aſcending to grand principles. A fund of ſagacity and energy announces a writer who need only reſume his work, when his age and his talents become more ripened, to render it worthy of the ſubject."

[x] This work was highly recommended in England, as one of the moſt ingenious and beſt written upon the ſubject.

ſurgents. In the ſame ſpirit he brought out, in 1786, his Philoſophical letters on the hiſtory of England, in 2 vols. and, A critical examination of the travels of the marquis de Chatelleux in North America.

The french revolution appearing to him extremely diſtant, he reſolved to leave France for the purpoſe of ſettling in America. His project received the approbation of ſeveral whoſe ſentiments were congenial with his. But, as it was thought imprudent to tranſport numerous families to a country ſo far off, without thoroughly knowing it, Briſſot was engaged to proceed thither, previouſly to examine the different places, to obſerve the inhabitants, and to diſcover where and in what manner the eſtabliſhment they had propoſed might be moſt advantageouſly fixed. He had already inſtituted a ſociety at Paris for accompliſhing the abolition of the negro-trade, and for ſoftening the condition of the ſlaves. At the period of his departure, this ſociety conſiſted of a conſiderable number of diſtinguiſhed members; and he was commiſſioned to carry the firſt fruits of their labours to America. His ſtay there, however, was not ſo long as he was deſirous of making it: the news of the french revolution recalled him at the beginning of the year 1789; which he conceived might probably produce a change in his own meaſures and thoſe of his friends.

It would lead us into too great a prolixity to particularize the ſeveral tranſactions in which he now took part; and the recapitulation of thoſe ſcenes of turbulence and horror which followed on the revolution, and in which ſometimes one party and ſometimes another was uppermoſt, we are happily relieved from the neceſſity of making, as it would be entirely foreign to our plan, and a treſpaſs on the province of the hiſtorian. We have therefore only to add, that Briſſot fell a victim to party rage, and ſuffered by the guillotine, the 30th of November 1793.

BRITANNICUS (John), an italian critic and grammarian, was born at Palazzolo near Breſcia, about the middle of the xvth century. He publiſhed notes on Perſius, Terence, Statius, Ovid, Juvenal; ſome rules of grammar; ſeveral little tracts and letters; and a panegyric upon Bartholomew Cajetan, a brave and learned man. He taught with great application in Breſcia; and died in that city 1510. When he dedicated his commentary on Juvenal to the ſenate and city of Breſcia, he gave a reaſon for it: which was, that the commentaries he had already dedicated to them, had procured him a conſiderable preſent. Was not this, ſays Mr. Bayle, aſking for another? Why, if we will be candid, perhaps not. Theſe are Britannicus's words, tranſlated from the latin: "But what made me think it right, moſt noble fathers, to dedicate my lucubrations to you, was this: that I remember ſome years ago, when I publiſhed commentaries on the Achilleid

of

of Statius and the Satires of Perſius, and dedicated the latter to you, you were ſo pleaſed with them, that I had not only great commendation and thanks from you, but a very handſome preſent was alſo decreed me by a public act of the ſenate." So far Mr. Bayle has quoted; and from this one ſhould be ready to aſk the queſtion he has aſked. But if we only add the ſentence that immediately follows, we ſhall perhaps be of opinion, that it was not ſo much to ſqueeze out another preſent, as to make a grateful acknowledgment of the laſt, which induced Britannicus, however indelicately and unartfully, to mention it. "By which ſingle act of generoſity you have ſo eternally obliged me, that whatever I may hereafter perform in this way, I ſhall think it my duty to dedicate and devote ſolely to you." Britannicus took his name from his anceſtors being of Great Britain, which gives him a particular right to a place in this work.

BRITO (Bernard de), a ciſtercian monk, hiſtoriographer of the kingdom of Portugal, was born in the city of Almaïeda in 1569, and died in 1617 at the age of 48. He wrote, 1. Monarchia Luſitana, 7 vols. folio; Liſbon, 1597 to 1612. It is a hiſtory of Portugal, going back as far as count Henry. It is written with elegance; and was brought down to Alfonſus III. by Antony and Francis Brandamo, monks of the ſame order: Brito is author of no more than the two firſt volumes. 2. Panegyrics of the kings of Portugal, with their portraits. 3. Ancient geography of Portugal. 4. Chronicle of the ciſtercian order.—The Guerra Braſilica, 1675, 2 vols. folio, Liſbon, is by Francis de Brito, a different perſon from Bernard.

BRITTON (Thomas) [y], the famous muſical ſmallcoal-man, was a moſt ſingular perſonage. He was born at or near Higham Ferrers, in Northamptonſhire, about the middle of the xviith century, and went from thence to London, where he bound himſelf apprentice to a ſmallcoal-man. He ſerved ſeven years, and returned to Northamptonſhire; his maſter giving him a ſum of money not to ſet up: but, after this money was ſpent, he returned again to London, and ſet up the trade of ſmallcoal, which he continued to the end of his life. Some time after, however, he applied to chemiſtry; and, by the help of a moving elaboratory contrived by himſelf, performed ſuch things in that profeſſion as had never been done before. But his principal object was muſic; in the theory of which he was very knowing, in the practice not inconſiderable. He was ſo much addicted to it, that he pricked with his own hand very neatly and accurately, and left behind him a collection of muſic, moſtly pricked by himſelf, which was ſold for near 100 l. He left an excellent collection of printed books, both of chemiſtry and muſic: not to mention

[y] Hawkins's Hiſtory of muſic, vol. v. p. 70.

that he had, some years before his death, sold by auction a collection of books, most of them in the rosicrucian faculty, of which he was a great admirer. But what distinguished him most of all, was a kind of musical meeting, held at his own little house, and kept up at his own charges, for many years. This society was frequented by gentry, even those of the best quality, with whom he conversed familiarly, and by whom he was much esteemed; for Britton was as respectable for moral endowments, as he was curious for intellectual. The singularity of his character, the course of his studies, and the collections he made, induced suspicions that he was not the man he seemed to be: some thinking his musical assembly only a cover for seditious meetings, others for magical purposes: and that Britton himself was an atheist, a presbyterian, or a jesuit. But these were ill grounded conjectures; he being a plain, simple, honest man, perfectly inoffensive, and greatly loved by all who knew him. The circumstances of his death are not less remarkable than those of his life. There was one Honeyman, a blacksmith, who was famous for speaking as if his voice proceeded from some distant part of the house; a ventriloquist, or speaker from his belly, as these persons are called. This man was secretly introduced by Robe a Middlesex justice, who frequently played at Britton's concert, for the sole purpose of terrifying Britton; and he succeeded in it intirely. For Honeyman, without moving his lips, or seeming to speak, announced, as from afar off, the death of poor Britton within a few hours: with an intimation, that the only way to avert his doom, was to fall on his knees immediately, and say the Lord's prayer. The poor man did so, but it did not avert his doom; for, taking to his bed, he died in a few days, leaving justice Robe to enjoy the fruits of his mirth. His death happened in September 1714.

Britton's wife survived her husband. He left little behind him, except his books, his collection of manuscript and printed music, and musical instruments: all which were sold by auction, and catalogues of them are in the hands of many collectors of curiosities. His instrumental music consists of 160 articles; his vocal of 42; 11 scores; instruments 27. All these are specified in Hawkins's History of music.

BROCARDUS (James), an honest madman and visionary of Venice, was born in the beginning of the xvith century. He embraced the protestant religion, and expressed a great zeal against popery. He published several books in Holland, wherein he maintained that the particular events of the xvith century had been foretold by the prophets. After he had applied scripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events. He succeeded so far as to delude a french gentleman of noble extraction, and a protestant,

proteſtant, into a perſuaſion, that a proteſtant prince would quickly overthrow the pope's kingdom, and make himſelf the head of all the united chriſtians. Ségur Pordaillan was the name of this gentleman. He was a faithful ſervant to the king of Navarre, afterwards Harry IV. and thought heaven deſigned his maſter for the glorious enterpriſe which Brocardus had foretold. Big with theſe hopes, he propoſed to him to ſend an embaſſy to the proteſtant princes, offering to be his ambaſſador; and there being nothing in his propoſal but what ſuited with the exigencies of the time, it was approved of, and he was actually deputed to thoſe princes in 1583. It was afterwards known upon what motive he undertook the embaſſies, and we may be ſure there were not wanting perſons enough to ridicule him.

The catholic writers have abuſed Brocardus as an impoſtor, and a promoter of wars and inſurrections: but though he might have been the cauſe of diſturbances, as ſuch men often are, he does not appear to have been a knaviſh impoſtor. He ſeems to have been ſincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with perſons who were very kind and charitable to him. "I hear," ſays Bongars, in a letter to Camerarius, "that your republic has kindly received the good old man J. Brocard, who, in his youth, appeared among the moſt polite and learned men." This letter is dated Feb. 3, 1591. He expreſſes the ſame affection for Brocard in another, dated July 24, 1593. "I am mightily pleaſed with the great affection you expreſs for Brocard. He certainly deſerves that ſome perſons of ſuch probity as yours ſhould take care of him. As for me, I am hardly in a capacity to oblige him. I leave no ſtone unturned to procure him the payment of 300 gold crowns, which Mr. Ségur left him by his will." In another [z], of Nov. 16, 1594: "I cannot but even thank you for your kind and generous treatment of the poor, but good, old Brocard." He died ſoon after; but we do not find exactly when.

Among the works he publiſhed, which were moſt of them printed at Ségur Pordaillan's expence, were his Commentary on the revelations of St. John, and his Myſtical and prophetical explication of Leviticus. Theſe both came out at Leyden in 1580; as did ſome other things not worth mentioning, the ſame year. The ſynods of the United Provinces were afraid that people would think they approved the extravagant notions advanced in them, if they were wholly ſilent about them; and therefore the national ſenate of Middleburg condemned, in 1581, that method of explaining the ſcripture; enjoining the divinity-profeſſor at Leyden to ſpeak to Brocard about his viſions. It has been ſaid, that Brocard, not being able to anſwer the objections raiſed

[z] Bongars's Letters, vol. i. p. 129. Hag. 1695.

againſt his ſyſtem, promiſed to leave off meddling with prophecies. It may be ſo; but he was a very good kind of man indeed, if it was; ſince religioniſts of his turn and character, whatever good qualities they may have, are ſeldom known to confeſs themſelves in an error.

BRODEAU (JOHN) [A], in latin Brodæus, a great critic, on whom Lipſius, Scaliger, Grotius, and all the learned, have beſtowed high encomiums, was deſcended from a noble family in France, and born at Tours in 1500. He was liberally educated, and placed under Alciat to ſtudy the civil law; but ſoon forſaking that, he gave himſelf up wholly to languages and the belles-lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other famous wits; and "here he applied himſelf to the ſtudy of philoſophy, mathematics, and the ſacred languages, in which he made no ſmall proficiency [B]. Then returning to his own country, he led a retired but not an idle life; as his many learned lucubrations abundantly teſtify. He was a man free from all ambition and vain-glory, and ſuffered his works to be publiſhed rather under the ſanction and authority of others, than under his own: a ſingular example of modeſty in this age, when men ſeek glory not only from riches and honours, but even from letters; and that too with a vanity which diſgraceth them." Theſe are Thuanus's words: what would Thuanus have ſaid, if he had lived in theſe times, where he might have ſeen men not only ſeeking glory from letters, and in the vaineſt and moſt oſtentatious manner, but writing anonymous pamphlets in praiſe of themſelves, and for the ſake of ſaying ſuch things as even flatterers would deſerve to be whipped for? Brodæus died a bachelor in 1563, and left behind him ſome publiſhed, ſome unpubliſhed, notes and commentaries upon various authors of antiquity; upon Epigrammatica Græca, Oppii Cynegeticon, Q. Calabri Paralipomenon Homeri, Coluthus de Helenæ raptu, Euripides, Dioſcorides, &c.

BROKESBY (FRANCIS) [C], a native of Stoke in Leiceſterſhire, fellow of Trinity college, and afterwards rector of Rowley, in the eaſt riding of Yorkſhire, was author of a Life of Jeſus Chriſt; and a principal aſſiſtant to Mr. Nelſon in compiling his Feaſts and faſts of the church of England. He was alſo author of An hiſtory of the government of the primitive church, for the three firſt centuries, and the beginning of the fourth. Printed by W. B. 1712, 8vo. In a dedication to Mr. Francis Cherry, dated Shotteſbroke, Aug. 13, 1711, the author ſays, "The following treatiſe challenges you for its patron, and demands its dedication to yourſelf, in that I wrote it under your roof, was

[A] Blount, Cenſura authorum.
[B] Thuanus, ad ann. 1563.
[C] Hiſtory of Hinckley, by Nichols.

encouraged

encouraged in my ſtudies by that reſpectful treatment I there found, and ſtill meet with; and withal, as I was aſſiſted in my work by your readineſs to ſupply me, out of your well-repleniſhed library, with ſuch books as I ſtood in need of in collecting this hiſtory. I eſteem myſelf therefore in gratitude obliged to make this public acknowledgement of your favours, and to tell the world, that when I was by God's good providence reduced to ſtraits (in part occaſioned by my care leſt I ſhould make ſhipwreck of a good conſcience), I then found a ſafe retreat and kind reception in your family, and there both leiſure and encouragement to write this following treatiſe." As Mr. Brokeſby's ſtraits aroſe from his principles as a Nonjuror, he was of courſe patroniſed by the moſt eminent perſons of that perſuaſion. The houſe of the benevolent Mr. Cherry, however, was his aſylum; and there he formed an intimacy with Mr. Dodwell, whoſe "Life" he afterwards wrote, and with Mr. Nelſon, to whom the Life of Dodwell is dedicated. He died ſuddenly ſoon after that publication. Mr. Brokeſby was intimately acquainted with the famous Tom Hearne, who printed a valuable letter of his in the firſt volume of Leland's Itinerary; and was ſaid to be the author of a tract, intituled, Of education, with reſpect to grammar-ſchools and univerſities. 1710, 8vo.

BROME (Adam de), was a great favourite of king Edw. II. who made him keeper of his ſeal, and chancellor of the biſhopric of Durham, in its vacancy, archdeacon of Stow, and miniſter of St. Mary's in Oxford, where he inſtituted a college of ſtudents in theology and logic, by the king's licence, of which he became maſter. It is now called Oriel-college. He endowed it with the church of Coleby in Lincolnſhire, and a moiety of the church of Skinton in the dioceſe of Lichfield. He died in 1332, and was buried in the north aile of St. Mary's church, where he was miniſter. He had a ſtone monument erected over him, but time has demoliſhed it.

BROME (Alexander) [d], an author who flouriſhed in the reign of Charles I. and was an attorney in the lord mayor of London's court. He was born in 1620, and died in 1666; ſo that he lived through the whole of the civil wars and the protectorſhip. He was a warm cavalier, and author of innumerable odes, ſonnets, and little pieces, in which the republicans are treated with keenneſs and ſeverity. Theſe, with his epiſtles and epigrams, were all printed in one volume 8vo. after the reſtoration. He publiſhed alſo a verſion of Horace, by himſelf and others; and a comedy called the Cunning Lovers, 1651.

BROME (Richard) [e], who lived alſo in the reign of Charles I. and was contemporary with Decker, Ford, Shirley,

[d] Biographia Dramatica. [e] Biographia Dramatica.

&c.

&c. His extraction was mean; for he was originally no better than a menial ſervant of Ben Jonſon. He wrote himſelf, however, into high repute; and is addreſſed in ſome lines by his quondam maſter, on account of his comedy called the Northern Laſs. His genius was entirely turned to comedy, and we have fifteen of his productions in this way remaining. They were acted in their day with great applauſe, and have been often revived ſince. Even in our own time, one of them, called the Jovial Crew, has, with little alteration, been revived, and exhibited at Covent Garden with great and repeated ſucceſs. He died in 1652.

BROMPTON (John), was a benedictine monk, and abbot of Jorevall, or Jerevall, in Richmondſhire. The Chronicon that goes under his name begins at the year 588, when Auguſtin the monk came into England, and is carried on to the death of king Richard I. anno domini 1198. This chronicle, Selden ſays, does not belong to the perſon whoſe name it goes under, and that John Brompton the abbot did only procure it for his monaſtery of Jorevall. But whoever was the author of this chronicle, it is certain he lived after the beginning of the reign of Edward III. as appears by his digreſſive relation of the contract between Joan, king Edward's ſiſter, and David, afterwards king of Scots. This hiſtorian has borrowed pretty freely from Hoveden [F].

BROOK (Ralph), York herald, born 1552, diſcovered many errors in relation to pedigrees in Camden's Britannia, which he offered to communicate to the author; but his offer was waved, and he was ſupercilioufly treated. Upon this, urged by perſonal reſentment, he ſedulouſly applied himſelf to a thorough examination of that celebrated work, and publiſhed a diſcovery of the errors which he found in the 4th edition of it. This book, in which Mr. Camden is treated with very little ceremony, or even common decency, was of great uſe to him in the 5th edition publiſhed in 1600. Brook's Second diſcovery of errors, to which his head is prefixed, was publiſhed in 4to, 1723, almoſt a century after his deceaſe, which happened 15th Oct. 1625 [G].

BROOKE (Sir Robert) [H], ſon of Thomas Brooke of Claverly in Shropſhire, was born at Claverly, and educated at Oxford. From thence he removed to the Middle Temple, and became one of the moſt eminent lawyers of his time. In 1552, he was called to be ſerjeant at law; and, in 1553, being the firſt year of queen Mary, was made lord chief juſtice of the common pleas, about which time he was knighted. He was not only

[F] Selden in vitis decem ſcriptorum, &c.

[G] Grainger's Biog. hiſt. vol. i. p. 268.

[H] Wood's Athenæ Oxon.

eſteemed

eſteemed a great man in his profeſſion, but had likewiſe a good character for integrity and juſtice both at the bar and bench [I]. Sir Robert died a judge, 1558.

BROOKE (FRANCES), whoſe maiden name was Moore, was the daughter of a clergyman, and the wife of the rev. John Brooke, rector of Colney in Norfolk, of St. Auguſtine in the city of Norwich, and chaplain to the garriſon of Quebec. She was as remarkable for her gentleneſs and ſuavity of manners as for her literary talents. Her huſband died on the 21ſt of January 1789, and ſhe herſelf expired on the 26th of the ſame month, at Sleaford, where ſhe had retired to the houſe of her ſon, who has preferment in that country. Her diſorder was a ſpaſmodic complaint. The firſt literary performance we know of her writing was the Old Maid, a periodical work, begun November 15, 1755, and continued every Saturday until about the end of July 1756. Theſe papers have ſince been collected into one volume twelves. In the ſame year (1756) ſhe publiſhed Virginia, a tragedy, with odes, paſtorals, and tranſlations, 8vo. In the preface to this publication ſhe aſſigns as a reaſon for its appearance, "that ſhe was precluded from all hopes of ever ſeeing the tragedy brought upon the ſtage, by there having been two [K] ſo lately on the ſame ſubject."—"If hers," ſhe adds, "ſhould be found to have any greater reſemblance to the two repreſented, than the ſameneſs of the ſtory made unavoidable, of which ſhe is not conſcious, it muſt have been accidental on her ſide, as there are many perſons of very diſtinguiſhed rank and unqueſtionable veracity, who ſaw hers in manuſcript before the others appeared, and will witneſs for her, that ſhe has taken no advantage of having ſeen them. She muſt here do Mr. Criſp the juſtice to ſay, that any reſemblance muſt have been equally accidental on his part, as he neither did, nor could ſee her Virginia before his own was played; Mr. Garrick having declined reading hers till Mr. Criſp's was publiſhed." Prefixed to this publication were propoſals for printing by ſubſcription a poetical tranſlation, with notes, of il Paſtor Fido, a work which probably was never completed.

In 1763 ſhe publiſhed a novel, intituled, The hiſtory of lady Julia Mandeville, concerning the plan of which there were various opinions, though of the execution there ſeems to have been but one. It was read with much avidity and general approbation. It has been often, however, wiſhed that the cataſtrophe had been

[I] He wrote, 1. An abridgment, containing an abſtract of the year-books till the time of queen Mary. 2. Certain caſes adjudged in the time of Henry VIII. Edward VI. and queen Mary, from the 6th of Henry VIII. to the 4th of queen Mary. 3. Reading on the ſtatute of limitations, made 32d Henry VIII. cap. 2.

[K] Theſe were Virginia, by Mr. Criſp, acted at Drury-lane, February 1754; and Appius, by Mr. Moncrief, acted at Covent-garden, March 1755.

leſs

leſs melancholy; and of the propriety of this opinion the authoreſs herſelf is ſaid to have been ſatisfied, but did not chooſe to make the alteration. In the ſame year ſhe publiſhed Letters from Juliet lady Cateſby to her friend lady Henrietta Campley, tranſlated from the french, 12mo. She ſoon afterwards went to Canada with her huſband, who was chaplain to the garriſon at Quebec; and there ſaw thoſe romantic ſcenes ſo admirably painted in her next work, intituled, The hiſtory of Emily Montague, 4 vols. 12mo, 1769. The next year ſhe publiſhed Memoirs of the marquis of St. Forlaix, in 4 vols. 12mo. On her return to England accident brought her acquainted with Mrs. Yates, and an intimacy was formed between them which laſted as long as that lady lived; and when ſhe died, Mrs. Brooke did honour to her memory by a eulogium printed in the Gentleman's Magazine. If we are not miſtaken, Mrs. Brooke had with Mrs. Yates for a time ſome ſhare in the opera-houſe. She certainly had ſome ſhare of the libellous abuſe which the management of that theatre during the above period gave birth to. We have already ſeen that her firſt play had been refuſed by Mr. Garrick. After the lapſe of ſeveral years ſhe was willing once more to try her fortune at the theatre, and probably relying on the influence of Mrs. Yates to obtain its repreſentation, produced a tragedy which had not the good fortune to pleaſe the manager. He therefore rejected it; and by that means excited the reſentment of the authoreſs ſo much that ſhe took a ſevere revenge on him in a novel publiſhed in 1777, intituled the Excurſion, in 2 vols. 12mo. It is not certainly known whether this rejected tragedy is or is not the ſame as was afterwards acted at Covent-garden. If it was, it will furniſh no impeachment of Mr. Garrick's judgment. It ought, however, to be added, that our authoreſs, as is ſaid, thought her invective too ſevere; lamented and retracted it. In 1771 ſhe tranſlated Elements of the hiſtory of England, from the invaſion of the Romans to the reign of George II. from the abbé Millot, in 4 vols. 12mo. In January 1781, the Siege of Sinope, a tragedy, was acted at Covent-garden. This piece added but little to her reputation, though the principal characters were well ſupported by Mr. Henderſon and Mrs. Yates. It went nine nights, but never became popular; it wanted energy, and had not much originality; there was little to diſapprove, but nothing to admire. Her next and moſt popular performance was Roſina, acted at Covent-garden in December 1782. This ſhe preſented to Mr. Harris, and few pieces have been equally ſucceſsful. The ſimplicity of the ſtory, the elegance of the words, and the excellence of the muſic, promiſe a long duration to this drama. Her concluding work was Marian, acted 1788 at Covent garden with ſome ſucceſs, but very much inferior to Roſina.

BROOKE (Henry), was born in the year 1706, the ſon of the rev. William Brooke of Rantavan, rector of the pariſhes of Killinkare, Mullough, Mybullough, and Licowie, a man of great talents and amiable worth, and one of thoſe who were choſen members of the convocation propoſed to be then ſhortly held: the maiden name of his mother was Digby. He was educated at Dr. Sheridan's ſchool, ſent early to Dublin college, and from thence removed to the Temple in his ſeventeenth year. There the engaging ſweetneſs of his temper and peculiar vivacity of his genius, caught the notice and eſteem of almoſt all then in London, who were themſelves remarkable for talents and for learning: Swift propheſied wonders of him, and he was beloved by Pope. Thus flattered and encouraged, he returned to Ireland to ſettle his affairs, and to obtain a call to the bar.

The illneſs of an aunt whom he tenderly loved cut ſhort the paternal careſſes and welcome, and haſtened him to Weſtmeath to receive her laſt adieus. This lady, who had always been paſſionately fond of her amiable nephew, evinced in her dying moments the moſt implicit and firm reliance on his honour and worth: ſhe committed to his guardianſhip her daughter, a lively and beautiful girl of between eleven and twelve, but ſlightly portioned, and therefore in ſtill the greater need of a protector; and then died in peace.

He eſcorted his mourning ward to Dublin, where his father and mother then were, and placed her at a boarding-ſchool. Here ſhe improved in beauty and accompliſhments: the viſits of her guardian were frequent, and love ſtole on their young ſuſceptible hearts; unperceived indeed by themſelves, but plainly apparent to the ſchoolfellows of miſs Means, whoſe obſervations and raillery, quickened perhaps by jealouſy, frequently drew tears of embarraſſment and vexation from her eyes. She complained of this to her couſin; but he was too much enamoured to diſcontinue his attentions, and ſhe loved him too much to ſacrifice his company to prudential conſiderations: the conſequence was, they married ſecretly; and upon diſcovery were married again in preſence of his father and mother; and Mrs. Brooke had her firſt child before ſhe had completed her fourteenth year.

Here was an end for a while to buſineſs, to ambition, to every thing but love; the enthuſiaſm of youthful fondneſs wrapt every other object from their view; and it was not till after the birth of their third child, that Mr. Brooke could be prevailed on, by the preſſing ſollicitations of his friends, to think of getting forward in a line of life that might enable him to make a handſome proviſion for a family ſo prematurely brought on.

He went a ſecond time to London; but poetry proved as fatal there, as love had been in Ireland. The ſtudy of the law appeared

peared dryer than ever: he renewed his intimacy with the belles lettres and their profeſſors; and he wrote his poem of Univerſal Beauty under the eye and criticiſm of Mr. Pope, who foretold the expanſion of his genius and fame, from a beginning ſo wonderful in a man ſo very young.

Soon, however, he was obliged to return; family affairs demanded his preſence. The number of his children now increaſing faſt, made an augmentation of fortune deſirable. He therefore practiſed as chamber-counſel, while circumſtances obliged him to remain in Ireland.

In 1737 he went a third time to London, where his company was ſought with avidity by the firſt perſons and characters of the age. The amiable lord Lyttelton ſoon diſtinguiſhed and cheriſhed a mind and genius ſo ſimilar to his own. Pope received him with open arms. Mr. Pitt (the late lord Chatham) was particularly fond of him, and introduced him to the prince of Wales; who careſſed him with uncommon familiarity, and preſented him with many elegant and valuable tokens of his friendſhip. Here, fluſhed with ambition, glowing with emulation, and elevated with praiſe, his genius ſoared to its zenith, and ſnatched all its fire from the altar of Apollo, to animate the foremoſt productions of human powers—his tragedy of Guſtavus Vaſa.

Though in this play a candid enemy could have diſcovered nothing exceptionable, yet government took offence at the ſpirit of liberty which it breathed. They cloſed the theatres againſt it; but could not prevent its publication: the preſs was ſtill open; and his friends, enraged at the treatment he received, took the management of his tragedy into their own hands, and ſubſcriptions poured in upon it in ſuch a golden tide as exceeded his moſt ſanguine ideas and hopes. The oppoſition of government, the exertions of his friends, and the publication of his play, noiſed abroad his reputation a thouſand fold, and confirmed his confidence of ſucceſs: he took a houſe at Twickenham, near to Mr. Pope's, for the advantage of his intimacy and friendſhip, furniſhed it genteelly, hired ſervants, and ſent for Mrs. Brooke, who followed him to London, and was propoſed by the prince to be nurſe to his preſent majeſty, of whom the princeſs was at that time pregnant.

Thus every wiſh was gratified, and every proſpect ſmiled, in love and in friendſhip, in fortune and in fame; all was flattering, and all was gay. But this bright ſky was ſoon and ſuddenly overcaſt: he was ſeized with a violent and obſtinate ague. The phyſician gave him over; and he was ordered, as a laſt but forlorn hope, to return to his native air. He did ſo, and recovered; purpoſing to go back immediately to London, and reſume the ſociety and advantages he had left behind: but unfortunately this deſign was never put in execution; nor could his friends

ever draw from him the true reaſon of a conduct, to them ſo unaccountable. To ſome particular intimates, however, he acknowledged his motive; it was this: Party, while he was in London, ran extremely high. The heart of his beloved patron, the prince of Wales, went with the people, of whom he was the darling, and deteſted the venal meaſures of the miniſtry. Mr. Brooke was thought to have had an eye to this in his play of Guſtavus Vaſa; and that was the chief cauſe of its being perſecuted by government. But his loyal ſoul, conſcious of its own integrity, was irritated at the undeſerved treatment he had received, and openly avowed his reſentment. Soon after, the king broke publicly with his ſon; and the prince withdrew himſelf from court, and as publicly profeſſed himſelf averſe to a miniſtry which he looked upon to be enemies both to country and to king. The breach grew every day wider: and it was feared by many that a civil war might enſue.

Mr. Brooke, who was paſſionately attached to his prince, had his ears filled with exaggerated ſtories of the injurious treatment he met with, and was ſuppoſed too tamely to endure. He was enraged: he openly eſpouſed his patron's quarrel, and determined to exert all his powers to thunder forth his virtues and his wrongs to the world.

Mrs. Brooke, aware of the imprudent zeal of her huſband, and trembling for his ſafety, was terrified at his reſolution, and dreaded nothing ſo much as the thought of his returning to London; the very mention of it threw her into tears, and all the agonies of deſpair. In ſhort, ſhe at laſt conquered, and prevailed with him to lay aſide the lifted pen, to diſpoſe of his houſe in Twickenham, diſmiſs his ſervants, and determine to remain in his native country, ſafe from the rage of party and all the dangers of ambition. In vain did his friends, on both ſides of the water, remonſtrate to him on the madneſs of relinquiſhing all the bright proſpects that ſmiled ſo fair and ſo flattering before him. They could ſay no more to him than he was conſcious of himſelf; yet in ſpite of all that friends, intereſt, or glory could urge, he ſtill remained in Ireland,

> "Againſt his better knowledge not deceiv'd,
> But fondly overcome of female charms."

During this period of his life, he kept up a conſtant literary correſpondence with moſt of the geniuſes of the age; but unfortunately all theſe letters were conſumed, with many other valuable papers and effects, by an accidental fire. Two of them from Mr. Pope are particularly to be lamented, wherein his character appeared in a light peculiarly amiable. In one of them he profeſſed himſelf in heart a proteſtant, but apologiſed for not publicly conforming, by alleging that it would render the eve of his

his mother's life unhappy. In another very long one, he endeavoured to perſuade Mr. Brooke to take orders; as being a profeſſion better ſuited to his principles, his diſpoſition, and his genius, than that of the law, and alſo leſs injurious to his health.

Why he declined this advice of his friend is not now known; nor can we collect any material incident to fill up a long interval which here muſt be left in his life. While barrack-maſter under lord Cheſterfield, while writer of the Farmer's letters, &c. he paſſed, no doubt, through many buſy and intereſting ſcenes; but we know little that can be related with certainty concerning him.

Wearied at length with fruitleſs efforts to arouſe the ſlumbering genius of his country, diſguſted with her ingratitude, and ſick of her venality, he withdrew to his paternal ſeat; and there, in the ſociety of the muſes, and the peaceful boſom of domeſtic love, conſoled himſelf for loſt advantages and diſappointed hopes. An only brother whom he tenderly loved accompanied his retirement, with a family almoſt as numerous as his own; and there, for many years, they lived together with uninterrupted harmony and affection. Here he devoted himſelf wholly to the muſes. He wrote ſeveral of his fineſt tragedies, and formed golden hopes of their ſucceſs upon the engliſh ſtage, from his intereſt with Mr. Garrick, who profeſſed for him (while he lived in London) the higheſt eſteem: but here he was greatly deceived; for Garrick was no longer, as formerly, his friend. In 1774 he had preſſed him earneſtly to write for the ſtage, and offered to enter into articles with him for a ſhilling a line for all he ſhould write during life, provided that he wrote for him alone. This Garrick looked upon as an extraordinary compliment to Mr. Brooke's abilities: but he could not, however, bring him over to his opinion, nor prevail with him to accept his offer; on the contrary he rejected it with ſome degree of haughtineſs, for which Garrick never forgave him. He was then in the full and flattering career to fortune and to fame; and would have thought it a diſgrace to let out his talents for hire, and tie himſelf down to neceſſity.

The iriſh ſtage was ſtill open; he tried it, and was tolerably ſucceſsful, but not adequate to his hopes and his occaſions. Ever too ſanguine in expectations and projects, generous to profuſion, and thoughtleſs of the morrow, his hand was as open as his heart was ſenſible: no friend paſſed by him uncheriſhed, no diſtreſs unrelieved. In ſhort, he was compelled to mortgage, and at laſt to ſell, "the fields of known endeared idea." He left the country, and rented a houſe and domain in Kildare, where he reſided for a few years. But his heart ſtill hovered round the ſcenes of his happieſt hours: he left Kildare, and took and improved a farm in the vicinity of his once loved habitation.

habitation. This, however, he intended for a ſummer reſidence only; but was afterwards obliged to ſettle entirely there, on account of Mrs. Brooke's declining health, which did not permit her to return to Dublin. Shortly after ſhe died; and with her all his happineſs, and the better part of his exiſtence, fled; for his intellects never after recovered the ſhock of this ſeparation, after a union of near fifty years, enjoyed with a harmony of affection which misfortune ſtrove in vain to embitter, which no length of time could ſatiate, nor any thing interrupt but death. Previous to this laſt calamity, the loſs of a favourite child (the ſeventeenth deceaſed) gave a ſevere blow to his conſtitution, already weakened by long ſtudy, and beginning to bend beneath the preſſure of years. The agitation of his mind brought on with extreme violence a megrim, to which he had at times been a little ſubject from his youth; and the death of his wife completing what that had begun, reduced him for a length of time to a ſtate of almoſt total imbecility. The care of the phyſicians, indeed, in ſome meaſure reſtored him; but ſtill the powers of his mind were decayed, and his genius flaſhed only by fits.

This indeed is too evidently perceivable in thoſe of his works which were written after the powers of his mind began to relax. In the latter volumes of the Fool of Quality, and his ſubſequent novel of Juliet Grenville, we trace, with a mixture of regret and awe, the magnificent ruins of genius. Both theſe books were written with a view to moral and religious improvement. A mere novel could never have been planned by a heart and head like his; he therefore choſe his ſtory purely as a conduit for the ſyſtem he had adopted. Mr. Brooke ſeems never for a moment to loſe ſight of this great end. It was indeed his character, and of courſe is diffuſed in his works.

Mr. Brooke, with many great and ſtill more amiable qualities, was not without his faults. His feelings never waited the deciſion of his judgment; he knew not how to mortify, to reſtrain, or ſuſpend them for a moment; like fondled children, they were ſpoiled by too much indulgence. This unhappy ſoftneſs was the ſource of a thouſand misfortunes to him. In conſequence of it, he was perpetually duped in his friendſhips as well as his charities. His abilities were as warmly exerted in the ſervice of apparent worth, as his purſe was open to the ſemblance of diſtreſs; he was thus ſometimes reduced to the mortifying ſituation of appearing the advocate and friend of characters diametrically oppoſite to his own. It muſt alſo be owned that he was too profuſe and improvident: but it was the prodigality of feeling; it was the profuſeneſs of a generous, not of an oſtentatious mind [L]. He died at Dublin, October 10, 1783.

BROOME

[L] The works of this author appeared in the following chronological order: 1. Univerſal

BROOME (WILLIAM)[M], was born in Cheſhire, as is ſaid, of very mean parents. Of the place of his birth, or the firſt part of his life, we have not been able to gain any intelligence. He was educated upon the foundation at Eton, and was captain of the ſchool a whole year, without any vacancy, by which he might have obtained a ſcholarſhip at King's college. Being by this delay, ſuch as is ſaid to have happened very rarely, ſuperannuated, he was ſent to St. John's college by the contributions of his friends, where he obtained a ſmall exhibition.

At his college he lived for ſome time in the ſame chamber with the well-known Ford, by whom Dr. Johnſon heard him deſcribed as a contracted ſcholar and a mere verſifier, unacquainted with life, and unſkilful in converſation. His addiction to metre was then ſuch, that his companions familiarly called him *Poet*. When he had opportunities of mingling with mankind, he cleared himſelf, as Ford likewiſe owned, from great part of his ſcholaſtic ruſt.

He appeared early in the world as a tranſlator of the Iliads into proſe, in conjunction with Ozell and Oldiſworth. How their ſeveral parts were diſtributed is not known. This is the tranſlation of which Ozell boaſted as ſuperior, in Toland's opinion, to that of Pope: it has long ſince vaniſhed, and is now in no danger from the critics.

He was introduced to Mr. Pope, who was then viſiting ſir John Cotton at Madingley, near Cambridge, and gained ſo much of his eſteem that he was employed to make extracts from Euſtathius for the notes to the tranſlation of the Iliad; and in the volumes of poetry publiſhed by Lintot, commonly called Pope's Miſcellanies, many of his early pieces were inſerted.

Pope and Broome were to be yet more cloſely connected. When the ſucceſs of the Iliad gave encouragement to a verſion of the Odyſſey, Pope, weary of the toil, called Fenton and

1. Univerſal beauty, a philoſophical poem, in 6 books, 1735 and 1736. 2. Two books of Jeruſalem delivered, an epic poem, tranſlated from the italian of Torquato Taſſo, 1738. 3. Guſtavus Vaſa, the deliverer of his country; a tragedy intended to have been acted at Drury-lane. In 1742 this play was performed in Dublin. 4. Conſtantia, or the man of law's tale, modernized from Chaucer, printed in Ogle's verſion of Chaucer's Canterbury tales, 1741. 5. The earl of Weſtmoreland, a tragedy. This was acted at Dublin in May 1745. 6. The farmer's letters. 7. Epilogue on the birth-day of the duke of Cumberland, ſpoke by Mr. Garrick in Dublin. Prologue to Othello, ſpoke by Mr. Garrick, 1746. 8. Fables, viz. The temple of Hymen. The ſparrow and the dove. The female ſeducers. Love and vanity, 1747. 9. Prologue to the Foundling. Little John and the giants, a dramatic opera acted in Dublin, 1748. 10. The earl of Eſſex, a tragedy, acted in Dublin, and afterwards in 176, at Drury-lane theatre. 11. The trial of the roman catholics, 8vo. 1762. 12. The fool of quality; or the hiſtory of Henry earl of Morland, 5 vols. 12mo. 1766. 13. Redemption, a poem, 1772. 14. Juliet Grenville; or the hiſtory of the human heart, 3 vols. 12mo. 1774; with a great number of plays, and laſtly, The fox-chace, a poem.

[M] From Dr. Johnſon's Lives.

Broome

Broome to his aſſiſtance; and, taking only half the work upon himſelf, divided the other half between his partners, giving four books to Fenton, and eight to Broome. Fenton's books are enumerated in Dr. Johnſon's Life of him. To the lot of Broome fell the 2d, 6th, 8th, 11th, 12th, 16th, 18th, and 23d; together with the burthen of writing all the notes [N].

The price at which Pope purchaſed this aſſiſtance was three hundred pounds paid to Fenton, and five hundred to Broome, with as many copies as he wanted for his friends, which amounted to one hundred more. The payment made to Fenton is known only by hearſay; Broome's is very diſtinctly told by Pope, in the notes to the Dunciad.

It is evident that, according to Pope's own eſtimate, Broome was unkindly treated. If four books could merit three hundred pounds, eight, and all the notes, equivalent at leaſt to four, had certainly a right to more than ſix.

Broome probably conſidered himſelf as injured, and there was for ſome time more than coldneſs between him and his employer. He always ſpoke of Pope as too much a lover of money, and Pope purſued him with avowed hoſtility; for he not only named him diſreſpectfully in the Dunciad, but quoted him more than once in the Bathos, as a proficient in the Art of Sinking; and in his enumeration of the different kinds of poets diſtinguiſhed for the profound, he reckons Broome among "the parrots who repeat another's words in ſuch a hoarſe odd tone as makes them ſeem their own." It has been ſaid that they were afterwards reconciled; but we are afraid their peace was without friendſhip. He afterwards publiſhed a miſcellany of poems, and never roſe to very high dignity in the church. He was ſome time rector of Sturſton in Suffolk, where he married a wealthy widow; and afterwards, when the king viſited Cambridge 1728, became LL.D. He was, 1733, preſented by the crown to the rectory of Pulham in Norfolk, which he held with Oakley Magna in Suffolk, given him by the lord Cornwallis, to whom he was chaplain, and who added the vicarage of Eye in Suffolk; he then reſigned Pulham, and retained the other two. Towards the cloſe

[N] "As this tranſlation is a very important event in poetical hiſtory, the reader has a right to know upon what grounds I eſtabliſh my narration.—That the verſion was not wholly Pope's was always known: he had mentioned the aſſiſtance of two friends in his propoſals, and at the end of the work ſome account is given by Broome of their different parts, which however mentions only five books as written by the coadjutors: the fourth and twentieth by Fenton; the ſixth, the eleventh, and the eighteenth by himſelf: though Pope, in an advertiſement prefixed afterwards to a new volume of his works, claimed only twelve. A natural curioſity after the real conduct of ſo great an undertaking, incited me once to inquire of Dr. Warburton; who told me, in his warm language, that he thought the relation given in the note *a lie*; but that he was not able to aſcertain the ſeveral ſhares. The intelligence which Dr. Warburton could not afford me, I obtained from Mr. Langton, to whom Mr. Spence had imparted it." Dr. JOHNSON.

720145

of his life he grew again poetical, and amuſed himſelf with tranſlating odes of Anacreon, which he publiſhed in the Gentleman's Magazine, under the name of Cheſter. He died at Bath, Nov. 16, 1745, and was buried in the abbey church.

BROSCHI (Carlo), better known under the name of Farinello, was born the 24th of January 1705, at Andria, in the kingdom of Naples, of a family noble, though poor. From the patent of his knighthood of the order of Calatrava, it appears that he was indebted for the laſting agreeableneſs of his voice, not to a voluntary mutilation from the thirſt of gain, but that he was obliged to undergo the cruel operation on account of a dangerous hurt he received in his youth, by a fall from a horſe. He owed the firſt rudiments of the ſinging art to his father Salvatore Broſco, and his farther formation to the famous Porpora. At that time there flouriſhed at Naples three wealthy brothers of the name of Farina, whoſe family is now extinct. Theſe perſons vouchſafed him their diſtinguiſhed patronage, and beſtowed on him the name of Farinello. For ſome time his fame was confined to the convivial concerts of his patrons, till it happened that the count of Schrautenbach, nephew of the then viceroy, came to Naples. To celebrate his arrival, the viceroy and his familiar friend Antonio Caracciolo, prince della Torella, cauſed the opera of Angelica and Medoro to be repreſented, in which Metaſtaſio and Farinello plucked the firſt laurels of their immortal fame. A circumſtance very prettily expreſſed by Metaſtaſio, in a ſonnet addreſſed to him:

Appreſſero gemelli a ſciorre il volo
La tua voce in Parnaſo, e il mio penſiere.

Thus fortune united the two greateſt luminaries that have appeared on the theatre in modern times, at the entrance on their career. Metaſtaſio was then not more than eighteen, and Farinello not above fifteen years of age. This circumſtance gave birth to an intimacy between them, which at length was improved into a cordial friendſhip, ſupported and confirmed as long as they lived, by a regular intercourſe of epiſtolary correſpondence.

Soon after Farinello was called to the principal theatres in Italy, and every where richly rewarded. Between the years 1722 and 1734, he gave proofs of his powers at Naples, Rome, Venice, and moſt of the cities of Italy: and indeed more than once in almoſt all theſe places; ſix times at Rome, and at Venice ſeven. The report of his talents at length found its way acroſs the Alps. Lord Eſſex, the engliſh ambaſſador at Turin, received a commiſſion to invite him to London; where, for ſix months performance, he was paid 1500 l.

At Rome, during the run of a favourite opera, there was a ſtruggle

ſtruggle every night between him and a famous player on the trumpet, in a ſong accompanied by that inſtrument: this, at firſt, ſeemed amicable and merely ſportive, till the audience began to intereſt themſelves in the conteſt, and to take different ſides. After ſeverally ſwelling out a note, in which each manifeſted the power of his lungs, and tried to rival the other in brilliancy and force, they had both a ſwell and a ſhake together, by thirds, which was continued ſo long, while the audience eagerly waited the event, that both ſeemed to be exhauſted; and, in fact, the trumpeter, wholly ſpent, gave it up, thinking however his antagoniſt as much tired as himſelf, and that it would be a drawn battle; when Farinello, with a ſmile on his countenance, ſhewing he had only been ſporting with him all this time, broke out all at once in the ſame breath, with freſh vigour, and not only ſwelled and ſhook the note, but ran the moſt rapid and difficult diviſions, and was at laſt ſilenced only by the acclamations of the audience. From this period may be dated that ſuperiority which he ever maintained over all his contemporaries.

Scarcely ever had any ſinger a like capacity of perpetually giving new acceſſions of force to his voice, and always with pleaſure; and when it had attained to the higheſt degree of energy, to keep it for a long time at that pitch which the Italians call mezza di voce. While he ſung at London in the year 1734, in an opera compoſed by his brother Riccardo, at another theatre they were performing an opera ſet to muſic by Handel, wherein Seneſini, Careſtini, and the no leſs celebrated Cuzzoni, had parts. Farinello from the very beginning was acknowledged to have the ſuperiority by a mezza di voce, though the rival theatre was favoured by the king and the princeſs of Orange, of whom the latter had been Handel's ſcholar. By this inferiority it fell into a debt of nine thouſand pounds. A ſimilar victory was formerly obtained by Arcangelo Corelli, at Rome, over the famous Gobbo, who was in the ſervice of queen Chriſtina, on the violin.

The deſire of exciting admiration and of captivating the ear more than the mind of an auditor, ſtill adhered to him. His good fortune provided him with an opportunity of diſcovering and correcting this error. During his youth he was three times at Vienna. In the year 1732, he was there declared chamber-ſinger to his imperial majeſty. The emperor Charles VI. ſhewed him great affection, partly on account of his excellency as a ſinger, and partly alſo becauſe he ſpoke the neapolitan dialect with great formality and drollery. The emperor was a nice judge of ſinging [o], and would frequently accompany him on the harpſichord. One day he entered into a friendly conver-

[o] See the Letters of Apoſtolo Zeno, vol. ii. p. 84. 136. 164.

ſation with him on muſic; and praiſed indeed his wonderful force and dexterity in this art, but blamed the too great affectation of an excellence which does not touch the heart. Chooſe, ſaid he, a ſimpler and eaſier method; and be ſure that, with the gifts wherewith you are ſo richly endowed by nature, you will captivate every hearer. This advice had ſuch an effect on Farinello, that from that hour he ſtruck out into a different manner. He confeſſed himſelf to Dr. Burney, that the emperor's gracious advice had had more effect upon him, than all the leſſons of his teachers, and all the examples of his brother artiſts. Whoever is deſirous of knowing more concerning the perfection he had reached in the art he profeſſed, will get all the ſatisfaction he can require on that head, by peruſing the Riſleſſioni ſopra il canto figurato of Giovanni Baptiſta Mancini.

From the moral failings to which theatrical performers are commonly addicted, he was either totally free, or indulged them with moderation. At firſt he was fond of gaming; but after ſome time he forſook it entirely. He behaved with ſingular probity to the managers of the opera. As they paid him richly, he made it a point of honour to promote their intereſt as far as it depended on him. For this reaſon he carefully avoided every thing that might be a hindrance to him in the fulfilling of his engagements. He even ſet himſelf a ſtrict regimen, and moderated himſelf in his amuſements. He was ſo conſcientious on this head, that he would not for any conſideration be prevailed on to let a ſong be heard from him out of the theatre; and, during his three years ſtay in England, he conſtantly paſſed the ſpring ſeaſon in the country, for the ſake of invigorating his lungs, by breathing a free and wholeſome air. In his expences he was fond of elegance, yet he indulged it without extravagance: ſo that even before he left Italy, he had already laid out a capital upon intereſt at Naples, and had purchaſed a country-houſe, with lands about it, ſituated at the diſtance of half an italian mile from Bologna. By degrees he rebuilt the manſion in a ſumptuous ſtyle, in hopes of making it a comfortable retreat for his declining years; and there he afterwards ended his life.

In the year 1737, when he had reached the ſummit of fame, he appeared for the laſt time on the ſtage at London; from whence he departed for the court of Spain, whither he was invited through the ſollicitations of queen Elizabeth, who had known his excellence at Parma. Her deſign was, by the raviſhing notes of this great maſter, to wean her ſpouſe king Philip V. from his paſſion for the chace, to which his ſtrength was no longer adequate. On his way to Madrid, he had the honour to give a ſpecimen of his talents before the french king at Paris; and we are told by Riccoboni, that all the audience were ſo aſtoniſhed

aſtoniſhed at hearing him, that the French, who otherwiſe deteſted the italian muſic, began from that time to waver in their notions.

He had ſcarcely ſet his foot in Madrid, but the king haſtened to hear him; and was ſo much taken with the agreeableneſs of his ſong, that he immediately ſettled on him, by a royal edict, a ſalary equal to what he had received in England, together with an exemption from all public taxes, as a perſon deſtined to his familiar converſe; and granted him, beſides, the court equipages and livery, free of all expence. He could not paſs a day without him; not only on account of his vocal abilities, but more on account of the agreeable talents he poſſeſſed for converſation. He ſpoke french and italian elegantly, had ſome knowledge of the engliſh and german, and in a ſhort time learnt the caſtilian. By his courteſy and diſcretion he gained the affection of every one. In his converſe he was ſincere to an uncommon degree, even towards the royal perſonages who honoured him with their intimacy; and it was chiefly this that induced the monarch to ſet ſo high a value on him. His firſt words, when he waked in the morning, were regularly theſe: Let Farinello be told that I expect him this evening at the uſual hour. Towards midnight Farinello appeared, and was never diſmiſſed till break of day; when he betook himſelf to reſt in the apartments aſſigned him in the palace, though he had likewiſe a houſe in the city. To the king he never ſung more than two or three pieces; and, what will ſeem almoſt incredible, they were every evening the ſame. Excepting when the king was to go to the holy ſacrament on the following day, Farinello was never at liberty to get a whole night's ſleep.

Farinello had as great an affection for the king, as that prince had for him; and had nothing more at heart than to cheer and enliven his ſpirits: and indeed herein he had the happy talent of ſucceeding to admiration, though himſelf was inclined to melancholy. Under Ferdinand, Philip's ſucceſſor, he had an ampler field for the diſplay of his genius and ſkill. This monarch had a good ear for muſic, and knew how to judge properly of it; as he had ſtudied under Domenico Scarlatti, who had likewiſe been tutor to queen Barbara, whoſe taſte in muſic was exquiſite. As king Philip had given Farinello the charge of ſelecting recreations and amuſements ſuitable to his calm and gentle diſpoſition, a variety of new inſtitutions were ſet on foot through his means at court. Operas were only uſed to be performed on very ſolemn and extraordinary occaſions; the nation at large was contented with comedies. They now began to grow more common; and Farinello, though he played no part in them, had the management of the whole. He poſſeſſed all the qualities that were requiſite for the direction of an opera. For, with a perfect

knowledge of muſic, he had great ſkill in painting, and made drawings with a pen. He was fruitful in inventions, particularly of ſuch machines as repreſent thunder, lightning, rain, hail, and the like. The celebrated machiniſt Jacob Bonavera formed himſelf under his direction. In regard to the morality of the theatre he was very conſcientious. Under his direction all went on at the king's expence; and none but perſons in the ſervice of the royal family, the miniſters from foreign potentates, the nobility, with the principal officers of ſtate, and a few others, by particular favour, had admittance. In his country-houſe near Bologna are to be ſeen, among other paintings, thoſe from whence Francis Battagliuoli copied the ſcenes in the operas Niteti, Didone, and Armida.

Beſides the choice and arrangement of the royal amuſements, Farinello was employed in various other matters that required a delicate taſte. Queen Barbara having reſolved on an inſtitution for the education of young ladies, our ſinger was pitched upon not only to plan and direct the erection of the convent, and the proper retirade for the queen adjoining, but he gave orders for the making of the furniture ſuitable to the ſtructure; and the church veſſels, which he cauſed to be executed with incredible alacrity, at Naples, Bologna, and Milan. He himſelf made a donation to this eſtabliſhment of a picture, by the hand of the celebrated Moriglio, of St. John de Dio, founder of the brethren of mercy, carrying a ſick man on his back. He was likewiſe inſpector of the muſic of the royal chapel; which he provided with the moſt noted ſpiritual compoſitions, by which the chapel of his holineſs at Rome is diſtinguiſhed above all others.

King Ferdinand had purpoſed all along to reward the ingenuity and attachment of Farinello by ſplendid promotions. He had already offered him ſeveral poſts of honour, and at length preſſed him to accept of a place in the royal council of finance. But, on his refuſing them all, the king privately found means to get from Naples the atteſtations of his nobility, that he might honour him with the order of Calatrava. One day, holding up to him the croſs of the order, he ſaid to him: Let us ſee then whether thou wilt perſevere in refuſing every thing that comes from our hand. Farinello fell on his knee before the king, and begged him graciouſly to withhold this honour, at leaſt till he could have the proofs of the genuine nobility of his blood [le prove del ſangue] tranſmitted him from home. I have already performed the part of a ſurgeon, returned the king, and have found that thy blood is good; and then with his own hand fixt the croſs upon his breaſt. He afterwards received the order with all due formality from the grand maſter, in the convent of the ladies of Comthury of Calatrava, among the archives whereof the originals of it are preſerved.

The

The world were not a little ſurpriſed at the elevation of Farinello. But to thoſe who looked narrowly into his moral character it was no wonder at all; and they rejoiced at it. He had nothing in him of what are called the airs of a courtier. He enjoyed the favour of the monarch more in being ſerviceable to others, than in turning it to his own emolument. When right and equity ſpoke in behalf of any one, that perſon might be ſure of his intereſt with the king; but, if the caſe was reverſed, he was immovable as a rock. One of the great men applied to him once for his recommendation to be appointed viceroy of Peru, and offered him a preſent of 400,000 piaſtres by way of inducement. Another ſent him a caſket filled with gold, deſiring no other return than his friendſhip. He generouſly ſpurned at the propoſals of both. General Montemar had brought with him from Italy a great number of muſicians and other artiſts, who, on the diſgrace of that officer, were all left deſtitute of bread. Farinello took them into his protection, and furniſhed them with the means of gaining a livelihood. Among them was Jacob Campana Bonavera, whom he placed as aſſiſtant to the machiniſt Pavia, and afterwards promoted him to the inſpectorſhip of the royal theatre. Thereſa Caſtellini of Milan, the ſinger who had been called by queen Barbara to Madrid, and who at that time had a greater diſpoſition than qualification for the art, he took under his inſtruction, and completed her for her employment. In the dreadful diſtreſſes that enſued upon the earthquake at Liſbon, when the vocal performers and dancers implored his aſſiſtance, to the collection he made for them from the royal family and his friends, he added two thouſand doubloons from his own private purſe. Diſpoſed as he was to be liberal in his bounty towards others, he found it no leſs difficult to aſk for any thing that had reference to himſelf. It was not by his recommendation, but by his own deſerts, that his brother Riccardo was promoted to the office of commiſſary at war for the marine department. This Riccardo died in the year 1756, in the flower of his age. He had been maſter of the band in the ſervice of the duke of Wurtemberg; and a muſical work printed at London is a proof of his force and ſkill in compoſition.

He was alſo grateful and generous towards every one that had ſhewn him any kindneſs [r]. Never was he heard to ſpeak ill of

[r] He frequently ſent his former inſtructreſs Porpora conſiderable preſents in money to London, Vienna, and Naples; but on no account would he have her near him, ſhe was of ſo imprudent and loquacious a temper. On the death of Antonio Bernacchi, he had him buried with great funeral pomp. The misfortunes of Crudeli, the florentine poet, who had addreſſed ſome verſes to him, he took very much to heart; yet it is by no means probable that he had any ſhare in the forcible deliverance of him from the dungeons of the inquiſition. By his bounty he ſupported the family of the painter Amigoni, who died much too early for them that knew him; and

of any man; and when he was injured, he magnanimouſly overlooked it. There are even examples of his heaping favours on ſome that ſhewed themſelves envious and malignant towards him. To a ſpaniſh nobleman, who murmured that the king teſtified ſo much munificence to a caſtrato, he made no other return than by procuring for his ſon a place he applied for in the army, and delivering to him himſelf the king's order for his appointment. He was in general extremely circumſpect not to diſtinguiſh himſelf by any thing by which he might excite the envy and jealouſy of the nation againſt him. Hence it was, that he conſtantly declined accepting the comthury of the order of Calatrava, which the king had ſo frequently offered him: beſeeching him rather to beſtow it on one of his deſerving ſubjects. His generous way of thinking was not unnoticed by the Spaniards. Every one courted his friendſhip. The grandees of the kingdom, the foreign and domeſtic miniſters, vouchſafed him their viſits, and he was never wanting in due reſpect for their civilities. Towards perſons of inferior ſtations he was always condeſcending and friendly [Q].

To put away all ſuſpicion of ſelf-intereſted views, he made it a condition in the diſburſements for the entertainments of the king and queen, that all accounts ſhould paſs through the hands of a treaſurer appointed for that purpoſe, which were always with the utmoſt exactitude entered in a book.

He was zealouſly devoted to the roman catholic religion. He kept his domeſtic chaplain at London, as he had obtained a permiſſion from Benedict XIV. to have a portable altar during his reſidence there, and to have maſs celebrated at it in the chapel in his houſe. To this eccleſiaſtic he always gave precedence on all occaſions. Indeed, while in England, he ate fleſh on Fridays and Saturdays; but then he had a licence for it from Rome.

Who would have thought that ſo brilliant a ſucceſs would be brought to an end in the courſe of a very ſhort period? King

and that of the vocal muſician Scarlatti, who had fallen into poverty by indulging in play. Free from every ſpice of jealouſy, he furniſhed the ſingers Egiziello, Raf, Amadari, Garducci, Carlani, and others, with an opportunity of ſhewing their talents in the preſence of the king, by whom they were richly rewarded.

[Q] His taylor one day brought him home a new ſuit of very rich clothes. Farinello was in the act of paying him his bill, when he was ſuddenly ſtopped by the man's telling him that he would much rather he would grant him another favour inſtead of it. I come backwards and forwards ſo often, ſaid he, to your excellency's houſe; I have ſo frequently the honour to take your orders and try on your clothes; but I have never had the happineſs to hear your heavenly ſtrains, with the praiſe whereof the whole court reſounds. I beſeech you then not to take it amiſs, if I aſk ——— He had finiſhed no more of his ſpeech, when Farinello, with a friendly ſmile, interrupted him by taking a chair to the harpſichord, and beginning a ſong with the ſame energy and execution as when he ſang before his majeſty. This done, he ordered his ſecretary to pay him double the amount of his bill. By ſuch methods he gained the love of all men, both of high and low degree.

Ferdinand

Ferdinand and queen Barbara were both of them in the flower of their age; both healthy and ſtrong. Yet death carried them off, in a ſhort ſpace, one after the other. The queen went firſt, and left Farinello her collection of muſic and her harpſichords, as a token of regard. The king, who loved her tenderly, fell into a deep dejection of ſpirits. To get away from the doleful ſounds of the death-bells, he retired to the pleaſure-houſe of Villa Vicioſa, where his exceſſive melancholy, after a ſpace of fourteen days, laid him on the bed of ſickneſs. Farinello was called to him the day after his departure from Madrid, and never quitted him till he was no more. He died the 10th of Auguſt 1759, of a rapid decline, in the 46th year of his age, after a ſickneſs of eleven months from the death of the queen.

The loſs of ſuch a friend, and the conſequences of it, were extremely diſtreſſing to Farinello. The king had hardly cloſed his eyes, but the favourite's apartments were as ſolitary as a deſert. Friends and acquaintance, whom he had loaded with benefits, now turned their backs upon him, and a general revolution took place in his affairs. Two days after the king's death he returned to Madrid, and there remained till the arrival of king Charles from Italy. He went as far as Saragoſſa to meet him, to thank him for the aſſurance he had given him of continuing his appointment. The king received him very graciouſly, and confirmed the promiſe he had already made him the foregoing year; at the ſame time adding, that he was induced to this by his moderation and diſcretion, and that he was thoroughly convinced that he had never abuſed the king's partiality for him. After a ſtay of three weeks at Saragoſſa, he bent his courſe towards Italy without returning to Madrid, where he had commiſſioned a friend to ſend his baggage after him.

In Italy his firſt care was to wait upon don Philippo duke of Parma, and the king of Naples, who gave him a very gracious reception. The joy which his old friends and patrons teſtified on his return to Naples is not to be deſcribed. After remaining here ſix months, he repaired to Naples by the way of Bologna, where he paſſed the reſt of his days in tranquillity [R].

In

[R] In the number of his moſt intimate friends was the celebrated father Martini, of the order of Minorites, whoſe equal in reſpect to taſte in vocal performances is not eaſily to be found. The learned world is indebted to Farinello for the appearance of his famous Hiſtory of muſic. Bernacchi, the common friend of both, was informed of his intention, and at the ſame time of his irreſolution on account of the numberleſs difficulties he had to ſurmount in ſo great an undertaking. He made Farinello acquainted with all the circumſtances of the matter; who immediately told him, that he might give father Martini to know, that queen Barbara had graciouſly condeſcended to accept of his dedication of his Hiſtory of muſic. The good man, who had never once thought of hoping for ſuch an encouragement, now determined not to diſappoint the kind intentions of his friend; wrote a letter of thanks to the queen,

In the year 1769, when the emperor Joſeph II. was travelling through Bologna, though his ſtay was to be but ſhort in that place, one of the firſt queſtions he aſked was, where Farinello had taken up his abode? and on being told that he dwelt juſt without the city, he teſtified ſome diſpleaſure; and added, that a man who poſſeſſed ſo great a force of genius, had never injured any one, but had done all the good that lay in his power to mankind, was worthy of every token of reſpect that could be paid him. But the emperor on his return ſtopped longer at Bologna, and Farinello had the honour of converſing with him often for a length of time, and quite alone.

In the very lap of eaſe, reſt was a ſtranger to Farinello's boſom. As ſome veteran mariner, long accuſtomed to great and perilous voyages, cannot endure the tediouſneſs of abiding in harbour, ſo it was with Farinello's active mind. He felt the effects of that melancholy to which he was diſpoſed by nature growing on him from day to day, and which was nouriſhed and augmented by the continual ſight of the portraits of his diſtant and for the moſt part deceaſed friends, with which his apartments were adorned. His voice continued clear and melodious to the laſt. He ſtill ſung frequently, and he alone perceived the depredations of time; while his friends who heard him obſerved no defect. During the three laſt weeks of his life, like what is fabled of the dying ſwan, he ſung almoſt every day.

He died the 16th of September 1782, of a fever, in the 78th year of his age, without the leaſt abatement of his intellectual powers throughout his illneſs. He left no wealth behind him; as while he was in Spain he had always lived up to his annual income, and what remained over to him while in Italy, he ſhared among his relations and friends and the neceſſitous, during his life-time. His land, his pleaſure-houſe at Bologna, and all the reſt of his property, among which were ſeveral harpſichords of great value, and the muſic he had inherited from the queen, he left to his eldeſt ſiſter, who was married to Giovanni Domenico Piſani, a Neapolitan. His corpſe was interred in the church of the capuchins, which ſtands on a hill before Bologna. He was of a very large ſtature, ſtrong built, of a fair complexion, and a lively aſpect. His picture, which is to be ſeen among the portraits and works of the famous vocal artiſts collected by father Martini, in the library of the minorites at Bologna, is a perfect likeneſs.

BROSSARD (Sebastian de), canon of the church of Méaux, died in 1730, aged about 70, excelled in the theory of

queen, and applied himſelf to his Hiſtory with unremitted diligence. He was the confeſſor, the counſellor, and the firmeſt friend of Farinello to the laſt moment of his life.

muſic.

muſic. The writings he has left on that art have met with a good reception from the public. The chief of them are, 1. A dictionary of muſic, 8vo. which was of great ſervice to Rouſſeau. In the articles where this learned maſter was his guide, there are few that contain any thing cenſurable; but this cannot be ſaid of thoſe that are entirely by the citizen of Geneva. However, theſe latter are preſented with ſo much elegance and intereſt and warmth of imagination, that they obtain a pardon, or at leaſt an excuſe for the miſtakes. 2. A diſſertation on the manner of writing the plain-chant and muſic. 3. Two books of motets. 4. Nine leſſons of ténébres. 5. A collection of airs for the voice. He was not only maſter of the rules, but he reduced them to practice. Broſſard had a numerous library of muſic, which he gave to the french king. He had a penſion of 1200 livres on a benefice.

BROSSE (Guy de la), phyſician in ordinary to Louis XIII. obtained from that king in 1626 letters patent for the eſtabliſhment of the royal garden of medicinal plants, of which he was the firſt director. He immediately ſet about preparing the ground, and then furniſhed it with upwards of 2000 plants. The liſt of them may be ſeen in his Deſcription du jardin royale, 1636, 4to. Richelieu, Seguier and Bullion contributed afterwards to enrich it. He compoſed a treatiſe on the virtues of plants, 1628, 8vo.

BROSSETTE (Claude), of France, was born at Lyons in 1671. He was at firſt a jeſuit, but afterwards an advocate. He was of the academy of Lyons, and librarian of the public library there. In 1716 he publiſhed the works of Boileau, in 2 vols. 4to. with hiſtorical illuſtrations: and, after that, he did the ſame for the works of Regnier. He purged the text of both theſe authors from the errors of the preceding editions, and ſeaſoned his notes with many uſeful and curious anecdotes of men and things. His only fault, and it is the fault of almoſt all commentators, is, that he did not uſe the collections he had made with ſufficient ſobriety and judgment; for want of which, he has inſerted many things, no ways neceſſary to illuſtrate his authors, and ſome that are even frivolous. He wrote alſo l'Hiſtoire abrégée de la ville de Lyon, with elegance and preciſion; and died there in 1746. He had a friendſhip and correſpondence with many of the literati, and particularly with Rouſſeau the poet and Voltaire. The latter uſed to tell him, that he "reſembled Atticus, who kept terms, and even cultivated friendſhip, at the ſame time with Cæſar and Pompey." The enmity between Rouſſeau and Voltaire is well known.

BROSSIER (Martha), a very remarkable woman, who pretended to be poſſeſſed by the devil, and had like to have

occaſioned great diſorders in France, towards the latter end of the xvith century. Her father was a weaver at Romorantin; but, as Martha had the art of making a thouſand diſtortions, he found it more convenient and profitable to ramble about with her, than to ſtay at home and mind his trade. Going from town to town therefore, and ſhewing his daughter Martha, as a woman poſſeſſed by the devil, and needing the exorciſm of the church, a prodigious multitude of people reſorted to him. The cheat was found out at Orleans: and for that reaſon, in 1598, all the prieſts of the dioceſe were forbid to proceed to exorciſms, on pain of excommunication. Nor was the biſhop of Angers more eaſy to be impoſed upon, but quickly detected the impoſture: for, having invited Martha to dinner, he cauſed ſome holy water to be brought her inſtead of common water, and common water inſtead of holy water. Martha was catched: ſhe was not at all affected when ſhe drank the holy water, but made a great many diſtortions when the common water was preſented to her. Upon this the prelate called for the book of Exorciſms, and read the beginning of the Æneid. Martha was trapped again: for, ſuppoſing thoſe latin verſes of Virgil to be the beginning of the exorciſm, ſhe put herſelf into violent poſtures, as if ſhe had been tormented by the devil. The biſhop, convinced that ſhe was an impoſtor, only reproved her father in private, and adviſed him to go back to Romorantin with his daughter. The knave did not care to do that; on the contrary, he carried her to Paris, as a more proper theatre for her to act on, where he hoped to be ſupported by credulous and ill-affected people, and by thoſe whom the edict of Nantz had lately exaſperated againſt the king. He pitched upon St. Genevieve's church to act his farce in: and it ſucceeded to admiration. The capuchins, who immediately took up the buſineſs, loſt no time; but quickly exorciſed the wicked ſpirit of Martha without any previous enquiry. The poſtures ſhe made, while the exorciſts performed their function, eaſily perſuaded the common people that ſhe was a real demoniac; and the thing was quickly noiſed all over the town. The biſhop, willing to proceed orderly in the matter, appointed five of the moſt famous phyſicians in Paris to examine into it: who unanimouſly reported, "that the devil had no hand in the matter, but that there was a great deal of impoſture, and ſome diſtemper in it."

Two days after, two of thoſe phyſicians ſeemed to waver; and, before they anſwered the biſhop, deſired the three others might be ſent for, and time granted them till the next day. On the 1ſt of April 1599, the thing was to be tried; when father Seraphin on the one ſide renewed his exorciſms, and Martha on the other her convulſions. She rolled her eyes, lolled out her tongue,

tongue, quaked all over her body; and when the father came to theſe words, Et homo factus eſt, "and was made man," ſhe fell down, and toſſed herſelf about from the altar to the door of the chapel. Upon this, the exorciſt cried out, "That if any one perſiſted in his incredulity, he needed only to fight that devil, and try to conquer him, if he durſt venture his life." Mareſcot, one of the five phyſicians, anſwered that he accepted the challenge; and immediately took Martha by the throat, and bid her ſtop. She obeyed, and alleged for an excuſe, that the evil ſpirit had left her, which father Seraphin confirmed: but Mareſcot inſiſted, that he had frighted the devil away. People remained divided in their opinions of this woman; and, though theſe and other notorious proofs of impoſture were produced, yet many believed her to be an actual demoniac. At length, there being reaſon to fear that ſome anſwers might be ſuggeſted to her, which might raiſe a ſedition under pretence of the edict granted to the proteſtants, Henry IV. was adviſed not to neglect the matter. He enjoined the parliament of Paris to uſe their authority; upon which the parliament ordered her to be confined. She was ſo for forty days; during which time they ſhewed her to the beſt phyſicians, who aſſerted, that there was nothing ſupernatural in her caſe. In the mean time the preachers gave themſelves a prodigious liberty; crying out, that the privileges of the church were incroached upon, and that ſuch proceedings were ſuggeſted by the heretics. They were ſilenced however after much ado; and, on the 24th of May, Broſſier was ordered to be carried with his daughter to Romorantin, and forbid to let her go abroad, without leave from the judge, on pain of corporal puniſhment. Notwithſtanding that prohibition, the father and daughter went, and under the ſanction and protection of Alexander de la Rochefoucaud, abbot of St. Martin's, into Auverne, and then to Avignon. The parliament of Paris ſummoned the abbot twice, and ordered at laſt that the revenues of his benefices ſhould be ſeized for contempt of the court: nevertheleſs theſe people proceeded in their journey, and went to Rome; thinking, ſays Thuanus, that Martha would act her part much better on that great ſtage, and find more credulous perſons in that place, which is the fountain of belief. The biſhop of Clermont, brother to the abbot, and afterwards a cardinal, was ſo much ſuſpected of having ſuggeſted this fooliſh deſign to his brother, that he was likewiſe deprived of his eccleſiaſtical revenues. Henry IV. well informed of what was going forward, countermined them at Rome; ſo that the pope, who was forewarned, did nothing contrary to the ſentence given by the parliament of Paris againſt that pretended demoniac. Not long after the abbot fell ſick, and died, it is ſaid, of grief, for having undertaken ſo long a journey to make himſelf deſpiſed: and

Martha

Martha and her father, being forſaken by every body, took ſanctuary in the hoſpitals [s].

BROTIER (the abbé), was born at Tanay, a ſmall village of the Nivernois, in 1722, and died at Paris, Feb. 12, 1789, at the age of 67. In his youth he made it his practice to write notes in every book that he read; and the margins of ſeveral in his library were entirely filled with them. Until his laſt moment he purſued the ſame method of ſtudy. All theſe he arranged wonderfully in his memory; and if it had been poſſible after his death to have put his papers in that order which he alone knew, they would have furniſhed materials for ſeveral curious volumes. With this method, and continued labour for twelve hours a day, the abbé Brotier acquired an immenſe ſtock and prodigious variety of knowledge. Except the mathematics, to which it appears he gave little application, he was acquainted with every thing; natural hiſtory, chemiſtry, and even medicine. It was his rule to read Hippocrates and Solomon once every year in their original languages. Theſe he ſaid were the beſt books for curing the diſeaſes of the body and the mind. But the belles lettres were his grand purſuit. He had a good knowledge of all the dead languages, but particularly the latin, of which he was perfectly maſter; he was beſides acquainted with moſt of the languages of Europe. This knowledge, however extenſive, was not the only part in which he excelled. He was well verſed in antient and modern hiſtory, in chronology, coins, medals, inſcriptions, and the uſages of antiquity, which had always been objects of his ſtudy. He had collected a conſiderable quantity of materials for writing a new hiſtory of France, and it is much to be regretted that he was prevented from undertaking that work. The abbé Brotier recalls to our remembrance thoſe laborious writers, diſtinguiſhed for their learning, Petau, Sirmond, Labbé, Coſſart, Hardouin, Souciet, &c. who have done ſo much honour to the college of Louis le Grand, in which he himſelf was educated, and where he lived ſeveral years, as librarian. But, alas, we muſt accompany that recollection with the painful confeſſion, that he is the laſt link of that chain of illuſtrious men, who have ſucceeded one another without interruption, for near two centuries. On the diſſolution of the order of jeſuits, the abbé Brotier found an aſylum equally peaceful and agreeable in the houſe of Mr. de la Tour, a printer, eminent in his buſineſs, who has gained from all true connoiſſeurs a juſt tribute of praiſe for thoſe works which have come from his preſs. It was in this friendly retirement that the abbé Brotier ſpent 26 of the laſt years of his life, and that he experienced a happineſs, the value of which he knew how to appreciate, which aroſe from

[s] Thuanus, and Mezeray, Abreg. Chronol. ad ann. 1599.

the

the care, attention, and teſtimonies of reſpect beſtowed upon him both by Mr. and Mrs. de la Tour. It was there alſo that he publiſhed thoſe grand and magnificent works which will render his name immortal; an edition of Tacitus, enriched not only with notes and learned diſſertations, but alſo with ſupplements, which ſometimes leave the reader in a doubt, whether the modern writer is not a ſucceſsful rival of the antient; and an edition of Pliny the naturaliſt, which is only a ſhort abridgment of what he had prepared to correct and enlarge the edition of pere Hardouin, and to give an hiſtorical ſeries of all the new diſcoveries made ſince the beginning of this century; an immenſe labour, which beſpeaks the moſt extenſive erudition. To theſe two editions, which procured the abbé Brotier the applauſes of all the literati in Europe, he added ſome others of leſs conſideration: a beautiful edition of Phædrus, and an edition of Rapin on gardens, at the end of which he has ſubjoined a hiſtory of gardens, written in latin with admirable elegance, and abounding in the moſt delightful imagery: for the abbé was not one of thoſe pedants, according to the expreſſion of the poet, heriſſés de grec & de latin; he poſſeſſed a lively imagination, and a fine taſte, with clearneſs and perſpicuity; and above all, a ſound judgement, which never ſuffered him to adopt in writing any thing that was not ſolid, beautiful and true.

We ſhall conclude this account of the amiable abbé with his character as drawn by his friend the abbé de Fontenay. "That intimate and ſincere friendſhip, ſays he, which united me to the abbé Brotier, gratitude for the ſervices which he did me, his talents and his virtues, will always endear his memory to me; and I may juſtly ſay, that his death, though lamented by many good men, was lamented by none more deeply than by me. However great may have been the merit of this learned man, not leſs conſpicuouſly eminent for the qualities of his heart than for thoſe of his head, one muſt have been intimate with him to form a juſt and true idea of his character. As often as my avocations would permit, I indulged myſelf in the pleaſure of his company, and many delightful hours I have ſpent with him. Humble and unaſſuming, modeſt, and even to a degree of timidity that cauſed him to bluſh when the leaſt encomium was paſſed upon him; good-tempered, plain in his manner, and giving himſelf up to ſociety with the ſmiles and ſimplicity of a child, his converſation was engaging and always inſtructive, when it turned upon ſubjects of literature or ſcience. Widely differing in this reſpect from thoſe men of letters who are miſers, if we may ſay ſo, of their knowledge, and who ſeem to hoard it only for themſelves, or to make an oſtentatious diſplay of it in ſome publication, the abbé Brotier readily replied to the queſtions of thoſe who ſought information from him, and inſtructed

thoſe around him with the utmoſt affability and condeſcenſion. I confeſs, continues the abbé Fontenay, that need of conſulting him induced me often to viſit him; and I can declare that whatever queſtions I put to him, I never found him in one inſtance wrong. He either ſatisfied me immediately reſpecting my queries, or pointed out thoſe books in which I found what I wanted to know. He left a nephew of the ſame name, who is in the church. He is purſuing his uncle's ſteps in the ſame departments of erudition, and has already publiſhed works which ſufficiently evince the progreſs he has made."

BROUGHTON (Hugh), an engliſh divine, who died in 1612, was very learned, and publiſhed a great number of books. He was ſo laborious, that, unleſs he was hindered by ſome particular buſineſs, he ſtudied twelve, or fourteen, or even ſixteen hours a day. His commentaries on the Apocalypſe and the prophet Daniel are very poor; and if we may believe the Scaligerana, he is a very furious and abuſive writer. He was extraordinarily attached to the diſcipline of the church of England, and rigorouſly condemned that of the preſbyterians. The oration he addreſſes to the inhabitants of Geneva ſhews it in a very lively manner. It was printed in greek at Mentz, 1601, under the title, when tranſlated into engliſh: An oration to the inhabitants of Geneva, concerning the ſignification of the expreſſion of deſcending into Hell. He aimed particularly at Theodore Beza, whom he reproached elſewhere for continually altering, in every edition, his notes on the new teſtament. He wrote him very rough letters, and communicated copies of them to the jeſuit Serrarius, with full permiſſion to publiſh them: for though he would have thought it ſinful to have held any fellowſhip with preſbyterians, yet he was ſomewhat more moderate in regard to roman catholics.

BROUGHTON (Thomas) [1], a learned divine, and one of the original writers of the Biographia Britannica, was born at London, July 5, 1704, in the pariſh of St. Andrew, Holborn; of which pariſh his father was miniſter. At an early age he was ſent to Eton-ſchool, where he ſoon diſtinguiſhed himſelf by the acuteneſs of his genius, and the ſtudiouſneſs of his diſpoſition. Being ſuperannuated on this foundation, he removed, about 1722, to the univerſity of Cambridge; and, for the ſake of a ſcholarſhip, entered himſelf of Gonville and Caius college. Here two of the principal objects of his attention, were, the acquiſition of the knowledge of the modern languages, and the ſtudy of the mathematics, under the famous profeſſor Sanderſon. May 28, 1727, Mr. Broughton, after taking the degree of B. A. was admitted to deacon's orders. In the ſucceeding year,

[1] Biogr. Brit. 2d edit.

Sept.

Sept. 22, he was ordained prieſt, and proceeded to the degree of M. A. At this time he removed from the univerſity to the curacy of Offley in Hertfordſhire. In 1739 he was inſtituted to the rectory of Stepington, otherwiſe Stibington, in the county of Huntingdon, on the preſentation of John duke of Bedford, and was appointed one of that nobleman's chaplains. Soon after, he was choſen reader to the Temple, by which means he became known to biſhop Sherlock, then maſter of it, and who conceived ſo high an opinion of our author's merit, that, in 1744, this eminent prelate preſented Mr. Broughton to the valuable vicarage of Bedminſter, near Briſtol, together with the chapels of St. Mary Redcliff, St. Thomas, and Abbot's Leigh, annexed. Some ſhort time after, he was collated, by the ſame patron, to the prebend of Bedminſter and Redcliff, in the cathedral of Saliſbury. Upon receiving this preferment, he removed from London to Briſtol, where he married the daughter of Thomas Harris, clerk of that city, by whom he had ſeven children, ſix of whom ſurvived him. He reſided on his living till his death, which happened Dec. 21, 1774, in the 71ſt year of his age. He was interred in the church of St. Mary Redcliff.

From the time of Mr. Broughton's quitting the univerſity, till he was conſiderably advanced in life, he was engaged in a variety of publications, of which a liſt is given below [K], taken, in a great meaſure, from a paper in his own hand-writing; but we cannot ſay whether it be ſtrictly in the order wherein they appeared.

Mr. Broughton, ſome little time before his death, compoſed A ſhort view of the principles upon which chriſtian churches require, of their reſpective clergy, ſubſcription to eſtabliſhed articles of religion; but this work never appeared in print. He poſſeſſed, likewiſe, no inconſiderable talent for poetry, as is evi-

[K] 1. Chriſtianity diſtinct from the religion of Nature, in three parts; in anſwer to Chriſtianity as old as the creation. 2. Tranſlation of Voltaire's temple of taſte. 3. Preface to his father's letter to a roman catholic. 4. Alteration of Dorrel on the epiſtles and goſpels from a popiſh to a proteſtant book. Two volumes, octavo. 5. Part of the new edition of Bayle's dictionary in engliſh, corrected: with a tranſlation of the latin, and other quotations. 6. Jarvis's don Quixote; the language thoroughly altered and corrected, and the poetical parts new tranſlated. 7. Tranſlation of the mottoes of the Spectator, Guardian, and Freeholder. 8. Original poems and tranſlations, by John Dryden, eſq. now firſt collected and publiſhed together. Two vols. 9. Tranſlation of the quotations in Addiſon's travels, by him left untranſlated. 10. The firſt and third Olynthiacs, and the four Philippics of Demoſthenes (by ſeveral hands), reviſed and corrected; with a new tranſlation of the ſecond Olynthiac, the oration de Pace, and that de Cherſoneſo: to which are added, all the arguments of Libanius, and ſelect notes from Ulpian. 8vo. Lives in the Biographia Britannica. 11. The biſhops of London and Wincheſter on the ſacrament, compared. 12. Hercules, a muſical drama. 13. Bibliotheca hiſtorico-ſacra, an Hiſtorical dictionary of all religions, from the creation of the world to the preſent times. 1756, two vols. folio. 14. A defence of the commonly received doctrine of the human ſoul. 15. A proſpect of futurity, in four diſſertations; with a preliminary diſcourſe on the natural and moral evidence of a future ſtate.

dent from many little fugitive pieces in manuſcript, found among his papers; and particularly, from two unfiniſhed tragedies, both written at the age of ſeventeen. During his reſidence in London, he enjoyed the eſteem and friendſhip of moſt of the literary men of his time. He was a great lover of muſic, particularly the ancient; which introduced him to the knowledge and acquaintance of Mr. Handel; whom he furniſhed with the words for many of his compoſitions. In his public character, Mr. Broughton was diſtinguiſhed by an active zeal for the chriſtian cauſe, joined with moderation. In private life, he was devoted to the intereſts and happineſs of his family; and was of a mild, cheerful, and liberal temper. This diſpoſition, which is not always united with eminent literary abilities, attended him to his grave. In 1778, a poſthumous volume of ſermons, on ſelect ſubjects, was publiſhed by his ſon, the rev. Thomas Broughton, M. A. of Wadham college, Oxford, and vicar of Tiverton, near Bath.

BROUKHUSIUS (Jonus) [L], or John Broekhuizen, a diſtinguiſhed ſcholar in Holland, was born Nov. 20, 1649, at Amſterdam, where his father was a clerk in the admiralty. He learned the latin tongue under Hadrian Junius, and made a prodigious progreſs in polite literature; but, his father dying when he was very young, he was taken from literary purſuits, and placed with an apothecary at Amſterdam, with whom he lived ſome years. Not liking this, he went into the army, where his behaviour raiſed him to the rank of lieutenant-captain; and, in 1674, was ſent with his regiment to America in the fleet under admiral de Ruyter, but returned to Holland the ſame year. In 1678 he was ſent to the garriſon at Utrecht, where he contracted a friendſhip with the celebrated Grævius; and here, though a perſon of an excellent temper, he had the misfortune to be ſo deeply engaged in a duel, that, according to the laws of Holland, his life was forfeited: but Grævius wrote immediately to Nicholas Heinſius, who obtained his pardon from the ſtadtholder. Not long after, he became a captain of one of the companies then at Amſterdam; which poſt placed him in an eaſy ſituation, and gave him leiſure to purſue his ſtudies. His company being diſbanded in 1697, a penſion was granted him; upon which he retired to a country-houſe near Amſterdam, where he ſaw but little company, and ſpent his time among his books. He died Dec. 15, 1707 [M].

BROUNCKER

[L] Niceron, Memoirs, &c. tom. 18. Gen. Dict.

[M] As a claſſical editor, he is diſtinguiſhed by his labours upon Tibullus and Propertius; the latter was publiſhed in 1702, the former in 1708. He was an excellent latin poet himſelf: a volume of his poems was publiſhed at Utrecht 1684, in 12mo; but a very noble edition of them was given by Van Hoogſtraeten at Amſterdam, 1711, in 4to. His dutch poems were alſo publiſhed at Amſterdam, 1712,

BROUNCKER (William) [N], viſcount Brouncker, of Caſtle Lyons in Ireland, ſon of ſir William Brouncker, afterwards made viſcount in 1645, was born about 1620; and, having received an excellent education, diſcovered an early genius for mathematics, in which he afterwards became very eminent. He was created M. D. at Oxford, June 23, 1646. In 1657 and 1658, he was engaged in a correſpondence of letters on mathematical ſubjects with Dr. John Wallis, who publiſhed them in his Commercium Epiſtolicum, printed 1658, at Oxford, in 4to. He, with others of the nobility and gentry who had adhered to king Charles I. in and about London, ſigned the remarkable declaration publiſhed in April 1660 [O].

After the reſtoration, he was made chancellor to the queen conſort, and a commiſſioner of the navy. He was one of thoſe great men who firſt formed the Royal Society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the firſt preſident of it: which office he held with great advantage to the ſociety, and honour to himſelf, till the anniverſary election, Nov. 30, 1677. Beſides the offices mentioned already, he was maſter of St. Katherine's near the Tower of London; his right to which poſt, after a long conteſt between him and ſir Robert Atkyns, one of the judges, was determined in his favour, Nov. 1681. He died at his houſe in St. James's ſtreet, Weſtminſter, April 5, 1684; and was ſucceeded in his honour by his younger brother Harry, who died Jan. 1687 [P].

BROUSSON (Claude), a french proteſtant, was born at Niſmes in 1647. He was an advocate, and diſtinguiſhed by his pleadings at Caſtres and Toulouſe: and it was at his houſe, that the deputies of the proteſtant churches aſſembled in 1683; where they took a reſolution to continue to aſſemble, although their churches were demoliſhed. The execution of this project occaſioned violent conflicts, ſeditions, executions, and maſſacres, which ended by an amneſty on the part of Lewis XIV. Brouſſon retired then to Niſmes: but, fearing to be apprehended with the principal authors of this project, who do not ſeem to have been compriſed within the amneſty, he became a refugee at Geneva firſt, and thence at Lauſanne. He ſhifted afterwards from town to town, and kingdom to kingdom; to ſolicit the compaſſion of proteſtant princes towards his ſuffering brethren in France. Returning to his own country, he ran through ſeveral provinces, exerciſed ſome time the miniſtry in the Cevennes, appeared at

1712, in 8vo. by the ſame perſon, who prefixed his life, extracted from Peter Burman's funeral oration upon him. Broukhuſius was alſo an editor of Sannazarius's and Palearius's latin works.

[N] Wood's Athen. Oxon.

[O] Kennet Reg. and Chr. p. 120, 121.

[P] He publiſhed ſome papers in the Philoſophical Tranſactions, of which the chief is his ſeries for the quadrature of the Hyperbola, which was the firſt ſeries of the kind upon that ſubject.

Orange, and paſſed to Berne, in order to eſcape his purſuers. He was at length taken at Oleron in 1698, and removed to Montpelier; where, being convicted of having formerly held ſecret correſpondence with the enemies of the ſtate, and of having preached in defiance of the edicts, he was broke upon the wheel the ſame year. He was a man of great eloquence as well as zeal, greatly eſteemed among ſtrangers, and regarded as a martyr by thoſe of his own perſuaſion. The ſtates of Holland added ſix hundred florins, as a penſion for his widow, to four hundred which had been allowed to her huſband [Q].

BROUWER (ADRIAN), an eminent dutch painter, was born at Haerlem, in 1608; and, beſides his great obligations to nature, was much beholden to Frans Hals, who took him from begging in the ſtreets, and inſtructed him in the rudiments of painting. To make him amends for his kindneſs, Brouwer, when he found himſelf ſufficiently qualified to get a livelihood, ran away from his maſter into France, and, after a ſhort ſtay there, returned, and ſettled at Antwerp. Humour was his proper ſphere; and it was in little pieces that he uſed to repreſent his pot-companions drinking, ſmoking, gaming, fighting, &c. He did this with a pencil ſo tender and free, ſo much of nature in his expreſſion, ſuch excellent drawing in all the particular parts, and good keeping in the whole together, that none of his countrymen have ever been comparable to him upon that ſubject. He was extremely facetious and pleaſant over his cups, ſcorned to work as long as he had any money in his pocket, declared for a ſhort life and a merry one; and, reſolving to ride poſt to his grave by the help of wine and brandy, he got to his journey's end in 1638, only thirty years of age. He died ſo very poor, that contributions were raiſed to lay him privately in the ground; from whence he was ſoon after taken up, and, as it is commonly ſaid, very handſomely interred by Rubens, who was a great admirer of his happy genius for painting.

BROWN (ROBERT), a famous ſectariſt, from whom the ſect of the Brownifts derived its name, was ſon of Anthony Brown, of Tolthorpe in Rutlandſhire, eſq. ſtudied divinity at Cambridge, and was afterwards a ſchoolmaſter in Southwark. He fell at firſt into Cartwright's opinions; but, reſolving to refine upon them, began about 1580 to inveigh openly againſt the diſcipline and ceremonies of the church of England, as antichriſtian and ſuperſtitious. He made his firſt eſſay upon the dutch congre-

[Q] Brouſſon was the author of many works in favour of the Calviniſts: 1. The ſtate of the reformed in France. 2. Letters to the clergy of France. 3. Letters of the proteſtants in France to all other proteſtants. Theſe were printed at the expence of the elector of Brandenburg, and diſperſed in all the proteſtant courts of Europe. 4. Remarks upon Amelote's tranſlation of the New Teſtament; in which other controverſial matters were treated of. The above all in French.

gation

gation at Norwich, many of whom were inclined to anabaptiſm; and, having raiſed himſelf a character for zeal and ſanctity, his own countrymen began to follow him: upon which he called in the aſſiſtance of one Richard Harriſon, a country ſchoolmaſter. Brown and this man ſoon worked up their audience to ſeparate entirely from the church of England, and to form a ſociety among themſelves. Brown was convened before Freake, biſhop of Norwich, and other eccleſiaſtical commiſſioners; and having not only maintained his opinions, but alſo miſbehaved to the court, was committed to the cuſtody of the ſheriff of Norwich: but the lord treaſurer Burleigh, to whom he was nearly related, foreſeeing that this treatment would rather ſerve to propagate than ſtifle his errors, wrote a letter to the biſhop of Norwich, which procured his enlargement. After this, his lordſhip recommended him to archbiſhop Whitgift for inſtruction and counſel; but Brown, who looked upon himſelf as inſpired by the ſpirit of God, and judged the archbiſhop's counſels to be ſuperfluous and his practice antichriſtian, ſoon left London, and ſettled at Middleburgh in Zealand, where he and his followers obtained leave of the ſtates to form a church according to their own model. They equally condemned epiſcopacy and preſbytery as to the juriſdiction of conſiſtories, claſſes, and ſynods; and would not join with any other reformed church, becauſe they were not ſufficiently aſſured of the ſanctity and probity of its members, holding it an impiety to communicate with ſinners. Their form of church-government was democratical. Such as deſired to be members of their church made a confeſſion of their faith, and ſigned a covenant obliging themſelves to walk together in the order of the goſpel. The whole power of admitting and excluding members, with the deciſion of all controverſies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were choſen from among themſelves, and ſeparated to their ſeveral offices by faſting, prayer, and impoſition of hands from ſome of the brethren. They did not allow the prieſthood to be any diſtinct order, or to give any indelible character; but as the vote of the brotherhood made a man a miniſter, and gave authority to preach the word and adminiſter the ſacraments among them; ſo the ſame power could diſcharge him from his office, and reduce him to a meer layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, ſo the power of their officers was preſcribed within the ſame limits. The miniſter or paſtor of a church could not adminiſter the euchariſt or baptiſm to the children of any but thoſe of his own ſociety. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was uſual for ſome

of them (much to their honour), after ſermon, to aſk queſtions, and reaſon upon the doctrines that had been preached.

Brown appears to have been in England in 1585, for in that year he was cited to appear before archbiſhop Whitgift, to anſwer to certain tenets contained in a book by him publiſhed: and being brought by this prelate's reaſoning to a tolerable compliance with the church of England, the lord treaſurer Burleigh ſent him to his father in the country, with a letter recommending him to his favour and countenance. Brown's errors had taken too deep root in him to be eaſily eradicated: he ſoon relapſed into his former opinions; and his good old father, reſolving to own him for his ſon no longer than his ſon owned the church of England for his mother, diſcharged him from his family. After wandering up and down for ſome time, and enduring great hardſhips, he at length went to live at Northampton; but whilſt he was induſtriouſly labouring to promote his ſect, Lindſell, biſhop of Peterborough, ſent him a citation to come before him, which not obeying, he was excommunicated for his contempt [R]. The ſolemnity of this cenſure affected him ſo deeply, that he made his ſubmiſſion, and, receiving abſolution, was admitted into the communion of the church about 1590, and ſoon after preferred to a rectory in Northamptonſhire. Fuller is of opinion, that he never formally recanted his opinion with regard to the main points of his doctrine; but that his promiſe of a general compliance with the church of England, improved by the countenance of his patron and kinſman the earl of Exeter, prevailed upon the archbiſhop, and procured this extraordinary favour for him. He adds, that Brown allowed a ſalary for one to diſcharge his cure, and though he oppoſed his pariſhioners in judgement, yet he agreed in taking their tithes. Brown was a man of good parts and ſome learning, but of a nature imperious and uncontrollable, and ſo far from the ſabbatarian ſtrictneſs afterwards eſpouſed by ſome of his followers, that he rather ſeemed a libertine therein. In a word, ſays Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other ſcenes of his life were turbulent and ſtormy, ſo was his end; for the conſtable of his pariſh requiring ſomewhat roughly the payment of certain rates, his paſſion moved him to blows. Of this the conſtable complained to juſtice St. John, who was inclined rather to pity than puniſh him; but Brown behaved with ſo much inſolence, that he was ſent to Northampton-gaol, on a feather-bed in a cart, being very infirm, and aged above eighty years; where he ſoon after ſickened and died, in 1630, after boaſting of his perſecutions, and that he had been

[R] Collier's Eccleſiaſtical Hiſt. vol. ii. p. 382.

come

committed to thirty-two prisons, in some of which he could not see his hand at noon-day [s].

BROWN (Thomas), of facetious memory, as Mr. Addison says of him, was the son of a considerable farmer in Shropshire, and educated at Newport-school in that county; from whence he was removed to Christ-church in Oxford, where he soon distinguished himself by his uncommon attainments in literature. He had great parts and quickness of apprehension, nor does it appear that he was wanting in application; for we are told, that he was very well skilled in the latin, greek, french, italian, and spanish languages, even before he was sent to Oxford. The irregularities of his life did not suffer him however to continue long at the university; but he was soon obliged to quit that place; when, instead of returning home to his father, he formed a scheme of going to London, in hopes of making his fortune some way or other there. This scheme did not answer. He was very soon in danger of starving; upon which he made an interest to be schoolmaster of Kingston upon Thames, in which pursuit he succeeded. But this was a profession very unsuitable to a man of Mr. Brown's turn, and a situation that must needs have been extremely disagreeable to him; and therefore we cannot wonder, that he soon quitted his school, and went again to London; and as he found his old companions more delighted with his humour, than ready to relieve his necessities, he had recourse to that last refuge of half-starved wits, scribbling for bread. He published a great variety of pieces, under the names of Dialogues, Letters, Poems, &c. in all which he discovered no small erudition, and a vast and exuberant vein of humour: for he was in his writings, as in his conversation, always lively and facetious. In the mean time Brown made no other advantage of these productions, than what he derived from the booksellers; for though they raised his reputation, and made his company exceedingly sought after; yet as he possessed less of the gentleman than wits usually do, and more of the scholar, so he was not apt to choose his acquaintance by interest, but was more solicitous to be recommended to the ingenious who might admire, than to the great who might relieve him. An anonymous

[s] The chief of his works is a small thin quarto, printed at Middleburgh in 1582, containing three pieces. The title of the first is, A treatise of reformation without tarrying for any, and of the wickedness of those preachers who will not reform themselves and their charge, because they will tarry till the magistrate command and compel them. By me, Robert Brown. A treatise upon the 23d chapter of St. Matthew, both for an order of studying and handling the scriptures, and also for avoiding the popish disorders, and ungodly communion of all false christians, and especially of wicked preachers and hirelings. The title of the third piece is, A book which sheweth the life and manners of all true christians, and how unlike they are unto turks and papists, and heathen folk. Also the points and parts of all divinity, that is, of the revealed will and word of God, are declared by their several definitions and divisions.

author,

author, who has given the world ſome account of Mr. Brown, ſays, that though a good-natured man, he had one pernicious quality, which was, rather to loſe his friend than his joke. He had a particular genius for ſatire, and dealt it out liberally whenever he could find occaſion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Weſtminſter-abbey; and of many others againſt the clergy, and quality. He uſed to treat religion very lightly, and would often ſay, that he underſtood the world better, than to have the imputation of righteouſneſs laid to his charge. Nevertheleſs, upon the approach of death, it is ſaid, that his heart miſgave him, as if all was not right within, and he began to expreſs ſentiments of remorſe for his paſt life.

Towards the latter end of Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorſet, who invited him to dinner on a chriſtmas-day, with Dryden, and other gentlemen celebrated for ingenuity; when Brown, to his agreeable ſurpriſe, found a bank note of 50l. under his plate; and Dryden at the ſame time was preſented with another of 100l. Brown died in 1704, and was interred in the cloiſter of Weſtminſter-abbey, near the remains of Mrs. Behn, with whom he was intimate in his life-time. His whole works were printed in 1707, conſiſting of dialogues, eſſays, declamations, ſatires, letters from the dead to the living, tranſlations, amuſements, &c. in 4 vols. Much humour and not a little learning are, as we have already obſerved, ſcattered every where throughout them; but thoſe who think they want delicacy, have certainly abundant reaſon on their ſide.

BROWN (Moses)[r], vicar of Olney, Bucks, and chaplain of Morden college, was born in 1703, and was originally a pen-cutter. In 1723 he publiſhed two dramatic pieces called "Polidus, or diſtreſſed love, a tragedy;" and "All bedevilled, a farce," both acted at a private theatre in St. Alban's ſtreet. On the inſtitution of the Gentleman's Magazine, he became a contributor to it, and obtained ſome of the prizes offered by Mr. Cave for the beſt poems; and in 1739 he publiſhed an octavo volume of poems; and in 1749, "Sunday Thoughts, a poem," 12mo. In 1756 he publiſhed "Percy Lodge, a deſcriptive poem:" he alſo was editor of "Walton's complete Angler;" and in 1773 republiſhed his "Piſcatory Eclogues." He alſo tranſlated Zimmerman, and was the author of ſome ſermons. He died September 13, 1787, aged 84.

BROWN (Ulysses Maximilian de), a famous general of the xviiith century, was ſon of Ulyſſes baron de Brown, colonel of a regiment of cuiraſſiers in the imperial ſervice, of an antient

[r] Europ. Mag. for Sept. 1787.

and

and n oble family in Ireland. He was born at Baſle, Oct. 24,
1705. After having paſſed through the leſſons of a ſchool at
Limer ick in Ireland, he was called to Hungary at ten years of
age, b y count George de Brown, his uncle, colonel of a regi-
ment of infantry. He was preſent at the famous ſiege of Bel-
grade in 1717; about the cloſe of the year 1723, he became
captai n in his uncle's regiment, and then lieutenant-colonel in
1725. He went to the iſland of Corſica in 1730, with a bat-
talion of his regiment, and contributed greatly to the capture
of Cal lanſara, where he received a wound of ſome conſequence
in his thigh. He was appointed chamberlain to the emperor
in 17 32, and colonel in 1734. He diſtinguiſhed himſelf in the
war o f Italy, eſpecially in the battles of Parma and Guaſtalla,
and b urnt, in preſence of the french army, the bridge which
the m arechal de Noailles had thrown acroſs the Adige. Being
appoi nted general in 1736, he favoured, the year following, the
retrea t of the army, by a judicious manœuvre, and ſaved all the
bagga ge at the memorable day of Banjaluca in Boſnia, Aug. 3,
1737. This ſignal piece of ſervice procured him a ſecond regi-
ment of infantry, vacant by the death of count Francis de Wallis.
On hi s return to Vienna in 1739, the emperor Charles VI. raiſed
him t o the dignity of general-field-marechal-lieutenant, and gave
him a ſeat in the aulic council of war. After the death of that
princ e, the king of Pruſſia having entered Sileſia, count de Brown,
with but a ſmall body of troops, diſputed with him every foot
of gr ound. He commanded in 1741 the infantry of the right
wing of the auſtrian army at the battle of Molvitz; and, though
woun ded, made a handſome retreat. He then went into Bavaria,
wher e he commanded the van of the ſame army, made himſelf
maſte r of Deckendorf and took much of the enemy's baggage,
and f orced the French to quit the banks of the Danube, which
the a uſtrian army afterwards paſſed in perfect ſafety. The queen
of H ungary ſent him the ſame year to Worms, in quality of her
pleni potentiary to the king of Great Britain: he here put the
finiſh ing hand to the treaty of alliance between the courts of
Vien na, London, and Turin. In 1743 the ſame princeſs declared
him her actual privy counſellor at her coronation of Bohemia.
The count de Brown, in 1744, followed prince Lobkovitſh into
Italy, took the city of Veletri the 4th of Auguſt, notwithſtanding
the g reat ſuperiority of the enemy in numbers, penetrated into
their camp, defeated ſeveral regiments, and took a great many
priſo ners. Being recalled to Bavaria, he performed ſeveral mi-
litary exploits, and returned to Italy in 1746. He drove the
Span iards out of the Milaneſe; and, having joined the army of
the p rince de Lichtenſtein, he commanded the left wing of the
auſtr ian troops at the battle of Placentia, the 15th of June 1746;
and r outed the right wing of the enemy's army, commanded by
the

the marechal de Maillebois. After this famous battle, the gaining of which was due to him, he commanded in chief the army ordered againſt the Genoeſe, made himſelf maſter of the paſs of la Bochetta, though defended by 4000 men, and took poſſeſſion of the city of Genoa. Count Brown then went to join the troops of the king of Sardinia, and, in conjunction with him, took Mont-albano and the territory of Nice. He paſſed the Var the 30th of November, in oppoſition to the french troops, entered Provence, and captured the iſles of Saint-Marguerite and Saint-Honorat. He had nearly made himſelf maſter of all Provence, when the revolution at Genoa and the army of the marechal de Belleiſle obliged him to make that fine retreat which acquired him the admiration of all good judges of military tactics. He employed the reſt of the year 1747 in defending the ſtates of the houſe of Auſtria in Italy. The empreſs queen of Hungary, in reward of his ſignal campaigns in Italy, made him governor of Tranſylvania in 1749. In 1752 he had the government of the city of Prague, with the general command of the troops of that kingdom; and the king of Poland, elector of Saxony, honoured him in 1755 with the order of the white eagle. The king of Pruſſia having invaded Saxony in 1756, and attacked Bohemia, count Brown marched againſt him; he repulſed that prince at the battle of Loboſitz the 1ſt of October, although he had but 26,800 men, and the king of Pruſſia was at the head of at leaſt 40,000. Within a week after this engagement, he undertook that celebrated march into Saxony, for delivering the ſaxon troops ſhut up between Pirna and Konigſtein: an action worthy of the greateſt general whether antient or modern. He afterwards obliged the Pruſſians to retreat from Bohemia; for which ſervice he obtained the collar of the golden fleece, with which he was honoured by the emperor March 6, 1757. Shortly after this count Brown went into Bohemia, where he raiſed troops with the utmoſt expedition, in order to make head againſt the king of Pruſſia, who had entered it afreſh at the head of his whole army. On May 6th was fought the famous battle of Potſhernitz, or of Prague, when count Brown was dangerouſly wounded. Obliged to retire to Prague, he there died of his wounds, the 26th of June 1757, at the age of 52. The count was not only a great general, he was an equally able negotiator, and well ſkilled in politics. He married, Aug. 15, 1726, Maria Philippina counteſs of Martinitz, of an illuſtrious and antient family in Bohemia, by whom he had two ſons. The life of this excellent commander was publiſhed in two ſeparate volumes, one in german, the other in french, printed at Prague in 1757.

BROWN (JOHN) [u], an ingenious engliſh writer, was born

[u] Biog. Brit. 2d edit.

in

in Northumberland, Nov. 5, 1715, at Rothbury; of which place his father was curate, but removed almoſt immediately after to the vicarage of Wigton in Cumberland. Here, at a grammar-ſchool, young Brown received the firſt part of his education; and was thence removed, in 1732, to St. John's college in Cambridge. He remained here, till in 1735 he took the degree of B. A.: then returned to Wigton, and ſoon after went into orders. His firſt ſettlement was in Carliſle, being choſen a minor canon and lecturer in the cathedral there. In 1739 he took a M. A. degree at Cambridge. In the rebellion of 1745, he acted as a volunteer at the ſiege of Carliſle, and behaved himſelf with great intrepidity; and, after the defeat of the rebels, when ſome of them were tried at Carliſle in 1746, he preached two excellent ſermons in the cathedral, "on the mutual connection between religious truth and civil freedom; and between ſuperſtition, tyranny, irreligion, and licentiouſneſs." Theſe are to be found in the volume of his ſermons.

Thus diſtinguiſhed, he fell under the notice of Dr. Oſbaldiſton; who, when raiſed to the ſee of Carliſle, made him one of his chaplains: he had before obtained for him from the chapter of Carliſle the living of Moreland in Weſtmoreland. It is probably about this time that he wrote his poem intituled Honour; to ſhew, that true honour can only be founded in virtue: it was inſcribed to lord Lonſdale. His next poetical production, though not immediately publiſhed, was his eſſay on Satire, in three parts: it was addreſſed to Dr. Warburton, who thereupon introduced him to Mr. Allen of Prior Park near Bath. While at Mr. Allen's he preached at Bath, April 22, 1750, a ſermon for promoting the ſubſcription towards the general hoſpital in that city, intituled, On the purſuit of falſe pleaſure, and the miſchiefs of immoderate gaming; and there was prefixed to it, when publiſhed, the following advertiſement: "In juſtice to the magiſtrates of the city of Bath, it is thought proper to inform the reader, that the public gaming-tables were by them ſuppreſſed there, ſoon after the preaching of this ſermon." The year after, appeared the eſſay on Satire, prefixed to the ſecond volume of Pope's works by Warburton; with which it ſtill continues to be printed, as well as in Dodſley's collection.

Brown now began to figure as a writer; and, in 1751, publiſhed his eſſays on Shafteſbury's Characteriſtics: a work written with elegance and ſpirit, and ſo applauded, as to be printed a fifth time in 1764. It is in one volume, 8vo. He is imagined to have had a principal hand in another book, publiſhed alſo the ſame year, and called An eſſay on muſical expreſſion; though the avowed author was Mr. Charles Aviſon. In 1754 he printed a ſermon, On the uſe and abuſe of externals in religion: preached before the biſhop of Carliſle, at the conſecration of St. James's church

church in Whitehaven. Soon after this, he was promoted to Great Horkesley in Essex; a living in the gift of the present lord Hardwicke. His next appearance in the world was as a dramatic writer; and, in 1755, his tragedy, Barbarossa, was produced upon the stage, and afterwards his Athelstan in 1756. These tragedies passed well enough upon the stage, under the management of Garrick, but were attacked by criticism and strictures, upon publication, as all dramatic productions are.

Our author had taken his doctor of divinity's degree in 1755. In 1757, came out his famous work, intituled, An estimate of the manners and principles of the times, 8vo; famous, we call it, because seven editions of it were printed in little more than a year, and because it was perhaps as extravagantly applauded, and as extravagantly censured, as any book that was ever written. The design of it was to shew, that "a vain, luxurious and selfish effeminacy, in the higher ranks of life, marked the character of the age; and to point out the effects and sources of this effeminacy." And it must be owned, that, in the prosecution of it, the author has given abundant proofs of great discernment and solidity of judgement, a deep insight into human nature, an extensive knowledge of the world; and that he has marked the peculiar features of the times with great justness and accuracy. Pity it is, that such a spirit of self-importance, dogmaticalness, and oftentimes arrogance, should mix itself in what he says; for this air and manner seems to have done more towards sharpening the pens of his numerous adversaries, and to have raised more disgust and offence at him, than the subject matter objected to in his work. In 1758 he published a second volume of the Estimate, &c. and, afterwards, An explanatory defence of the Estimate, &c.

Between the first and second volume of the Estimate, he republished Dr. Walker's diary of the siege of Londonderry; with a preface, pointing out the useful purposes to which the perusal of the diary might be applied. He was, about this time, presented by the bishop of Carlisle to the vicarage of St. Nicholas in Newcastle upon Tyne, resigning Great Horkesley in Essex; and made one of the chaplains in ordinary to his present majesty. These were all the preferments our author ever received; and, as this was supposed to be no small mortification to a man of Dr. Brown's high spirit, so it was probably this high spirit which was the cause of it. In 1760 he published An additional dialogue of the dead, between Pericles and Aristides, being a sequel to a dialogue of lord Lyttelton's between Pericles and Cosmo. This is supposed by some to have been designed as a vindication of Mr. Pitt's political character and conduct, against some hints of disapprobation by lord Lyttelton; while others have not excluded a private motive of resentment. His next pub-

publication was the Cure of Saul, a ſacred ode; which was followed the ſame year by a Diſſertation on the riſe, union, and power, the progreſſions, ſeparations, and corruptions of poetry and muſic, 4to. This is a pleaſing performance, diſplays great ingenuity; and, though not without miſtakes, very inſtructing as well as amuſing upon the whole. Obſervations were printed upon it, and Dr. Brown defended himſelf in Remarks. He publiſhed in 8vo, 1764, the Hiſtory of the riſe and progreſs of Poetry through its ſeveral ſpecies: being the ſubſtance of the above work concerning poetry only, for the benefit of claſſical readers not knowing in muſic. The ſame year, a volume of ſermons; moſt of which had been printed ſeparately. In 1765, Thoughts on civil liberty, licentiouſneſs and faction; a piece, which, though drawn up with great parade, and aſſuming a ſcientific form, is little more than a party-pamphlet; intended to cenſure the oppoſers of adminiſtration at that time. A ſermon on the Female character and education, preached the 16th of May 1765, before the guardians of the aſylum for deſerted female orphans.

His laſt publication, in 1766, was a letter to the rev. Dr. Lowth, occaſioned by his late letter to the right rev. author of the Divine Legation of Moſes. Dr. Lowth had pointed at Dr. Brown, as one of the extravagant flatterers and creatures of Warburton; and Dr. Brown defended himſelf againſt the imputation, as an attack upon his moral character. To do him all juſtice, he had a ſpirit too ſtrong and independent, to bend to that literary ſubjection, which the author of the Divine Legation expected from his followers. He inſiſted upon the prerogative of his own opinion; to *aſſent* and *diſſent*, whenever he ſaw cauſe, in the moſt unreſerved manner: and this was to Dr. Brown, as it was to many others, the cauſe of miſunderſtanding and diſtance with Warburton. Beſides the works mentioned, he publiſhed a poem on liberty, and ſome anonymous pamphlets. At the end of his later writings, he advertiſed an intention of publiſhing Principles of chriſtian legiſlation, but was prevented by death. He ordered, however, by his will, that the work ſhould be publiſhed after his deceaſe; but this has not been done; and why it has not been done, let thoſe account to whom the care of its publication was committed. We can ſay nothing but upon conjecture, or at moſt probability; and as there are certain perſons in the world to whom this would do no great credit, we rather chooſe to ſuppreſs it.

Before we conclude with Dr. Brown, we muſt not omit one very memorable circumſtance of his life; and that was his intended expedition to Ruſſia. While Dr. Dumareſque reſided in Ruſſia, 1765, whither, having been chaplain to our factory at St. Peterſburg from 1747 to 1762, he had been invited the year before by the empreſs, to aſſiſt in the regulation of ſeveral

ſchools ſhe was about to eſtabliſh; a correſpondent in England ſuggeſted the idea to him of communicating the affair to Dr. Brown, as a proper perſon to conſult with, becauſe he had publiſhed ſome ſermons upon education. This brought on a correſpondence between Dr. Dumareſque and Dr. Brown; the reſult of which, being communicated to the prime miniſter at St. Peterſburg, was followed by an invitation from the empreſs to Dr. Brown alſo. Dr. Brown, acquainting the ruſſian court with his deſign of complying with the empreſs's invitation, received an anſwer from the miniſter, ſignifying how pleaſed her imperial majeſty was with his intention, and informing him, that ſhe had ordered to be remitted to him, by her miniſter in London, 1000l. in order to defray the expences of his journey. All the letters which paſſed, the plans which were drawn by Dr. Brown, and, in ſhort, every thing relating to this affair, may be ſeen at large under his article in the Biographia Britannica, as communicated to the author of it by Dr. Dumareſque.

In conſequence of the above proceedings, while he was ardently preparing for his journey, and almoſt on the point of ſetting out for St. Peterſburg, the gout and rheumatiſm, to which he was ſubject, returned upon him with violence, and put a ſtop to the affair for the preſent, to his no ſmall diſappointment. This diſappointment concurring with his ill ſtate of health, was followed by a dejection of ſpirits, which cauſed him to put an end to his life, Sept. 23, 1766, in his 51ſt year. He cut the jugular vein with a razor, and died immediately. He had, it ſeems, a conſtitutional tendency to inſanity, and from his early life had been ſubject at times to diſorders in the brain, at leaſt to melancholy in its exceſs; of which he uſed to complain to his friends, and to "expreſs his fears, that one time or another ſome ready miſchief might preſent itſelf to him, at a time when he was wholly deprived of his reaſon [x].

BROWN (John), was born in the year 1752 at Edinburgh, and was early deſtined to take up the profeſſion of a painter. He travelled into Italy, and at Rome met with ſir William Young and Mr. Townley; who, pleaſed with ſome very beautiful drawings done by him in pen and ink, took him with them, as a draftſman, into Sicily. Of the antiquities of this celebrated iſland he took ſeveral very fine views in pen and ink, exquiſitely finiſhed, yet ſtill preſerving the character and ſpirit of the buildings he intended to repreſent. He returned ſome years afterwards from Italy to his native town, where he was much beloved and eſteemed by many men of letters, and by many women of elegance; his converſation being extremely acute and entertaining on moſt ſubjects, but peculiarly ſo on thoſe of art;

[x] See Biog. Britan.

and his knowledge of muſic being very great, and his taſte in it extremely juſt and refined. Lord Monboddo gave him a general invitation to his elegant and convivial table, and employed him in making ſeveral drawings in pencil for him. Mr. Brown, however, in the year 1786, came to London (that great emporium of talents and abilities), and was much careſſed by ſcholars and men of taſte in that metropolis, where he was very much employed as a painter of ſmall portraits in black lead pencil, which were always correctly drawn, and exhibited, with a picturesque fidelity, the features and character of the perſon who ſat to him. Death deprived the public of this very ingenious artiſt in 1787, after a diſeaſe of great languor, which he bore with that firmneſs of mind for which he had been ever diſtinguiſhed through life.

Mr. Brown was not only known as an exquiſite draftſman, he was alſo a good philoſopher, a ſound ſcholar, and endowed with a juſt and refined taſte in all the liberal and polite arts, and a man of conſummate worth and integrity. Soon after his death his Letters on the poetry and muſic of the italian opera, 12mo. were publiſhed; they were originally written to his friend lord Monboddo, who wiſhed to have Mr. Brown's opinion on thoſe ſubjects, which have ſo intimate a connection with his work on the origin and progreſs of language; and who was ſo pleaſed with the ſtyle and obſervations contained in them, that he wrote an introduction to them, which was publiſhed with them, in one volume, 12mo. 1789, for the benefit of his widow. The letters are written with great elegance and perſpicuity; they are moſt certainly the production of a ſtrong and fervid mind, acquainted with the ſubject; and muſt be of infinite utility to moſt of the frequenters of the italian opera, by enabling them to underſtand the reaſons on which the pleaſure they receive at that muſical performance is founded. They were moſt aſſuredly not written for publication: they have, therefore, that ſpirit and ſimplicity which every man of genius diffuſes through any ſubject of which he treats, and which he is but too apt to refine away, when he ſeriouſly ſits down to compoſe a work for the public. Lord Monboddo, in the fourth volume of the Origin and progreſs of language, ſpeaking of Mr. Brown, ſays, "The account that I have given of the italian language is taken from one who reſided above ten years in Italy; and who, beſides underſtanding the language perfectly, is more learned in the italian arts of painting, ſculpture, muſic, and poetry, than any man I ever met with. His natural good taſte he has improved by the ſtudy of the monuments of ancient art, to be ſeen at Rome and Florence; and as beauty in all the arts is pretty much the ſame, conſiſting of grandeur and ſimplicity, variety, decorum, and a ſuitableneſs to the ſubject, I think he is a good judge of lan-

guage, and of writing, as well as of painting, ſculpture, and muſic." A very well written character in latin, by an advocate of Edinburgh, is appended to the Letters. Mr. Brown left behind him ſeveral very highly finiſhed portraits in pencil, and many very exquiſite ſketches in pencil and in pen and ink, which he had taken of perſons and of places in Italy; particularly a book of ſtudies of heads, taken from the life, an ineſtimable treaſure to any hiſtory painter, as it would have ſerved him as a common-place-book for his pictures, the heads it contained being all of them italian ones, of great expreſſion, or of high character. He was ſo enraptured with his art, and ſo aſſiduous in the purſuit of it, that he ſuffered no countenance of beauty, grace, dignity, or expreſſion to paſs him unnoticed; and to be enabled to poſſeſs merely a ſketch for himſelf, of any ſubject that ſtruck his fancy, he would make a preſent of a high-finiſhed drawing to the perſon who permitted his head to be taken by him. The characteriſtics of his hand were delicacy, correctneſs, and taſte; as the drawings he made from many of Mr. Townley's beſt ſtatues very plainly evince. Of his mind, the leading features were acuteneſs, liberality, and ſenſibility, joined to a character firm, vigorous, and energetic. The laſt efforts of this ingenious artiſt were employed in making two very exquiſite drawings, the one from Mr. Townley's celebrated buſt of Homer, the other from a fine original buſt of Mr. Pope, in general ſuppoſed to have been the work of Ryſbrac. From theſe drawings two very beautiful engravings have been made by Mr. Bartolozzi and his pupil Mr. Bovi.

BROWN (Dr. John), diſtinguiſhed himſelf much in Scotland by his medical opinions and writings, and was author of a new ſyſtem of medicine, which has lately been tranſlated into Engliſh in 2 vols. 8vo. It is a ſingular performance, diſcovering much originality, and containing many important obſervations, though in ſome caſes he may be thought to carry his peculiar opinions too far. He died October 7, 1788.

BROWNE (George), archbiſhop of Dublin, and the firſt prelate who embraced the reformation in Ireland, was originally an auguſtine friar of London, and received his academical education in the houſe of his order, near Halywell in Oxford. He afterwards became provincial of the auguſtine monks in England; and, having taken the degree of D. D. in ſome foreign univerſity, was admitted to the ſame degree at Oxford in 1534, and alſo at Cambridge. After reading ſome of Luther's writings, he began to inculcate into the people, that they ought to make their applications ſolely to Chriſt, and not to the virgin Mary, or the ſaints. This recommended him to Henry VIII. who promoted him, in March 1535, to the archbiſhopric of Dublin, and a few months after his arrival in Ireland, ſignified

to

to him, by the lord privy-seal, that, having renounced the papal supremacy in England, it was his pleasure, that his subjects of Ireland should obey his commands in that respect as in England; and nominated him one of the commissioners for the execution thereof. The difficulties attending this commission appear from a letter, which the archbishop sent to lord Cromwell, dated Nov. 28, 1535.

In the parliament which met at Dublin, May 1, 1536, when the bill for establishing the king's supremacy over the church of Ireland was depending, our prelate made a speech, which had such an effect, that the act passed, though with great difficulty, and the execution of it met with many obstacles, of which the archbishop gave the lord Cromwell a particular account.

When the monasteries in England and Ireland began to be suppressed, archbishop Browne removed all superstitious reliques and images out of the two cathedrals, of St. Patrick's and the Holy Trinity, in Dublin, and out of the other churches in his diocese; placing in their stead the creed, the lord's prayer, and the ten commandments, in gold letters. In 1541, the king converted the priory of the Holy Trinity into a cathedral church, consisting of a dean and chapter; and our archbishop founded in it, three years after, the prebends of St. Michael's, St. John's, and St. Michan's, from which time it has taken the name of Christ-church. Sir Anthony St. Leger, governor of Ireland, having, by command, notified to all the clergy of that kingdom the order of king Edward VI. that they should use in all their churches the liturgy he had caused to be compiled, and published in english, and the bible in the vulgar tongue, it was warmly opposed by the popish party, but readily received by archbishop Browne. Upon easter-day following, the liturgy was accordingly read, for the first time, in Christ-church, Dublin, in presence of the mayor and bailiffs of that city, and the lord-deputy St. Leger; on which occasion, the archbishop preached a sermon against keeping the scriptures in the latin tongue, and the worship of images, which is printed at the end of the archbishop's life. Dowdal, primate of Armagh, being, on account of his violent opposition to the king's order, deprived of the title of primate of all Ireland; it was, Oct. 1551, conferred on archbishop Browne, who did not long enjoy it, being deprived both of that dignity and his archbishopric in 1554, the first of queen Mary, under pretence of his being married; but, in truth, on account of his zeal in promoting the reformation. He died about the year 1556.

BROWNE (William), an english poet, born at Tavistock in Devonshire; and, after passing through a grammar-school, sent to Exeter college, Oxford [y]. Before taking a degree, he

[y] Wood's Athen.

removed to the Inner Temple, London; where he ſeems to have devoted himſelf to the muſes and polite literature, inſtead of law: for, in 1613, he publiſhed the firſt part of his Britannia's Paſtorals, a conſiderable portion of which appears to have been written before his 20th year. To theſe were prefixed, in the publication, verſes by Drayton, Selden, and other ingenious friends. In 1614, he publiſhed The ſhepherd's pipe, in ſeven eclogues; and, two years after, the ſecond part of his Britannia's paſtorals. Theſe works gained him great reputation. In 1624, he returned to his college; became tutor to that earl of Caernarvon who was killed at the battle of Newbury in 1643, and of whom Clarendon ſpeaks ſo highly; and the ſame year was created maſter of arts: he was ſtyled in the univerſity-regiſter Vir omni humanâ literaturâ et bonarum artium cognitione inſtructus. He afterwards went into the family of the earl of Pembroke; and Wood ſays, that he "got wealth, and purchaſed an eſtate." He is ſuppoſed to have retired into his own country, and to have died there in 1645 [z].

BROWNE (Sir Thomas) [A], an eminent writer and phyſician, was the ſon of Mr. Thomas Browne, a merchant, deſcended from an antient family at Upton in Cheſhire, and born in the pariſh of St. Michael, Cheapſide, the 19th of October 1605. His father died whilſt he was very young, leaving him a fortune of 6000l. His mother, who inherited a third of her huſband's fortune, married ſir Thomas Dutton, who held a poſt under the government in Ireland; and her ſon, being thus deprived of both his parents, was left to the rapacity of a guardian, by which he was a conſiderable ſufferer. He was placed at Wincheſter ſchool, and entered as a gentleman commoner of Broadgate-hall, ſince ſtyled Pembroke college. He was admitted to the degree of bachelor of arts, Jan. 31, 1627; and

[z] An edition of his works, which were become extremely ſcarce, was publiſhed, 1772, in three ſmall volumes, by Mr. Davies: in the advertiſement prefixed to which it is ſaid, that "the author met with a fate uncommon and unmerited by ſo great a genius. He, who was admired and beloved by all the beſt writers of his time, who was eſteemed and highly recommended by the critical Jonſon and the learned Selden, was, in a few years after his death, almoſt forgotten." A certain writer, who has criticiſed him, ſeems to account for it in the following paſſage: "There is an amiable ſimplicity in moſt of his pieces, and he knew how to move the heart by ſtrokes of genuine nature and paſſion. But it muſt be acknowledged, at the ſame time, that his writings abound with point and conceit, and thoſe frivolous and diſguſting ornaments, which are the ſure indications of a vitiated taſte. His imagination was fertile, and his mind vigorous; but his judgement was corrupted by thoſe italian models, which the faſhion of his day taught him to imitate. His deſcriptions, though picturеſque, have an air of extravagance; his conceptions, though ſtrong, have marks of deformity; and his language never flows in a ſtrain of continued purity. He could not plan with preciſion and delicacy, and was unable to join correctneſs with ſpirit *.

[A] Life prefixed to the Antiquities of Norwich.

* Biog. Brit. 2d edit.

having afterwards taken that of maſter, he turned his ſtudies to phyſic, and practiſed it for ſome time in Oxfordſhire [B]. He quitted his ſettlement in the country to accompany his father-in-law to Ireland: which country offering, at that time, very little worthy of the obſervation of a man of letters, he paſſed into France and Italy; and after making ſome ſtay at Montpelier and Padua, at that time the celebrated ſchools of medicine, in his return home through Holland, he was created M. D. at Leyden. It is ſuppoſed that he arrived in London about 1634, and that the next year he wrote his celebrated piece, called Religio Medici [C], The religion of a phyſician. Bayle has a critique upon this work, much too curious to be omitted here.

[B] Wood's Athen. Oxon.

[C] "The Religio Medici was no ſooner publiſhed," ſays the author of his life, "than it excited the attention of the public, by the novelty of paradoxes, the dignity of ſentiment, the quick ſucceſſion of images, the multitude of abſtruſe alluſions, the ſubtlety of diſquiſition, and the ſtrength of language. What is much read, will be much criticiſed. The earl of Dorſet recommended this book to the peruſal of ſir Kenelm Digby, who returned his judgement upon it, not in a letter, but a book: in which, though mingled with ſome poſitions fabulous and uncertain, there are acute remarks, juſt cenſures, and profound ſpeculations; yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was ſpent in procuring Browne's book, and part in reading it. Of theſe animadverſions, when they were not yet all printed, either officiouſneſs or malice informed Dr. Browne; who wrote to ſir Kenelm with much ſoftneſs and ceremony, declaring the unworthineſs of his work to engage ſuch notice, the intended privacy of the compoſition, and the corruptions of the impreſſion; and received an anſwer equally gentle and reſpectful, containing high commendations of the piece, pompous profeſſions of reverence, meek acknowledgments of inability, and anxious apologies for the huſtineſs of his remarks. The reciprocal civility of authors is one of the moſt riſible ſcenes in the farce of life. Who would not have thought, that theſe two luminaries of their age had ceaſed to endeavour to grow bright by the obſcuration of each other: yet the animadverſions thus weak, thus precipitate, upon a book thus injured in the tranſcription, quickly paſſed the preſs; and Religio Medici was more accurately publiſhed, with an admonition prefixed, to thoſe who have or ſhall peruſe the obſervations upon a former corrupt copy; in which there is a ſevere cenſure, not upon Digby, who was to be uſed with ceremony, but upon the obſervator who had uſurped his name; nor was this invective wrote by Dr. Browne, who was ſuppoſed to be ſatisfied with his opponent's apology, but by ſome officious friend zealous for his honour, without his conſent.

"The ſucceſs of this performance was ſuch as might naturally encourage the author to new undertakings. A gentleman of Cambridge, whoſe name was Merryweather, turned it not inelegantly into latin; and from his verſion it was again tranſlated into italian, german, dutch, and french; and at Straſburg the latin tranſlation was publiſhed with large notes, by Lenuus Nicolaus Moltfarius. Of the engliſh annotations, which in all the editions from 1644 accompany the book, the author is unknown. Of Merryweather to whoſe zeal Browne was ſo much indebted for the ſudden extenſion of his renown, I know nothing, but that he publiſhed a ſmall treatiſe for the inſtruction of young perſons in the attainment of the latin ſtyle. He printed his tranſlation in Holland with ſome difficulty. The firſt printer to whom he offered it carried it to Salmaſius, who laid it by (ſays he) in ſtate for three months, and then diſcouraged its publication: It was afterwards rejected by two other printers, and at laſt was received by Hackius. The peculiarities of this book raiſed the author, as is uſual, many admirers and many enemies; but we know not of more than one profeſſed anſwer, written under the title of "Medicus Medicatus," by Alexander Roſs, which was univerſally neglected by the world." Life of ſir Thomas Browne, by Dr. Samuel Johnſon.

Mentioning those who humble reaſon, in order to exalt faith, he ſpeaks as follows of the author of Religio Medici:—'Who, he ſays, declares, that when he contemplates the myſteries of religion, he ſtops whenever reaſon comes to, *O the depth!*' "I choſe to loſe myſelf," ſays that author, "in a myſtery, to purſue my reaſon to an *O Altitudo*[E]." He proteſts, that if rebellious reaſon, or Satan, endeavour to puzzle him, he gets clear of their ſnares by this ſingle paradox of Tertullian, *This is certain, becauſe it is impoſſible*[F]. "It is my ſolitary recreation," ſays he, "to poſe my apprehenſion with thoſe involved enigmas and riddles of the trinity, with the incarnation and reſurrection. I can anſwer all the objections of Satan and my rebellious reaſon, with that odd reſolution I learned of Tertullian: *it is true, becauſe it is impoſſible.* Some people (continued he) are prompted to believe the more eaſily, becauſe they have ſeen Chriſt's ſepulchre and the red ſea; but, with regard to myſelf, I am overjoyed that I have not ſeen either Chriſt or his apoſtles, and that I did not live in the age of miracles. My faith had then been involuntary; and I ſhould have had no ſhare in the following bleſſing, *Bleſſed are they that have not ſeen, and yet have believed.*" He ſpecifies the objections, which reaſon and experience ſuggeſted to him, with reſpect to ſome articles: he adds, that his faith is nevertheleſs very firm and ſtable; and that faith, in order to be thoroughly refined and perfect, ought to perſuade, not only things which are above reaſon, but ſuch alſo as ſeem to claſh with reaſon and the teſtimony of the ſenſes. "Yet do I believe that all this is true, which indeed my reaſon would perſuade me to be falſe; and this I think no vulgar part of faith, to believe a thing, not only above, but contrary to reaſon, and againſt the arguments of our proper ſenſes." The following words of the goſpel might therefore be applied to him, *I have not found ſo great faith, no not in Iſrael.* I am to obſerve, adds Bayle, that theſe paſſages are extracted from a book, intituled "The religion of the phyſician;" which, according to ſome, might be intituled "The phyſician of religion;" a work of ſuch a caſt, that many have imagined the author of it a little remote from the kingdom of heaven.' "Guy Patin was one of thoſe who imagined this: the author of Religio Medici has abilities, ſays he; there are many fine things in his book, and there is a pleaſing melancholy in his thoughts: but in my opinion he has, like many others, a religion to ſeek, and perhaps will find none at laſt[G]."

In 1636 he ſettled at Norwich, by the perſuaſion of Dr. Luſhington his tutor, who was rector of Barnham Weſtgate in the neighbourhood; and in 1637 he was incorporated doctor

[D] Illuſtration upon the Sceptics. See his Dictionary.

[E] Religio Medici.

[F] Lettres, tom. i. let. 3.

of

of phyſic at Oxford. In 1641 he married Mrs. Dorothy Micham, of a good family in Norfolk; "a lady of ſuch admirable ſymmetrical proportion to her worthy huſband, both in the graces of her body and mind, that they ſeemed to come together by a kind of natural magnetiſm [G]." Five years after he ſent abroad his treatiſe on Vulgar errors [H].

Wood informs us, that his practice as a phyſician was very extenſive, and that many patients reſorted to him. In 1655, he was choſen honorary fellow of the college of phyſicians, as a man virtute et literis ornatiſſimus, eminently embelliſhed with literature and virtue.

In 1658, the diſcovery of ſome antient urns in Norfolk gave him occaſion to write Hydriotaphia, Urn-burial; or, a diſ-

[G] This marriage could not but draw the raillery of contemporary wits upon a man, who had juſt been wiſhing in his new book, that we might procreate, like trees, without conjunction; and had lately declared, that the whole world was made for men, but only the twelfth part of men for women; and, that man is the whole world, but women only the rib or crooked part of men. Whether the lady had been yet informed of theſe contemptuous poſitions, or whether ſhe was pleaſed with the conqueſt of ſo formidable a rebel, and conſidered it as a double triumph to attract ſo much merit, and overcome ſo powerful prejudices: or whether, like moſt others, ſhe married upon mingled motives, between convenience and inclination; ſhe had, however, no reaſon to repent; for ſhe lived happily with him one-and-forty years; and bore him ten children, of whom one ſon and three daughters outlived their parents; ſhe ſurvived him two years, and paſſed her widowhood in plenty, if not in opulence. Dr. Johnſon.

[H] This work, as it aroſe not from fancy and invention, but from obſervation and books, and contained not a ſingle diſcourſe of one continued tenor, of which the latter part roſe from the former, but an enumeration of many unconnected particulars, muſt have been the collection of years, and the effect of a deſign early formed and long purſued, to which his remarks had been continually referred, and which aroſe gradually to its preſent bulk by the daily aggregation of new particles of knowledge. It is indeed to be wiſhed that he had longer delayed the publication, and added what the remaining part of his life might have furniſhed; the thirty-ſix years which he ſpent afterwards in ſtudy and experience, would doubtleſs have made large additions to an enquiry into vulgar errors. He publiſhed, in 1673, the ſixth edition, with ſome improvements; but I think rather with explications of what he had already written, than any new heads of diſquiſition. But with the work, ſuch as the author, whether hindered from continuing it by eagerneſs of praiſe, or wearineſs of labour, thought fit to give, we muſt be content; and remember, that in all ſublunary things there is ſomething to be wiſhed, which we muſt wiſh in vain.

This book, like his former, was received with great applauſe, was anſwered by Alexander Roſs, and tranſlated into dutch and german, and not many years ago into french. It might now be proper, had not the favour with which it was at firſt received, filled the kingdom with copies, to reprint it with notes partly ſupplemental, and partly emendatory, to ſubjoin thoſe diſcoveries which the induſtry of the laſt age has made, and correct thoſe miſtakes which the author has committed, not by idleneſs or negligence, but for want of Boyle's and Newton's philoſophy.

The reputation of Browne encouraged ſome low writer to publiſh, under his name, a book called, Nature's cabinet unlocked; tranſlated, according to Wood, from the phyſics of Magirus: of which Browne took care to clear himſelf, by modeſtly advertiſing, that if any man had been benefited by it, he was not ſo ambitious as to challenge the honour thereof, as having no hand in that work. Dr. Johnſon.

courſe of ſepulchral urns [I], together with the garden of Cyrus, or the quincunxial lozenge, or network plantation of the antients, artificially, naturally, myſtically conſidered.

In 1671 he received at Norwich the honour of knighthood from Charles II. Thus he lived in high reputation, when in his 76th year he was ſeized with a colic; which, after having tortured him about a week, put an end to his life at Norwich, on his birth-day, Oct. 19, 1682. He lies buried in the church of St. Peter Mancroft, in Norwich.

BROWNE (EDWARD), an eminent phyſician, ſon of the preceding, was born about 1642. He was inſtructed in grammar learning at the ſchool of Norwich, and in 1665 took the degree of bachelor of phyſic at Cambridge. Removing afterwards to Merton college, Oxford, he was admitted there to the ſame degree in 1666, and the next year created doctor [K]. In 1668, he viſited part of Germany [L], and the year following made a wider excurſion into Auſtria, Hungary, and Theſſaly, where the turkiſh ſultan then kept his court at Lariſſa. He afterwards paſſed through Italy. Upon his return, he practiſed phyſic in London; was made phyſician firſt to Charles II. [M] and afterwards in 1682 to St. Bartholomew's hoſpital. About the ſame time he joined his name to thoſe of many other eminent men, in a tranſlation of Plutarch's Lives [N]. He was firſt cenſor, then elect, and treaſurer of the college of phyſicians; of which in 1705 he was choſen preſident, and held this office till his death, which happened in Auguſt 1708, after a very ſhort illneſs, at his ſeat at Northfleet, near Greenhithe in Kent. He was acquainted with hebrew, was a critic in greek, and no man of his age wrote better latin. German, italian, french, &c. he

[I] He treats with his uſual learning on the funeral rites of the antient nations; exhibits their various treatment of the dead; and examines the ſubſtances found in his Norfolcian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is ſcarcely to be imagined, how many particulars he has amaſſed together, in a treatiſe which ſeems to have been occaſionally written; and for which, therefore, no materials could have been previouſly collected. Dr. Johnſon.

Dr. Browne left ſeveral tracts in his cloſet, which, Whitefoot ſays, he deſigned for the preſs. Of theſe, two collections have been publiſhed, one by Dr. Teniſon, the other in 1712, by a nameleſs editor.

"It is not on the praiſes of others, but on his own writings, that he is to depend for the eſteem of poſterity; of which he will not eaſily be deprived, while learning ſhall have any reverence among men: for there is no ſcience, in which he does not diſcover ſome ſkill; and ſcarce any kind of knowledge, profane or ſacred, abſtruſe or elegant, which he does not appear to have cultivated with ſucceſs." Dr. Johnſon.

[K] Wood, F. O. ii. 166.

[L] Upon his return to England he publiſhed a relation of ſome part of his travels; and, after his ſecond tour, added another volume; printed in 1677, 4to. In 1685 he publiſhed a new edition of both volumes, with many corrections and improvements.

[M] Upon the duke of York's acceſſion to the crown, he was left out of the number of his phyſicians; but this did not diminiſh his practice.

[N] The lives of Themiſtocles and Sertorius are his.

ſpoke

ſpoke and wrote with as much eaſe as his mother tongue. Phyſic was his buſineſs, and to the promotion thereof all his other acquiſitions were referred. Botany, pharmacy, and chemiſtry, he knew and practiſed. King Charles ſaid of him, that "he was as learned as any of the college, and as well-bred as any at court." He was married, and left a ſon and a daughter.

BROWNE (SIMON) [o], a diſſenting miniſter, whoſe uncommon talents and ſingular misfortunes entitle him juſtly to a place in this work, was born at Shepton Mallet in Somerſetſhire, 1680. Grounded and excelling in grammatical learning, he early became qualified for the miniſtry, and actually began to preach before he was 20. He was firſt called to be a paſtor at Portſmouth, and afterwards removed to the Old Jewry, where he was admired and eſteemed for a number of years. But the death of his wife and only ſon, which happened in 1723, affected him ſo as to deprive him of his reaſon; and he became from that time loſt to himſelf, to his family, and to the world: his congregation at the Old Jewry, in expectation of his recovery, delayed for ſome time to fill his poſt; yet at length all hopes were over, and Mr. Samuel Chandler was appointed to ſucceed him in 1725 [p].

This double misfortune affected him at firſt in a manner little different from diſtraction, but afterwards ſunk him into a ſettled melancholy. He quitted the duties of his function, and would not be perſuaded to join in any act of worſhip, public or private. Being urged by his friends for a reaſon of this extraordinary change, at which they expreſſed the utmoſt grief and aſtoniſhment, he told them, after much importunity, that "he had fallen under the ſenſible diſpleaſure of God, who had cauſed his rational ſoul gradually to periſh, and left him only an animal life in common with brutes; that, though he retained the human ſhape, and the faculty of ſpeaking in a manner that appeared to others rational, he had all the while no more notion of what he ſaid than a parrot; that it was therefore profane in him to pray, and incongruous to be preſent at the prayers of others;" and, very conſiſtently with this, he conſidered himſelf no longer as a moral agent, or ſubject of either reward or puniſhment. In this way of thinking and talking he unalterably and obſtinately perſiſted to the end of his life; though he afterwards ſuffered, and even requeſted, prayers to be made for him.

Some time after his ſeceſſion from the Old Jewry, he retired to Shepton Mallet, his native place; and, though in this retirement he was perpetually contending, that his powers of rea-

[o] Funeral Sermon by Atkey, preached at Shepton Mallet, Dec. 31, 1732.

[p] Chandler's Life, prefixed to his Sermons.

ſon

ſon and imagination were gone, yet he was as conſtantly exerting both with much activity and vigour. He amuſed himſelf ſometimes with tranſlating parts of the antient greek and latin poets into engliſh verſe: he compoſed little pieces for the uſe of children, an engliſh grammar and ſpelling book; an abſtract of the ſcripture-hiſtory, and a collection of fables, both in metre; and with much learning he brought together into a ſhort compaſs all the themata of the greek and latin tongues, and alſo compiled a dictionary to each of thoſe works, in order to render the learning of both theſe languages more eaſy and compendious. Of theſe performances none have been made public.

But what ſhewed the ſtrength and vigour of his underſtanding, while he was daily bemoaning the loſs of it, were two works, compoſed during the two laſt years of his life, in defence of chriſtianity, againſt Woolſton and Tindal. He wrote an anſwer to Woolſton's fifth diſcourſe on the miracles of our Saviour, intituled, A fit rebuke for a ludicrous infidel, with a preface concerning the proſecution of ſuch writers by the civil power. The preface contains a vigorous plea for liberty, and is ſtrongly againſt proſecutions in matters of religion; and in the anſwer Woolſton is as well managed, as he was by any of his refuters, and more in his own way too. His book againſt Tindal was called, A defence of the religion of nature and the chriſtian revelation, againſt the defective account of the one, and the exceptions againſt the other, in a book intituled, Chriſtianity as old as the creation; and it is allowed to be as good a one as that controverſy produced. He intended to dedicate it to queen Caroline; but, as the unhappy ſtate of his mind appeared in the dedication, ſome of his friends very wiſely ſuppreſſed it, as ſure to defeat the uſe and intent of his work. The copy however was preſerved, and we ſhall ſubjoin it in a note below, as much too great a curioſity to be ſuppreſſed [Q].

The

[Q] Dedication to queen Caroline.

From the Adventurer, No. 88.

Madam,

Of all the extraordinary things that have been tendered to your royal hands, ſince your firſt happy arrival in Britain, it may be boldly ſaid, what now beſpeaks your majeſty's acceptance is the chief. Not in itſelf indeed: it is a trifle unworthy your exalted rank, and what will hardly prove an entertaining amuſement to one of your majeſty's deep penetration, exact judgement, and fine taſte; but on account of the author, who is the firſt being of the kind, and yet without a name.

He was once a man, and of ſome little name; but of no worth, as his preſent unparalleled caſe makes but too manifeſt: for, by the immediate hand of an avenging God, his very thinking ſubſtance has for more than ſeven years been continually waſting away, till it is wholly periſhed out of him, if it be not utterly come to nothing. None, no, not the leaſt remembrance of its very ruins remains; not the ſhadow of an idea is left; nor any ſenſe, ſo much as one ſingle one, perfect or imperfect, whole or diminiſhed, ever did appear to a mind within him, or was perceived by it.

Such a preſent from ſuch a thing, however worthleſs

The above pieces were publiſhed by Mr. afterwards Dr. W. Harris, who, in an advertiſement to the reader, recommends the afflicted caſe of the author, under a deep and peculiar melancholy, to the compaſſion and prayers of all his friends, and every ſerious chriſtian. Mr. Browne ſurvived the publication of this laſt work a very ſhort time. A complication of diſtempers, contracted by his ſedentary life (for he could not be prevailed on to refreſh himſelf with air and exerciſe), brought on a mortification, which put a period to his labours and ſorrows about the latter end of 1732. He was unqueſtionably a man of uncommon abilities and learning: his management of Woolſton ſhewed him to have alſo vivacity and wit: and, notwithſtanding that ſtrange conceit which poſſeſſed him, it is remarkable that he never appeared feeble or abſurd, except when the object of his phrenſy was before him. Beſides the two pieces abovementioned, and before he was ill, he had publiſhed ſome ſingle ſermons, together with a collection of hymns and ſpiritual ſongs. He was a married man, and left ſeveral daughters.

worthleſs in itſelf, may not be wholly unacceptable to your majeſty, the author being ſuch as hiſtory cannot parallel; and if the fact, which is real and no fiction or wrong conceit, obtains credit, it muſt be recorded as the moſt memorable, and indeed aſtoniſhing, event in the reign of George II. that a tract, compoſed by ſuch a thing, was preſented to the illuſtrious Caroline: his royal conſort needs not be added; fame, if I am not miſinformed, will tell that with pleaſure to all ſucceeding times.

He has been informed, that your majeſty's piety is as genuine and eminent, as your excellent qualities are great and conſpicuous. This can indeed be truly known to the great ſearcher of hearts only. He alone, who can look into them, can diſcern if they are ſincere, and the main intention correſponds with the appearance; and your majeſty cannot take it amiſs if ſuch an author hints, that his ſecret approbation is of infinitely greater value than the commendation of men, who may be eaſily miſtaken, and are too apt to flatter their ſuperiors. But, if he has been told the truth, ſuch a caſe as his will certainly ſtrike your majeſty with aſtoniſhment; and may raiſe that commiſeration in your royal breaſt, which he has in vain endeavoured to excite in thoſe of his friends: who, by the moſt unreaſonable and ill-founded conceit in the world, have imagined, that a thinking being could for ſeven years together live a ſtranger to its own powers, exerciſes, operations, and ſtate; and to what the great God has been doing in it, and to it.

If your majeſty, in your moſt retired addreſs to the king of kings, ſhould think of ſo ſingular a caſe, you may perhaps make it your devout requeſt, that the reign of your beloved ſovereign and conſort may be renowned to all poſterity by the recovery of a ſoul now in the utmoſt ruin, the reſtoration of one utterly loſt, at preſent amongſt men. And ſhould this caſe affect your royal breaſt, you will recommend it to the piety and prayers of all the truly devout, who have the honour to be known to your majeſty: many ſuch doubtleſs there are, though courts are not uſually the places where the devout reſort, or where devotion reigns. And it is not improbable, that multitudes of the pious throughout the land may take a caſe to heart, that under your majeſty's patronage comes thus recommended.

Could ſuch a favour as this reſtoration be obtained from heaven by the prayers of your majeſty, with what tranſport of gratitude would the recovered being throw himſelf at your majeſty's feet, and, adoring the divine power and grace, profeſs himſelf,

Madam, your majeſty's moſt obliged
and dutiful ſervant,
SIMON BROWNE.

BROWNE (PETER), a native of Ireland, was at firſt provoſt of Trinity college in Dublin, and afterwards biſhop of Cork: in the palace of which ſee he died in 1735, after having diſtinguiſhed himſelf by ſome writings. 1. A refutation of Toland's Chriſtianity not myſterious. This was the foundation of his preferment; which occaſioned him to ſay to Toland himſelf, that it was he who had made him biſhop of Cork. 2. The progreſs, extent, and limits of the human underſtanding. This was meant as a ſupplemental work, diſplaying more at large the principles on which he had confuted Toland. 3. Sermons. He publiſhed alſo, 4 A little volume in 12mo, againſt the cuſtom of drinking to the memory of the dead. It was a faſhion among the Whigs of his time, to drink to the glorious and immortal memory of king William III. which greatly diſguſted our biſhop, as well as other orthodox and jacobitical prelates, and is ſuppoſed to have given riſe to the piece in queſtion.

BROWNE (ISAAC HAWKINS) [R], an ingenious engliſh poet, was born at Burton upon Trent, Staffordſhire, Jan. 21, 1706, of which place his father was the miniſter. He received his grammatical inſtitution, firſt at Lichfield, then at Weſtminſter; whence, at 16 years of age, he was removed to Trinity college, Cambridge, of which his father had been fellow. He remained there till he had taken a degree of M. A.; and, about 1727, ſettled himſelf in Lincoln's inn, where he ſeems, like many others, to have devoted more of his time to the muſes, than to the law. Soon after his arrival there, he wrote a poem on deſign and beauty, which he addreſſed to Mr. Highmore the painter, for whom he had a great friendſhip. Several other poetical pieces were written here, and particularly his Pipe of Tobacco. This is an imitation of Cibber, Ambroſe Phillips, Thomſon, Young, Pope, and Swift, who were then all living; and is reckoned one of the moſt pleaſing and popular of his performances. In 1744, he married the daughter of Dr. Trimnell, archdeacon of Leiceſter. He was choſen twice to ſerve in parliament, firſt in 1744, and afterwards in 1748: both times for the borough of Wenlock in Shropſhire, near which place he poſſeſſed a conſiderable eſtate, which came from his maternal grandfather, Iſaac Hawkins, eſq. In 1754 he publiſhed, what has been deemed his capital work, De animi immortalitate, in two books; in which, beſides a moſt judicious choice of matter and arrangement, he is thought to have ſhewn himſelf, not a ſervile but happy imitator of Lucretius and Virgil. The univerſal applauſe and popularity of this poem produced ſeveral engliſh tranſlations of it, in a very ſhort time; the beſt of which is that by Soame Jenyns, eſq. printed in his "Miſcellanies."

[R] Biog. Brit. 2d edit.

Mr.

Mr. Browne intended to have added a third part, but went no farther than to leave a fragment. A tranſlation has ſince appeared in 1795, by the rev. Mr. Lettice.

This excellent perſon died, after a lingering illneſs, the 14th of Feb. 1760, in his 55th year; much regretted by all his friends, and as it ſhould ſeem with the juſteſt reaſon: for his moral accompliſhments are repreſented as no ways inferior to his intellectual. And, in 1768, the preſent Hawkins Browne, eſq. obliged the public with an elegant edition of his father's poems, in large octavo: to which is prefixed a print of the author, from a painting of Mr. Highmore, engraved by Ravenet.

BROWNE (Sir WILLIAM), a phyſician of our own times, was ſettled originally in that line at Lynn in Norfolk; where he publiſhed Dr. Gregory's Elements of catoptrics and dioptrics; tranſlated from the latin original, by William Browne, M. D. at Lynn Regis in Norfolk. By whom is added, 1. A method for finding the foci of all ſpecula, as well as lenſes univerſally; as alſo magnifying or leſſening a given object by a given ſpeculum, or lens, in any aſſigned proportion. 2. A ſolution of thoſe problems which Dr. Gregory has left undemonſtrated. 3. A particular account of microſcopes and teleſcopes, from Mr. Huygens; with the diſcoveries made by catoptrics and dioptrics: the ſecond edition; illuſtrated with uſeful cuts, curiouſly and correctly engraven by Mr. Senex, 8vo. By the epigram tranſcribed below [s], he appears to have been the champion of the fair ſex at Lynn in 1748. Having acquired a competency by his profeſſion, he removed to Queen-ſquare, Ormond-ſtreet, London, where he reſided till his death, which happened March 10, 1774, at the age of 82. By his will he left two prize-medals to be annually contended for by the Cambridge poets. By his lady, who died July 25, 1763, in her 60th year, he had one daughter, grandmother to the preſent ſir Martin-Browne Folkes, bart. A great number of lively eſſays, both in proſe and verſe, the production of his pen, were printed and circulated among his friends. Among theſe were, 1. Ode in imitation of Horace, ode 3. lib. iii. addreſſed to the right hon. ſir Robert Walpole [t], on ceaſing to be miniſter, Feb. 6, 1741; deſigned as a juſt

[s] Domino Wilhelmo Browne Militi.

Sic, miles, terror, caſtigatorque gigantis,
Victima cui virgo nocte dieque cadit.
Herculeo monſtris purgata eſt Lerna labore,
Monſtris purgetur Lenna labore tuo.

In Engliſh.

Be thou, o knight, the giant's ſcourge and dread,
Who night and day preys on the victim-maid.
Herculean labour Lerna's monſters ſlew;
Oh, may thy labour thoſe of Lynn ſubdue!

[t] This edition of the Ode was inſcribed to George earl of Orford, as an acknowledgement of favours conferred by his lordſhip, as well as by his father and grandfather. On the firſt inſtitution of the militia, ſir William Browne had the honour of

a juſt panegyric on a great miniſter, the glorious revolution, proteſtant ſucceſſion, and principles of liberty. To which is added, the original Ode, defended in commentariolo, by ſir William Browne, M. D. 1765, 4to. 2. Opuſcula varia [u] utriuſque linguæ, medicinam; medicorum collegium; literas, utraſque academias; empiricos, eorum cultores; ſolicitatorem, præſtigiatorem; poëticen, criticen; patronum, patriam; religionem, libertatem, ſpectantia. Cum præfatione eorum editionem defendente. Auctore D. Gulielmo Browne, equite aurato, M. D. utriuſque et medicorum et phyſicorum S. R. S. 1765, 4to. 3. Appendix altera ad opuſcula; oratiuncula [x], collegii medicorum Londinenſis cathedræ valedicens. In comitiis, poſtridie divi Michaelis, MDCCLXXVII. ad collegii adminiſtrationem renovandam deſignatis;

of being appointed one of the earl's deputy-lieutenants, and was named in his lordſhip's firſt commiſſion of the peace.

[u] This little volume (which was dated "Ex areâ dicta reginali, MDCCLXV. III nonas Januarias, ipſo Ciceronis et auctoris natali") contained, 1. Oratio Harveiana, in theatro collegii medicorum Londinenſis habita, 1751. 2. A vindication of the college of phyſicians, in reply to ſolicitor-general Murray, 1753. 3. Ode, in imitation of Horace, Ode I. addreſſed to the duke of Montague. With a new interpretation, in commentariolo, 1765. 4. The Ode, abovementioned, to ſir Robert Walpole. Some time before, ſir William had publiſhed odes in imitation of Horace; addreſſed to ſir John Dolben, to ſir John Turner, to doctor Aſkew, and to Robert lord Walpole.

[x] This farewell oration contains ſo many curious particulars of ſir William's life, that the reader will not be diſpleaſed to ſee ſome extracts from it. "The manly age and inclination, with conformable ſtudies, I diligently applied to the practice of phyſic in the country: where, as that age adviſeth, I ſought riches and friendſhips. But afterwards, being ſatiated with friends, whom truth, not flattery, had procured; ſatiated with riches, which Galen, not fortune, had preſented; I reſorted immediately to this college: where, in further obedience to the ſame adviſer, I might totally addict myſelf to the ſervice of honour. Conducted by your favour, inſtead of my own merit. I have been advanced, through various degrees of honour, a moſt delightful climax indeed, even to the very higheſt of all, which the whole profeſſion of phyſic hath to confer. In this chair, therefore, twice received from the elects, ſhewing their favour to himſelf, he confeſſeth much more than to the college, your præſident

Acknowledges, that he has happy been;
And, now, content with acting this ſweet ſcene,
Chooſes to make his exit, like a gueſt
Retiring pamper'd from a plenteous feaſt:

in order to attach himſelf and the remainder of his life, no longer, as before, ſolely to the college, but, by turns, alſo to the medicinal ſprings of his own country; although, as a phyſician, never unmindful of his duty, yet after his own manner, with hilarity rather than gravity: to enjoy liberty more valuable than ſilver and gold, as in his own right, becauſe that of mankind, not without pride, which ever ought to be its inſeparable companion.

Now the free foot ſhall dance its fav'rite round.

Behold an inſtance of human ambition! not to be ſatiated, but by the conqueſt of three, as it were, medical worlds; lucre in the country, honour in the college, pleaſure at medicinal ſprings! I would, if it were poſſible, be delightful and uſeful to all: to myſelf even totally, and equal: to old age, though old, diametrically oppoſite; not a cenſor and chaſtiſer, but a commender and encourager, of youth. I would have mine ſuch as, in the ſatire,

Criſpus's hoary entertaining age,
Whoſe wit and manners mild alike engage.

The age of præſiding, by the cuſtom of our prædeceſſors, was generally a luſtrum, five years; although our Sloane, now happy, like another Neſtor, lived to ſee three ages, both as præſident, and as man. But two years more than ſatisfy me: for, that each of the elects may in his turn hold the ſceptre of prudence,

natis; machinaque incendiis extinguendis apta contra permiſſos rebelles munitis [y]; habita à D. Gulielmo Browne, equite aurato, præſide, 1768. 4to. 4. A farewell oration, &c. (a tranſlation of the preceding article) 1768, 4to. 5. Fragmentum Iſaaci Hawkins Browne, arm. ſive Anti-Bolinbrokius, liber primus [z]. Tranſlated

dence, far more deſirable than power, given by Caius, which the law of juſtice and æquity recommends,

No tenure pleaſes longer than a year—

But in truth, among ſuch endearing friendſhips with you, ſuch delightful converſations, ſuch uſeful communications, with which this amiable ſituation hath bleſſed me, one or two things, as is uſual, have happened not at all to my ſatisfaction. One, that, while moſt ſtudious of peace myſelf, I hoped to have præſerved the peace of the college ſecure and intire, I too ſoon found, that it was not otherwiſe to be fought for than by war: but even after our firſt adverſary, becauſe inconſiderable, was inſtantly overthrown, and his head completely cut off by the hand of the law, yet from the ſame neck, as if Hydra had been our enemy, ſo many other heads broke out, yea, and, with inhuman violence, broke into this very ſenate, like monſters ſwimming in our medical ſea, whom I beheld with unwilling indeed, but with dry or rather fixed eyes, becauſe not ſuſpecting the leaſt miſchief from thence to the college, and therefore laughing, ſo far from fearing. The other, in reality, never enough to be lamented, that, while I flattered myſelf with having, by my whole power of perſuaſion, in the room of Orphæan muſic, raiſed the Croonian medical lecture as it were from the ſhades into day, if there could be any faith in ſolemn promiſes; that faith being, to my very great wonder, violated, this lecture, like another Eurydice, perhaps looked after by me too haſtily, beloved by me too deſperately, inſtantly ſlipped back again, and fled indignant to the ſhades below." He uſed to ſay he reſigned the preſidentſhip becauſe he would not ſtay to be beat:—alluding to the attack of the licentiates

[y] The active part taken by ſir William Browne, in the conteſt with the licentiates, occaſioned his being introduced by Mr. Foote in his Devil upon two ſticks. Upon Foote's exact repreſentation of him with his identical wig and coat, tall figure, and glaſs ſtiffly applied to his eye, he ſent him a card complimenting him on having ſo happily repreſented him; but, as he had forgot his muff, he had ſent him his own. This good-natured method of reſenting diſarmed Foote.

[z] The author modeſtly calls this "a very haſty performance;" and ſays, "In my journey from Oxford to Bath, meeting with continued rain, which kept me three days on the road, in compaſſion to my ſervants and horſes; and having my friend a pocket companion, I found it the beſt entertainment my tedious baiting could afford to begin and finiſh this tranſlation." This was dated Oct. 24, 1768: and his ſecond part was completed on the 20th of the following month: "My undertaking," he ſays, "to complete, as well as I could, the Fragment of my friend, ha'n appeared to me ſo very entertaining a work, even amongſt the moſt charming delights, and moſt cheerful converſations at Bath; that I have uſed more expedition, if the very many avocations there be conſidered, in performing this, than in that former tranſlation;" and to this part was prefixed a congratulatory poem, "to Iſaac Hawkins Browne, eſq. ſon of his deceaſed friend, on his coming of age, Dec. 7, 1766."—The good old knight's Opuſcula were continually on the increaſe. The very worthy maſter of a college at Cambridge, now living, relates a ſtory of him, that, waiting for ſir William in ſome room at the college where he was come to place a near relation, he found him totally abſorbed in thought over a fine quarto volume of theſe Opuſcula, which he conſtantly, he ſaid, carried about with him, that they might be benefited by frequent reviſals.—Once making a viſit to the late biſhop of Glouceſter at Prior Park, while he waited, he amuſed himſelf with reading Horace, which he had in his pocket. After the firſt compliments were paſt, he took an opportunity to aſk his lordſhip's ſenſe of a paſſage, adding, that he himſelf underſtood it ſo. The biſhop replied, he doubted not his idea was right; and aſked him to walk in the garden; at the ſame time he winked to the ſervant to keep him there a good while and then to let him out at a back door, which was done.—On a controverſy for a raker in the pariſh where he lived in London, carried on ſo warmly

as

Translated for a second Religio medici. By sir William Browne, late president, now father of the college of physicians, and fellow of the royal society, 1768, 4to. 6. Fragmentum Isaaci Hawkins Browne completum, 1769, 4to. 7. Appendix ad opuscula; six Odes [A], 1770, 4to. 8. Three more Odes, 1771, 4to. 9. A proposal on our coin [B]; to remedy all present, and prevent all future disorders. To which are præfixed, præceding proposals of sir John Barnard, and of William Shirley, esq. on the same subject. With remarks. 1774, 4to. 10. A new year's gift. A problem and demonstration on the XXXIX Articles [C], 1772, 4to.

as to open taverns for men, and coffee-house breakfasts for ladies, he exerted himself greatly; wondering a man bred at two universities should be so little regarded. (He had been expelled one, and therefore taken degrees at another.) A parishioner answered, "he had a calf that sucked two cows, and a prodigious great one it was."—He used to frequent the annual ball at the ladies' boarding-school, Queen-square, merely as a neighbour, a good-natur'd man, and fond of the company of sprightly young folks. A dignitary of the church being there one day to see his daughter dance, and finding this upright figure stationed there, told him he believed he was Hermippus *redivivus* who lived *anhelitu puellarum*.—When he lived at Lynn, a pamphlet was written against him: he nailed it up against his house-door.—At the age of 80, on St. Luke's day 1771, he came to Batson's coffee-house in his laced coat and band, and fringed white gloves, to shew himself to Mr. Crosby, then lord mayor. A gentleman present observing that he looked very well, he replied, "he had neither wife nor debts."

[A] 1. De senectute. Ad amicum D. Rogerum Long, apud Cantabrigienses, aulæ custodem Pembrokianæ, theologum, astronomum, doctissimum, jucundissimum, annum nonagesimum agentem, scripta. Adjecta versione anglicâ. Ab amico D. Gulielmo Browne, annum agente ferè octogesimum. 2. De choreis, et festivitate. Ad nobilissimum ducem Leodensem, diem Walliæ principis natalem acidulis Tunbrigiensibus celebrantem, scripta. A theologo festivo, D. Georgio Lewis. Adjecta versione anglicâ ab amico, D. Gulielmo Browne. 3. De ingenio, et jucunditate. Ad Lodoicum amicum, sacerdotem cantianum, ingeniosissimum, jucundissimum, scripta. Adjecta versione anglicâ. A D. Gulielmo Browne, E. A. O. M. L. P. S. R. S. 4. De Wilkesio, et libertate. Ad doctorem Thomam Wilson, theologum doctissimum, liberrimum, tam mutui amici, Wilkesii, amicum, quam suum, scripta. 5. De otio medentibus debito. Ad Moysæum amicum, medicum Bathoniæ doctissimum, humanissimum, scripta. 6. De potiore metallis libertate: et omnia vincente fortitudine. Ad eorum utriusque patronum, Gulielmum illum Pittium, omni et titulo et laude majorem, scripta.

[B] To the most revered memory of the right honourable Arthur Onslow, speaker of the house of commons during xxxiii years; for ability, judgement, eloquence, integrity, impartiality, never to be forgotten, or excelled: who sitting in the gallery, on a committee of the house, the day of publishing this proposal, and seeing the author there, sent to speak with him, by the chaplain; and, after applauding his performance, desired a frequent correspondence, and honoured him with particular respect, all the rest of his life, this was, with most profound veneration, inscribed.

[C] "This problem, and demonstration, though now first published, on account of the present controversy concerning these articles, owe their birth to my being called upon to subscribe them, at an early period of life. For in my soph's year, 1711, being a student at Peter-house, in the university of Cambridge, just nineteen years of age, and having performed all my exercises in the schools (and also a first opponency extraordinary to an ingenious pupil of his, afterwards Dr. Barnard, prebendary of Norwich) on mathematical quæstions, at the particular request of Mr. proctor Laughton, of Clare-hall, who drew me into it by a promise of the senior optime of the year), I was then first informed, that subscribing these articles was a necessary step to taking my degree of B. A. as well as all other degrees. I had considered long before at school, and on my admission in 1707, that the universal profession of religion must much more concern me through life, to provide for my happiness hereafter, than

4to. 11. The pill plot. To doctor Ward, a quack of merry memory, written at Lynn, Nov. 30, 1734. 1772, 4to. 12. Corrections in verſe [D], from the father of the college, on ſon Cadogan's Gout diſſertation: containing falſe phyſic, falſe logic, falſe philoſophy, 1772, 4to. 13. Speech to the royal ſociety, 1772, 4to. 14. Elogy and addreſs, 1773, 4to. 15. A latin verſion of Job, unfiniſhed, 4to. We ſhall ſubjoin a well-known epigram [E], by ſir William Browne, which the critics have pronounced to be a good one:

The king to Oxford ſent a troop of horſe,
For tories own no argument but force;
With equal ſkill to Cambridge books he ſent,
For whigs admit no force but argument.

than the particular profeſſion of phyſic, which I propoſed to purſue, to provide for my more convenient exiſtence here: and therefore had ſelected out of the library left by my father (who had himſelf been a regular phyſician, educated under the tuition of [ſir] J. Ellis, M. D. afterwards maſter of Caius college), Chillingworth's Religion of a proteſtant; the whole famous proteſtant and popiſh controverſy; Commentaries on ſcripture; and ſuch other books as ſuited my purpoſe. I particularly pitched upon three for perpetual pocket-companions; Bleau's greek Teſtament, Hippocratis Aphoriſtica, and Elzevir Horace; expecting from the firſt to draw divinity, from the ſecond phyſic, and from the laſt good ſenſe and vivacity. Here I cannot forbear recollecting my partiality for St Luke, becauſe he was a phyſician; by the particular pleaſure I took in perceiving the ſuperior purity of his greek, over that of the other evangeliſts. But I did not then know, what I was afterwards taught by Dr. Freind's learned hiſtory of phyſic, that this purity was owing to his being a phyſician, and conſequently converſant with our greek fathers of phyſic. Being thus fortified, I thought myſelf as well prepared for an encounter with theſe articles, as ſo young a perſon could reaſonably be expected. I therefore determined to read them over as carefully and critically as I could: and upon this, met with ſo many difficulties, utterly irreconcileable by me to the divine original, that I almoſt deſpaired of ever being able to ſubſcribe them. But, not to be totally diſcouraged, I reſolved to reconſider them with redoubled diligence: and then at laſt had the pleaſure to diſcover, in article VI. and XX. what appeared to my beſt private judgement and underſtanding a clear ſolution of all the difficulties, and an abſolute defeazance of that exceptionable authority, which inconſiſtently with ſcripture they ſeem to aſſume. I ſubſcribe my name to whatever I offer to the public, that I may be anſwerable for its being my ſincere ſentiment: ever open however to conviction, by ſuperior reaſon and argument.

WILLIAM BROWNE."

[D] Although the corrections are jocular, it is not intended that they ſhould be leſs, but more ſenſibly felt, for that very reaſon: according to the rule of Horace,

——— Ridiculum acri
Fortius et melius magnas plerumque ſecat res.

AD FILIVM.

Vapulans lauda baculum paternum,
Invidum, FILI, fuge ſuſpicari,
Cujus ictus nec dolendum trepidavit aetas
Claudere luſtrum.

The author repeated theſe verſes to Dr. Cadogan himſelf, who cenſured their want of rhyme: he anſwered, that "the gout had a fourth cauſe, ſtudy, which was never his caſe: if he did not underſtand law and gavelkind, he would not talk to him; for there were two ſorts of gout, freehold and copyhold: the firſt where it was hereditary, the other where a perſon by debauchery took it up."

[E] The following by an Oxonian, which gave riſe to that by ſir William, is at leaſt as good:

The king, obſerving with judicious eyes,
The ſtate of both his univerſities,
To Oxford ſent a troop of horſe; and why?
That learned body wanted loyalty:
To Cambridge books, as very well diſcerning,
How much that loyal body wanted learning.

BROWNRIG, or BROUNRIG (RALPH), bishop of Exeter, was son of a merchant at Ipswich, and born 1592. At fourteen he was sent to Pembroke-hall in Cambridge; of which he successively became scholar and fellow. He was appointed prevaricator when James I. visited the university. He was first collated by Dr. Felton, bishop of Ely, to the rectory of Barley in Herefordshire; and, in 1621, to a prebend in the church of Ely. He took the degree of D. D. at Oxford in 1628; and the following year was collated to a prebend in the church of Lichfield, which he quitted on being made archdeacon of Coventry in 1631. He was likewise master of Catherine-hall in Cambridge, and in the years 1637, 1638, 1643, and 1644, discharged the office of vice-chancellor. In 1641 he was presented to a prebend in the church of Durham, by Dr. Morton, bishop of that see; and the same year nominated to succeed Dr. Hall, translated to the bishopric of Norwich, in the see of Exeter. Upon the breaking out of the civil war, his relation Mr. John Pym, and others of the presbyterian stamp, by whom he had formerly been much esteemed, forsook him, and suffered him to be deprived of the revenues of his see; and about 1645, the parliament party, taking offence at some passages in a sermon preached by him before the university, on the king's inauguration, removed him from the mastership of Catherine-hall. After this he spent several years at the house of Thomas Rich, of Sunning, esq. in Berkshire; and at London, at Highgate, and St. Edmundsbury. It is said, he had the courage to advise Oliver Cromwell to restore Charles II. to his just rights. About a year before his decease, he was chosen preacher at the Temple in London. A violent fit of the stone, his old distemper, attended with the dropsy, and the infirmities of age, put an end to his life in 1659. He was once married, but never had a child. Dr. Gauden, who had known him above thirty years, declares, that he never heard of any thing said or done by him, which a wise and good man would have wished unsaid or undone [F].

BRUCE (JAMES), was born in Scotland about the year 1729, of an ancient and respectable family, which had been in possession for several centuries of some of the estates which he owned at the time of his decease. Indeed Mr. Bruce more than intimates that he was descended from some antient kings. At an early period he was sent for education to a boarding-school at or near Hoxton, where his acquaintance commenced with se-

[F] Forty of his sermons, being such as had been perused and approved of by Dr. Gauden, were published at London in 1662, fol. by William Martyn, M. A. preacher at the Rolls. These were reprinted, with the addition of twenty-five more, in 1674, fol. in three volumes. The preface to the first volume is a letter from bishop Gauden to the publisher, dated June 12, 1661, wherein he gives both the author and the sermons a very great character.

veral

veral reſpectable perſons, and particularly ſome of the family of the Barringtons, whoſe friendſhip he retained to the end of his life. Returning to Scotland, he experienced from his father, who had given him a ſtep-mother, a degree of ill treatment which occaſioned him to reſolve on quitting his country. He accordingly came to London, and ſoon afterwards married the daughter of Mr. Allen, a wine-merchant, with whom he continued the wine trade during ſeveral years. An indiſpoſition of his wife, which terminated in her death, induced him to carry her to France, and the loſs of her, it may be conjectured, inclined him to continue his travels. At the latter end of the earl of Chatham's miniſtry, about 1761, he returned from a tour through the greateſt part of Europe, particularly through the whole of Spain and Portugal, and was about to retire to his ſmall patrimony, in order to embrace a life of ſtudy and reflection, when chance threw him into a very ſhort and deſultory converſation with that nobleman. He ſoon afterwards received an intimation of a deſign to employ him, which proved abortive by the reſignation of his intended patron. He then received ſome encouragement from lord Egremont and Mr. George Grenville, and in a ſhort time a propoſal from lord Halifax, to explore the coaſt of Barbary, to which he acceded. The conſulſhip of Algiers becoming vacant at this juncture (1763), he was appointed to it, and immediately ſet out for Italy. At Rome he received orders to proceed to Naples; from whence he again returned to Rome. He then went to Leghorn, and from thence proceeded to Algiers.

He ſpent a year at Algiers, and, having a facility in acquiring languages, in that time qualified himſelf for appearing on any part of the continent without an interpreter; but at this inſtant orders arrived from England for him to wait for further orders as conſul. He accordingly remained in his poſt until 1765.

In June 1764 he ſollicited leave of abſence from the ſecretary of ſtate to make ſome drawings of antiquities near Tunis. He had before this been to Mahon and the coaſt of Africa. He was ſhip-wrecked on the coaſt of Tunis, and plundered of all his property.

In 1768 we find him at Aleppo, and in Auguſt that year he was at Cairo, from whence he proceeded to Abyſſinia, which he is ſuppoſed to have entered either the latter end of that year, or the beginning of 1769. His ſtay in that country was about four years, as he returned to Cairo the 15th of January 1773. The tranſactions of this period, which occupied a ſpace of near ſix years, from 1768 to 1773, were publiſhed in 5 vols. 4to. 1790; and abound with events ſo extraordinary, and preſent inſtances of perſeverance and intrepidity ſo wonderful, that, were it the production of a man whoſe character was leſs diſputable,

it would appear to be the fabrication of a romantic brain. From the diſcoveries of Mr. Bruce, however, geography has received material improvements; and that natural hiſtory has acquired new and valuable information is atteſted by the celebrated french naturaliſt, the count de Buffon, in an advertiſement prefixed to the 3d volume of his Hiſtory of birds [G].

During Mr. Bruce's abſence, his relations conſidering him as dead, took ſome meaſures to poſſeſs themſelves of his property, which they were near ſucceeding in, when he returned home. Soon afterwards he took an effectual method of diſappointing any future hopes, by a ſecond marriage; the conſequence of which was one if not more children. In 1784 his lady died, and in 1790 he publiſhed his travels, a new edition of which was negotiating with a bookſeller at the time of his death, which happened at Kinnaird, the latter end of April 1794, owing to a fall down his ſtaircaſe, in which he diſlocated his breaſt-bone [H].

BRU-

[G] Mr. Barrington's ſtatement of the degree of credibility to which our traveller was entitled, may be alſo ſeen in vol. ix. p. 252, of the Europ. Mag.

[H] The following account of Mr. Bruce is extracted from a late traveller, Mr. Lettice, who viſited him in the autumn of 1792.

"Linlithgow, Sept. 25, 1792.

"It was impoſſible to be within two miles of Kinnaird, and to quit the neighbourhood without wiſhing to offer our reſpects to the abyſſinian traveller, and requeſting permiſſion to inſpect his muſeum.

"The latter point being obtained fortunately gave us an opportunity of ſeeing Mr. Bruce himſelf, who received us with flattering marks of attention. When we had taken ſome refreſhment, he was obliging enough to accompany us to his muſeum, and to direct his librarian's ſearch for ſuch objects as he thought likely to intereſt our curioſity: upon many of them he himſelf commented in a very agreeable manner, relating at the ſame time ſeveral little incidents and anecdotes connected with the occaſions of procuring them, which enhanced both our entertainment and information. This repoſitory occupies a large room, and its valuable furniture is arranged in a number of neat glazed cabinets, each having a cupboard below it, beautifully painted with the figure of ſome curious object of natural hiſtory, deſcribed by Mr. Bruce in his african tour; many of them found on the coaſts of the Red Sea and the Nile. This muſeum conſiſts, as you will imagine, not ſolely of articles from the animal, vegetable, and mineral kingdoms, of curious petrifactions, luſus naturæ, &c. but has many rare ſpecimens of art, diſtinguiſhed by their ſingularity, or exquiſite workmanſhip; and laſtly, a collection of abyſſinian and arabian manuſcripts.

"As, after a curſory ſurvey of ſome thouſand articles, without an opportunity of making notes whilſt the objects are before the eye, it is impoſſible to be ſure that the moſt curious may not have eſcaped the memory, I find little inclination to ſpecify thoſe which mine may have retained. If I mention, among the petrifactions, a horſe's knee agatized, or ſpeak of ſtones more curiouſly reticulated than perhaps moſt other collections can exhibit, it is with the mortification of having forgotten many things more worthy of curioſity. Ores of every deſcription you will naturally anticipate. The variety and ſplendor of the ſea-ſhells, not to mention the novelty of many of them, are ſcarcely to be equalled elſewhere. Among the reptile kind, none perhaps more deſervedly claimed our notice than the ſerpent conſulted in divination; but of that, you know, Mr. Bruce has particularly treated in his book.

"Among the artificial curioſities which were ſhewn us, was a drinking cup, or goblet with four heads, embоſſed round the outſide; an antique from Rhodes; and a model of it executed at Glaſgow, in a manner highly creditable to the ſkill of the britiſh artiſt. Any thing relative to the Nile, the firſt object of the abyſſinian traveller,

BRUCIOLI (ANTHONY), a laborious writer, was born at Florence towards the concluſion of the xvth century. Having meddled in 1522 in the plot formed by ſome florentine citizens againſt

veller, was ſure to attach every ſpectator; and Mr. Bruce himſelf ſeemed not unpleaſantly intereſted in diſplaying his invention to meaſure the riſe and fall of that river; a brazen bar with a graduated ſcale ingeniouſly converted * to that purpoſe from ſome cramps uſed in the arches of ægyptian ciſterns: nor did he, perhaps, with leſs feeling, call our attention to the hilt of a ſpear marked by bullets diſcharged at himſelf, but fortunately miſſing aim, in an encounter with a deſperate banditti of aſſaſſins and robbers.

"Had Horace himſelf been at our elbow, and, viva voce, ſounded in our ears:

Nil admirari prope res eſt una, Numici, &c.

it had been impoſſible not to have felt a paroxyſm of admiration when, next, we beheld two cups made from the horns of the very bullock who roared through them no ſounds of welcome to the bloody banquet furniſhed from his own living fleſh to the royal epicures of Gondar; two cups turned by the delicate hand of one of his abyſſinian majeſty's daughters, and preſented by herſelf to Mr. Bruce, as a memorial of his entertainment and reception at that polite court.

"Laſt of all we were favoured with inſpection of the cabinet of manuſcripts, written upon parchment of goat-ſkins, and manufactured by the prieſts of thoſe countries. From the account which Mr. Bruce has given of the low ſtate of religion and ſcience in Arabia, it is but too probable that the prieſthood, a channel through which all the literature of Europe ſince the revival of letters has firſt been derived to our enlightened quarter of the globe, has in Abyſſinia contributed little elſe to the extenſion of knowledge than the material ſubſtance of books.

"Mr. Bruce mentioned to us, that thirty different languages were ſpoken in the camp of one of the caravans in which he had occaſionally travelled on the continent of Africa, and that it was his deſire to have procured a tranſlation of the Song of Solomon (from the arabic, I believe) into them all. This was executed for him in ten of them, beautifully written in æthiopic characters, and each in a different coloured ink, to prevent a confuſion of tongues, which, in this inſtance, had certainly not been miraculous. To ſpare the ears of the unlearned, and perhaps, at ſome moments, his own recollection, he calls theſe languages, with ſome humour, the red, blue, green, or yellow languages, &c. according to the colour of its character. Upon Mr. Bruce's ſhewing theſe manuſcripts to a lady diſtinguiſhed for the vivacity of her remark, and informing her that the word kiſs, which occurs in Solomon's ſong, is to be met with, expreſſing the ſame idea, in ſome paſſages of his rainbow of languages, ſhe pleaſantly obſerved to him—"I always told you, Mr. Bruce, that kiſſing is the ſame all the world over."

"Before we departed, Mr. Bruce obligingly accompanied us to an incloſure in his park to ſhew us his abyſſinian ſheep. They are entirely white, except their heads, which are black. Their tails are large; and, indeed, the animal is larger than our common ſheep. They are extremely tame, and often very frolickſome. The three or four remaining in Mr. Bruce's poſſeſſion are unfortunately all males. One of them bred with a ſhe-goat, but the offſpring died.

"Except a month or two in ſummer, which Mr. Bruce paſſes upon an eſtate in the Highlands, he ſpends the reſt of the year chiefly at Kinnaird, divided betwixt his muſeum, his books, and his rural improvements, in elegant retirement and lettered converſation. This latter eſtate has deſcended to him from anceſtors of his name, who have ſucceſſively poſſeſſed it upwards of 380 years. He has rebuilt the family manſion ſince his return from his travels. In what we ſaw of it, good taſte and convenience equally prevailed. The park appears to be well wooded and pleaſant, and his ſituation commands ſome of the fineſt views of the Forth. His muſeum, every article of which, by aſſociation of ideas, muſt recal ſome incident, ſome ſcene, ſome object new or ſtrange in his travels, cannot but be to him a fund of perpetual entertainment and delight, which, through the liberality of his character, as

* Under the diſtreſſing circumſtance, I think he ſaid, of having been deprived, by ſome accident, of his mathematical apparatus.

againſt cardinal Julius de Medicis, afterwards pope under the name of Clement VII. he was obliged to expatriate himſelf, and withdrew into France. The Medicis being driven out of Florence in 1527, this revolution brought him back to his country. But the liberty with which he choſe to ſpeak againſt the monks and prieſts, raiſed a ſuſpicion of his being attached to the opinions of Luther. He was put into priſon, and would not have eſcaped an ignominious death but for the kind offices of his friends; who procured a mitigation of his puniſhment to an exile of two years. He then retired to Venice with his brothers, who were printers and bookſellers, and employed their preſſes in printing the greater part of his works, of which the moſt known and the moſt in requeſt is the whole bible tranſlated into italian, with annotations and remarks. This bible made much noiſe, and was put by the papiſts in the number of heretical books of the firſt claſs; but the proteſtants held it in ſuch high eſteem that it paſſed through ſeveral editions. The moſt ample and the moſt ſcarce is that of Venice, 1546 and 1548, 3 vols. folio. Brucioli pretends to have made his tranſlation from the hebrew text: but the truth is, that, being but moderately verſed in that language, he made uſe of the latin verſion of Sanctes Pagninus. His other works are, 1. Italian tranſlations of the natural hiſtory of Pliny, and ſeveral pieces of Ariſtotle and Cicero. 2. Editions of Petrarch and Bocace, with notes. 3. Dialogues, Venice, 1526, folio. The year of his death is not known; but it is certain that he was ſtill alive in 1554.

BRUEYS (David Augustin), a french writer of a ſingular hiſtory and character, was born at Aix in 1640, and trained in calviniſm and controverſy. He wrote againſt Boſſuet's Expoſition de la foi, or Expoſition of the faith; but the prelate, inſtead of anſwering, converted him. Brueys, become catholic, combated with the proteſtant miniſters, with Jurieu, Lenfant, and La Roche; but his airy ſpirit not rightly accommodating itſelf to ſerious works, he quitted theology for the theatre. He compoſed jointly with Palaprat, his intimate friend, ſeveral comedies full of wit and gaiety. We have alſo of this writer a proſaic paraphraſe of Horace's Art of poetry, which is properly nothing but a continued commentary upon it. In his latter years, he

a man of learning, and a citizen of the world, he freely communicates to all who can have any pretenſion to approach him.

"As every thing is intereſting that relates to extraordinary men, you will not be diſpleaſed with a trait or two of the abyſſinian traveller's perſon. His figure is above common ſize, his limbs athletic, but well proportioned; his complexion ſanguine, his countenance manly and good-humoured, and his manners eaſy and polite. The whole outward man is ſuch as announces a character well calculated to contend with the difficulties and trying occaſions which ſo extraordinary a journey was ſure to throw in his way. That his internal character, the features of his underſtanding and his heart, correſpond with theſe outward lineaments, you who have read his work cannot be at any loſs to know."

became

became again a controverſial writer in the religious way; and thus may be ſaid to have imitated Bellarmine and Moliere by turns. He died at Montpelier in 1723, aged 83; and all his dramatic pieces were collected, 1735, in three vols. 12mo.

BRUGES (JOHN DE), a flemiſh painter, brother and diſciple of Hubert Eick, is looked upon as the firſt inventor of the art of painting in oil. This artiſt cultivated chemiſtry at the ſame time that he followed painting. One day, trying to make a varniſh of a particular quality, he found that linſeed oil or nut-oil, mixed with colours, compoſed a ſolid and gloſſy ſubſtance, that required no varniſh. He made uſe of this ſecret, which went with him into Italy, and from thence all over Europe. The firſt picture painted in this method was preſented to Alphonſus I. king of Naples, who admired the new ſecret. Jean de Bruges flouriſhed at the beginning of the xvth century.

BRUHIER D'ABLAINCOURT (JEAN JACQUES), of Beauvais, M. D. of the academy of Angers, died in 1756; was one of the moſt fertile writers of the preſent century. We have by him, 1. Caprices d'imagination, or letters on divers ſubjects, 12mo. In this work the author appears as a phyſician, metaphyſician, moraliſt, and critic. 2. A treatiſe on fevers, 1746, 3 vols. 12mo. 3. Obſervations on the cure of the gout and rheumatiſm, by Hoffmann and James. 4. Diſſertations on the uncertainty of the ſigns of death, 1746, 2 vols. 12mo.; and many others.

BRUIN (JOHN DE), profeſſor of natural philoſophy and mathematics at Utrecht, was born at Gorcum in 1620. He went through a courſe of philoſophy at Leyden; and then purſued his ſtudies at Bois-le-duc, where he was very much eſteemed by Samuel des Marets, who taught philoſophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematics, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made profeſſor at Utrecht; and becauſe the profeſſors had agreed among themſelves that every one might teach at home ſuch a part of philoſophy as he ſhould think fit, de Bruin, not contented with teaching what his public profeſſorſhip required, made alſo diſſections, and explained Grotius's book De jure belli et pacis. He had uncommon ſkill in diſſecting animals, and was a great lover of experiments. He made alſo obſervations in aſtronomy. He publiſhed diſſertations De vi altrice, De corporum gravitate et levitate, De cognitione Dei naturali, De lucis cauſa et origine, &c. He had a diſpute with Iſaac Voſſius, to whom he wrote a letter, printed at Amſterdam in 1663; wherein he cites Voſſius's book De natura et proprietate lucis, and ſtrenuouſly maintains the hypotheſis of Deſcartes. He wrote alſo an apology for the carteſian philoſophy againſt a divine, named Vogelſang.

In 1655 he married the daughter of a merchant of Utrecht, ſiſter to the wife of Daniel Elzevir, the famous bookſeller of Amſterdam; by whom he had two children who lived but a few days. He died in 1675, and his funeral oration was pronounced by Grævius.

BRUMOY (Peter), a very diſtinguiſhed Frenchman, was born at Rouen in 1688, and entered into the ſociety of the jeſuits in 1704. After teaching the belles lettres in the country, he was called at length to Paris, and charged with the education of the prince of Talmont, as alſo with ſome articles in the Journal de Trevoux. He died in 1742, after having ſignalized himſelf by certain literary productions; the chief of which are, 1. Le Théatre des Grecs, &c. or, Theatre of the Greeks, containing tranſlations of greek tragedies, with diſcourſes and remarks upon the greek theatre, 3 vols. 4to. This is a very profound and well-reaſoned work; the tranſlations are as elegant as faithful, and the whole is full of taſte. Some think, that, in his parallels of antient and modern pieces, he has done too much juſtice to the former, and too little to the latter. This may be true; but it is, I believe, equally true, that Perrault, La Motte, Voltaire, and others, who have thus leaned to the ſide of the moderns, had not ſcholarſhip enough to read the antients in their original languages, and therefore could not be competent to a juſt and proper criticiſm upon them. The above work has been publiſhed in engliſh, in 3 vols. 4to. 2. A collection of divers pieces in proſe and verſe, in 4 vols. 12mo. This man did honour to his ſociety by his character, his manners, and his works.

BRUN (Charles le), an illuſtrious french painter, was of ſcottiſh extraction, and born in 1619. His father was a ſtatuary by profeſſion. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle ſo well, that it ſtill paſſes for a fine piece. His father being employed in the gardens at Seguier, and having brought his ſon along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly ſurpriſed at young Le Brun's amazing proficiency. He was afterwards ſent to Fontainbleau, to take copies of ſome of Raphael's pieces. The chancellor ſent him next to Italy, and ſupported him there for ſix years. Le Brun, in his return, met with the celebrated Pouſſin, by whoſe converſation he greatly improved himſelf in his art, and contracted a friendſhip with him which laſted as long as their lives. Cardinal Mazarin, a good judge of painting, took great notice of le Brun, and often ſat by him while he was at work. A painting of St. Stephen, which he finiſhed in 1651, raiſed his reputation to the higheſt pitch. Soon after this, the king, upon the repreſen-

repreſentation of M. Colbert, made him his firſt painter, and conferred on him the order of St. Michael. His majeſty employed two hours every day in looking over him, whilſt he was painting the family of Darius at Fontainbleau. About 1662, he began his five large piéces of the hiſtory of Alexander the Great, in which he is ſaid to have ſet the actions of that conqueror in a more glorious light than Quintus Curtius in his hiſtory. He procured ſeveral advantages for the royal academy of painting and ſculpture at Paris, and formed the plan of another for the ſtudents of his own nation at Rome. There was ſcarce any thing done for the advancement of the fine arts in which he was not conſulted. It was through the intereſt of M. Colbert that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handſome houſe, with a genteel ſalary aſſigned to him. He was alſo made director and chancellor of the royal academy, and ſhewed the greateſt zeal to encourage the fine arts in France. He was endowed with a vaſt inventive genius, which extended itſelf to arts of every kind. He was well acquainted with the hiſtory and manners of all nations. Beſides his extraordinary talents, his behaviour was ſo genteel, and his addreſs ſo pleaſing, that he attracted the regard and affection of the whole court of France: where, by the places and penſions conferred on him by the king, he made a very conſiderable figure. He died at his houſe in the Gobelins in 1690, leaving a wife, but no children. He was author of a curious treatiſe of Phyſiognomy; and of another of the characters of the paſſions.

The paintings which gained him greateſt reputation were, beſides what we have already mentioned, thoſe which he finiſhed at Fontainbleau, the great ſtair-caſe at Verſailles, but eſpecially the grand gallery there, which was the laſt of his works, and is ſaid to have taken him up fourteen years. A more particular account of theſe, or a general character of his other performances, would take up too much room here. Thoſe who want further ſatisfaction on this ſubject, may conſult the writings of his countrymen, who have been very laviſh in his praiſes, and very full in their accounts of his works.

BRUN (Lawrence le), born at Nantes in 1607, died at Paris in 1663. He wrote many pieces of latin poetry. The principal are, 1. The Ignatiad, in xii books: the ſubject is the pilgrimage of St. Ignatius to Jeruſalem. This poem forms a part of his Virgilius chriſtianus; in which he has imitated, with more piety than taſte, the eclogues, the georgics, and the æneid. His Ovidius chriſtianus is in the ſame ſtrain: the heroic epiſtles are changed into paſtoral letters, the triſtibus into holy lamentations, and the metamorphoſes into ſtories of converted penitents. By pere le Brun is alſo, L'Eloquence poetique, Paris, 1655,

1655, 4to. It is a treatiſe in latin on the precepts of the art of poetry, ſupported on examples drawn from the beſt authors. At the end is a treatiſe on poetical common-places, which may be of ſervice to young verſifiers.

BRUNI (ANTHONY), native of Caſal-Nuovo in the kingdom of Naples, was called to the court of the duke d'Urbino, who appointed him counſellor and ſecretary of ſtate. His gentleneſs, good humour, and friendlineſs cauſed his company to be much ſought after by both the learned and the great. He died Sept. 24, 1635. This poet, full of imagination and of obſcurity, left heroic epiſtles in 12mo; miſcellaneous pieces; lyric verſes; tragedies; and paſtorals. A facility of invention is perceived in all his works: but too great a fondneſs for pleaſure hindered him from ſufficiently attending to correctneſs. The edition of his heroic epiſtles, given at Venice in 1636, with an engraving to each epiſtle, is much in requeſt, becauſe theſe figures were executed from the deſigns of Dominichino and other able artiſts.

BRUNO (JORDANO), was born at Nola, in the kingdom of Naples. About the year 1582, he began to call in queſtion ſome of the tenets of the romiſh church, which occaſioned his retiring to Geneva. After two years ſtay here, he expreſſed his diſlike to calviniſm in ſuch a manner, that he was expelled the city. He went firſt to Lyons, afterwards to Toulouſe, and then to Paris, where he was made profeſſor extraordinary, becauſe the ordinary profeſſors were obliged to aſſiſt at maſs. From Paris he came to London, and continued two years in the houſe of M. Caſtelneau the french ambaſſador. He was very well received by queen Elizabeth and the politer part of the court. His principal friends were ſir Philip Sidney and ſir Fulke Greville. At ſir Philip's requeſt, he compoſed his Spaccio della beſtia triumphante [1]; which was printed in 8vo in 1584, and dedicated

[1] "Nothing has more ſurpriſed the learned in England, than the price which a ſmall book, intituled, Spaccio della beſtia triomphante, bore in a late auction. This book was ſold for thirty pounds. As it was written by one Jordanus Brunus, a profeſſed atheiſt, with a deſign to depreciate religion, every one was apt to fancy, from the extravagant price it bore, that there muſt be ſomething in it very formidable. I muſt confeſs, that, happening to get a ſight of one of them myſelf, I could not forbear peruſing it, with this apprehenſion; but found there was ſo very little danger in it, that I ſhall venture to give my readers a fair account of the whole plan upon which this wonderful treatiſe is built. The author pretends, that Jupiter once upon a time reſolved on a reformation of the conſtellations; for which purpoſe having ſummoned the ſtars together, he complains to them of the great decay of the worſhip of the gods, which he thought ſo much the harder, having called ſeveral of thoſe celeſtial bodies by the names of the heathen deities, and, by that means, made the heavens, as it were, a book of the pagan theology. Momus tells him, that it is not to be wondered at, ſince there were ſo many ſcandalous ſtories of the deities; upon which the author takes occaſion to caſt reflections upon all other religions, concluding that Jupiter, after a full hearing, diſcarded the deities out of heaven, and called the ſtars by the names of moral virtues. This ſhort fable, which has no pretence in it to reaſon or argument, and but a very ſmall ſhare of wit, has

dedicated to that gentleman. From England he removed, in about two years, to Wittemberg, where he was profeſſor for the ſpace of two years more. He next went to Prague, and printed in that city ſome tracts, in which he openly diſcovered his atheiſtical principles. After viſiting ſome other towns of Germany, he made a tour to Venice, where he was apprehended by order of the inquiſition, tried, and convicted of his errors. Forty days being allowed him to deliberate, he promiſed to retract them. At the expiration of that term, he ſtill maintained his errors, and obtained a further reſpite for forty days. At laſt, it appearing that he impoſed upon the pope in order to prolong his life, ſentence was finally paſſed upon him on the 9th of February 1600. He made no offer to retract during the week that was allowed him afterwards for that purpoſe, but underwent his puniſhment on the 17th, by being burnt at a ſtake. Though he denied the being of a God, he believed the effects of magic and ſorcery.

BRUSCHIUS (GASPAR), a latin hiſtorian and poet, was born at Egra in Bohemia, 1518. He was devoted to books from his childhood, and eſpecially to poetry; in which he ſo happily ſucceeded, that he could make a great number of verſes, and thoſe not bad ones, extempore. He began early to publiſh ſome of them on ſeveral ſubjects; and he got ſo much reputation by them, that he attained to the poetical crown, to the dignity of poet laureat, and of count palatine. He received that honour at Vienna from Ferdinand of Auſtria, king of the Romans, in 1552. His buſineſs thither was to preſent a work to Maximilian, king of Hungary, which he had dedicated to him. It was the Firſt century of the german monaſteries. In his return from Vienna, he ſtopped at Paſſau; where, finding a patron in Wolfgang biſhop of Salms, he reſolved to ſettle, and to remove his library and family. He hoped that he could better go on there with a great work he had undertaken, which was, The hiſtory of all the biſhoprics and biſhops of Germany. He had travelled much, and looked into ſeveral records and libraries, to gather materials for his purpoſe. How long he ſtaid there does not appear; but he was at Baſil in June 1553, and lived in the citadel of Oporin, Arx Oporina: ſo they called that famous printer's houſe, which ſtood on a riſing ground. Here he publiſhed writings he had finiſhed at Paſſau, ſome in proſe, and others in verſe. Bruſchius was married, but had no children. He was far from being rich; ſo far that, if his poetical patrons had not aſſiſted him, he would have had much ado to have maintained himſelf. He received preſents alſo from the abbots and abbeſſes,

has however recommended itſelf wholly by its impiety to thoſe weak men, who would diſtinguiſh themſelves by the ſingularity of their opinions." Spectator, No. 389.

whoſe

whose monasteries he described. He was very well received by the abbess of the convent of Caczi: he supped and danced with her, and obtained some presents from her. This, Melchior Adam says, was owing to his having described the antiquities of that convent. The liberalities of some abbots, while he was with Oporin at Basil, enabled him to buy a new suit of clothes; but when he found that appearing well dressed in the streets procured him many marks of respect from the vulgar, he tore his new finery to pieces, "as slaves (says the same author) that had usurped their master's honours." Bruschius seems to have been too great a philosopher for the age he lived in, or indeed for any age; for what is it that procures a man respect and deference from the vulgar, the great vulgar and the small? nothing a jot superior to fine clothes. We think that Bruschius had better have preserved his clothes, for the veneration they procured him could do him no harm, it might do him good; and then it would be far preferable to the veneration of judges and critics, when it suffers a learned and deserving man, as it does but too often, to want almost the common necessaries of life. This unhappy man was murdered in the forest of Scalingenbach, between Rottemberg on the Tauber and Winsheim; and it was believed that this assassination was concerted and carried into execution by some gentlemen against whom Bruschius was about to write something. His writings are numerous. There is a catalogue of them to be seen in the epitome of Gesner's Bibliotheque. His ecclesiastical history of Germany is said to savour of lutheranism, with which he was supposed to be strongly tainted, from his taking every slight occasion to speak ill of Rome and of the popes.

BRUTUS (John-Michael), a very learned Venetian, was born about 1518, and studied at Padua. It appears from his letters, that he was obliged to leave his country in such a manner, that he was looked upon as an exile: but he does not say upon what account, only that it was without any blemish to his honour. He travelled much, passing part of his life in Spain, England, France, Germany, Transylvania, and Poland. Notwithstanding this itinerant kind of life, he made himself very learned, as appears from his notes on Horace, Cæsar, Cicero, &c. He was in Transylvania in 1574; having been invited thither by prince Stephen, in order to compose a history of that country. One of his letters, dated from Cracow, Nov. 23, 1577, informs us, that he had followed that prince, then king of Poland, in the expedition into Prussia. He had a convenient apartment assigned him in the castle of Cracow, that he might apply himself the better to his function of historiographer. He left Poland after the death of that monarch; and lived with William of St. Clement, ambassador from the king of Spain to the imperial court. He was

honoured

honoured with the title of his imperial majesty's historiographer. He was at Prague Jan. 1590; but what became of him afterwards, and when and where he died, Mr. Bayle was not able to collect.

His writings, become very scarce, were so earnestly sought after by the best judges, that there was great joy in the republic of letters, on hearing that Mr. Cromer had undertaken to publish a new edition of them. The first part of that design was accomplished in 1698, Berlin, in 8vo. Eleven hundred and fifty-five pages. The Cracow edition was in 1582. Brutus promises, in one of his letters, to add another to them, wherein he designed to treat of an ill custom of giving the same lofty titles to persons whom we write to in latin, as are given in common languages. There are but few countries in which they are more nice in this point than in Poland; and yet our Brutus would not conform to the new style, not even in writing to some polish lords, but dispensed with all ceremonies that might make him deviate from the purity of the ancient language of Rome. This was his only motive; nor had pride any thing to do with it. Hear the honest plain-spoken man, in a letter he wrote to John Poniatowski: "This is my first letter to you, which I write in the roman manner, as I use to do even to the king. I can bring myself to every thing else, can love you, obey you, and always regard you; which I shall do very willingly, as you highly deserve. But when I have any thing to write to you in latin, suffer me, without offence, to write according to the use of the latin tongue; for I cannot understand that I am writing to your greatnesses, your magnificences, &c. which exist no where on this side the moon: I am writing to you." Brutus was right: such pompous titles were the introductions only of barbarous ages; and it is certain, that ancient Rome had no such usage in the time of its greatest glory, and of its most accomplished politeness.

It is said, that the history of Florence, composed by our Brutus, and printed at Lyons in 1562, is not favourable to the house of Medicis; and that it greatly displeased the duke of Florence.

BRUYERE (JOHN DE LA), a celebrated french author, was born at Dourdan about 1644. He wrote Characters, or described the manners of his age, in imitation of Theophrastus; which characters were not always imaginary, but descriptive of real persons. In 1693 he was, by an order of the king, chosen a member of the french academy, and died 1696. Father Bouhours, Menage, and other french critics, have said great things of his Characters; and l'abbé Fleuri, who succeeded him in the academy, and according to custom made his elogy, calls his book "a work very singular in its kind, and, in the opinion of some judges,

judges, even ſuperior to that great original Theophraſtus, whom the author himſelf at firſt did only propoſe to imitate." A carthuſian friar of Rouen, under the name of de Vigneul Marville, but whoſe true name was Bonaventura Dargogne, a Spaniard, wrote a critical piece againſt the perſon and writings of M. Bruyere; but M. Coſte, by an ingenious anſwer, effectually expoſed the carthuſian, and, as the author of the Nouvelles de la republique des lettres obſerved, "there was not much likelihood that M. de Vigneul Marville would diſpoſſeſs the public of the eſteem they had conceived for the Characters of Bruyere." It has happened accordingly; for they have kept their credit, and maintained an high reputation ever ſince. "The Characters of Bruyere (ſays Voltaire) may juſtly be ranked among the extraordinary productions of this age. Antiquity furniſhes no examples of ſuch a work. A ſtyle rapid, conciſe, and nervous; expreſſions animated and picturesque: an uſe of language altogether new, without offending againſt its eſtabliſhed rules, ſtruck the public at firſt; and the alluſions, which are crowded in almoſt every page, completed its ſucceſs. When la Bruyere ſhewed his work in manuſcript to Maleſieux, this laſt told him, that the book would have many readers, and its author many enemies. It ſomewhat ſunk in the opinion of men, when that entire generation, whoſe follies it attacked, was paſſed away; yet, as it contains many things applicable to all times and places, it is more than probable that it will never be forgotten."

BRUYN (Cornelius), painter, and a famous traveller, born at the Hague, began his travels through Ruſſia, Perſia, and the Eaſt Indies in 1674, and did not end them till 1708; they were printed at Amſterdam: the voyage to the Levant in 1714, fol. and thoſe of Ruſſia, Perſia, &c. in 1718, 2 vols. folio. This edition is greatly eſteemed on account of the plates; but the edition of Rouen, of 1725, of 5 vols. 4to, is more uſeful, as the abbé Bannier has improved the ſtyle, enriched it with many excellent notes, and has added to it the voyage of Deſmouſſeaux, &c. Bruyn is an inquiſitive and inſtructive traveller; but he is not always accurate, and his diction is far from being elegant.

BRUYS (Francis), born at Serrieres in the Maconnois in 1708, quitted his country in order to purſue his ſtudies at Geneva, from whence he went to the Hague, where he had ſome relations; and there he became calviniſt. A diſpute with ſome divines obliging him to leave Holland, he retired into Germany, from whence he returned to France. He there recanted, and died ſome time after at Dijon in 1738, being only 30 years old. He publiſhed, 1. Critique deſintereſſée des journaux litteraires, 3 vols. 12mo. 2. Hiſtory of the popes, from St. Peter to Benedict XIII. incluſive, 5 vols. 4to. 1732. 3. Memoires hiſtoriques, critiques, et litteraires, 2 vols. 12mo. in which are many anecdotes

anecdotes of the characters and works of the learned men he had been acquainted with in the different countries he had visited.

BRUZEN DE LA MARTINIERE (ANTHONY AUGUSTINE), nephew of the famous Richard Simon, born at Dieppe, and was educated at Paris under the care of his uncle. In 1709 he went to the court of the duke of Mecklenburg, who had invited him thither in order to employ him in making some researches into the history of that dukedom. This prince dying, he attached himself to the duke of Parma, and afterwards to the king of the Two Sicilies, who made him his secretary, with an annual salary of 1200 crowns. He had for a long time conceived the project for a new geographical dictionary; which he executed at the Hague, whither he had retired. La Martiniere died at the Hague in 1749, aged 83. He wrote, Le grand dictionnaire historique, geographique, et critique; Hague, 1726—1730, 10 vols. folio; and reprinted at Paris in 6 vols. 1768, with corrections, alterations, and additions. It certainly is not a first-rate performance, though one of the best of the kind. He is likewise the author of several other works.

BUC (GEORGE), a learned antiquary, was descended of an ancient family, and born in Lincolnshire. In the reign of James I. he was made one of the gentlemen of his majesty's privy chamber, and knighted: he was also appointed master of the revels. His writings are, 1. The life and reign of Richard III. in five books [K]. This is properly a defence of that king, whom he would not allow to have had any deformity in body or mind. 2. The third university of England; or, a treatise of the foundations of all the colleges, ancient schools of privilege, and of houses of learning and liberal arts within and about the most famous city of London. With a brief report of the sciences, arts, and faculties, therein professed, studied, and practised [L]. He also wrote a treatise of the art of revels.

BUCER (MARTIN), was born in 1491, at Schelestadt, a town of Alsace. At the age of seven he took the religious habit in the order of St. Dominic, and with the leave of the prior of his convent went to Heidelberg to learn logic and philosophy. Having applied himself afterwards to divinity, he made it his endeavour to acquire a thorough knowledge of the greek and hebrew. About this time some of Erasmus's pieces came abroad, which he read greedily. Meeting afterwards with certain tracts of Luther, and comparing the doctrine there delivered with the sacred scriptures, he began to entertain doubts concerning several things in the popish religion. His uncommon learning and

[K] Printed in Kennet's complete history of England.

[L] It is printed at the end of the folio edition of Stowe's Chronicle, Lond. 1631.

his

his eloquence, which was aſſiſted by a ſtrong and muſical voice; and his free cenſure of the vices of the times, recommended him to Frederick elector palatine, who made him one of his chaplains. After ſome conferences with Luther at Heidelberg in 1521, he adopted moſt of his religious notions, particularly thoſe with regard to juſtification. However, in 1532 he gave the preference to the ſentiments of Zuinglius concerning religion; but uſed his utmoſt endeavours to reunite the two parties, who both oppoſed the romiſh religion. He is looked upon as one of the firſt authors of the reformation at Straſburg, where he taught divinity for twenty years, and was one of the miniſters of the town. He aſſiſted at many conferences concerning religion; and, in 1548, was ſent for to Augſburg to ſign that agreement betwixt the proteſtants and papiſts, which was called the interim. His warm oppoſition to this project expoſed him to many difficulties and hardſhips; the news of which reaching England, where his fame had already arrived, Cranmer, archbiſhop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549, an handſome apartment was aſſigned him in the univerſity of Cambridge, and a ſalary to teach theology. King Edward VI. had the greateſt regard for him: being told that he was very ſenſible of the cold of this climate, and ſuffered much for want of a german ſtove, he ſent him an hundred crowns to purchaſe one. He died of a complication of diſorders in 1551, and was buried at Cambridge with great funeral pomp. Five years after, in the reign of queen Mary, his body was dug up and publicly burnt, and his tomb demoliſhed; but it was afterwards ſet up again by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another; and, according to ſome, upon her death he took a third wife. His character is thus given by Burnet: "Martin Bucer was a very learned, judicious, pious, and moderate perſon. Perhaps he was inferior to none of all the reformers for learning: but for zeal, for true piety, and a moſt tender care of preſerving unity among the foreign churches, Melancthon and he, without any injury done to the reſt, may be ranked apart by themſelves. He was much oppoſed by the popiſh party at Cambridge; who, though they complied with the law, and ſo kept their places, yet, either in the way of argument, as if it had been for diſpute's ſake, or in ſuch points as were not determined, ſet themſelves much to leſſen his eſteem. Nor was he furniſhed naturally with that quickneſs that is neceſſary for a diſputant, from which they ſtudied to draw advantages; and therefore Peter Martyr wrote to him to avoid all public diſputes." His writings were in latin and in german, and exceedingly numerous.

BUCHAN

BUCHAN (Elspeth), was the daughter of John Simpson, the keeper of an inn at Fitmy-Can, which is the half-way house between Banff and Portsoy, in the north of Scotland; where he was still living in 1784, being then ninety years of age, and married to his fourth wife. His daughter Elspeth or Elizabeth, the subject of this article, was born in 1738; and, when she had completed her one-and-twentieth year, was sent to Glasgow to get herself a place. It was not long before a very acceptable one offered; and she accordingly entered into the service of Mr. Martin, one of the principal proprietors of the delft-work there. In this situation she had remained but a short time, when she accepted proposals of marriage from Robert Buchan, one of the workmen in the service of the same Mr. Martin. For any thing that is known to the contrary, Robert and Elspeth Buchan lived happily together, having many children, whom they educated in a manner suitable to their station in life. At the time of her marriage, Mrs. Buchan was of the episcopal persuasion; but her husband being a burgher-seceder, she adopted his principles, and entered into communion with that sect. She had always been a constant reader of the scriptures; and taking a number of passages in a strictly literal sense, a practice which has given birth to numberless corruptions of christianity long before Mrs. Buchan arose, she changed her opinions greatly about the year 1779, became the promulgator of many singular doctrines, and soon brought over to her notions Mr. Hugh Whyte, who was the settled relief-minister at Irvine, and connected with Mr. Bell in Glasgow, and Mr. Bain in Edinburgh; and who, upon Mr. Whyte's abdication of his charge, settled Mr. Robertson in his place at Irvine. In short, she was continually making new converts till April 1790, at which time the populace in Irvine rose, assembled round Mr. Whyte's house, and broke all the windows; when Mrs. Buchan and the whole of her converts, of whom the above-mentioned were a part, to the number of forty-six persons, left Irvine. The Buchanites (for so they were immediately called) went through Mauchlin, Cumnock old and new, halted three days at Kirconnel, passed through Sanquhar and Thornhill, and then settled at a farm-house, the out-houses of which they had all along possessed, paying for them, as well as for whatever they wanted. This farm-house stands two miles south of Thornhill, and about thirteen miles from Dumfries.

The gentleman from whom this narrative was received, being a merchant in Glasgow, and having occasion to go to that country, spent a great part of two days in their company in August 1784, conversing with most of them; and from him we shall give what he was able to pick up of their particular notions:

"The Buchanites pay great attention to the bible; being always reading it, or having it in their pocket, or under their arm,

proclaiming it the beſt book in the world. They read, ſing hymns, preach, and converſe much about religion; declaring the laſt day to be at hand, and that no one of all their company ſhall ever die, or be buried in the earth; but ſoon ſhall hear the voice of the laſt trumpet, when all the wicked ſhall be ſtruck dead, and remain ſo for one thouſand years: at the ſame moment they, the Buchanites, ſhall undergo an agreeable change, ſhall be caught up to meet the Lord in the air, from whence they ſhall return to this earth, in company with the Lord Jeſus, with whom as their king they ſhall poſſeſs this earth one thouſand years, the devil being bound with a chain in the interim. At the end of one thouſand years, the devil ſhall be looſed, the wicked quickened, both ſhall aſſail their camp, but be repulſed, with the devil at their head, while they fight valiantly under the Lord Jeſus Chriſt as their captain-general.

"Since the Buchanites adopted their principles, they neither marry, nor are given in marriage, nor conſider themſelves bound to any conjugal duties, or mind to indulge themſelves in any carnal enjoyments; but having one common purſe for their caſh, they are all ſiſters and brothers, living a holy life as the angels of God; and, beginning and continuing in the ſame holy life, they ſhall live under the Lord Jeſus Chriſt, their king, after his ſecond coming. The Buchanites follow no induſtry, being commanded to take no thought of to-morrow; but, obſerving how the young ravens are fed, and how the lilies grow, they aſſure themſelves God will much more feed and clothe them. They, indeed, ſometimes work at maſon-wright and huſbandry work to people in their neighbourhood; but then they refuſe all wages, or any conſideration whatever, but declare their whole object in working at all is to mix with the world, and inculcate thoſe important truths of which they themſelves are ſo much perſuaded.

"Some people call Mrs. Buchan a witch; which ſhe treats with contempt. Others declare ſhe calls herſelf the virgin Mary, which title ſhe alſo refuſes; declaring ſhe has more to boaſt of, viz. that the virgin Mary was only Chriſt's mother after the fleſh, whereas ſhe aſſures herſelf to be Chriſt's daughter after the ſpirit.

"Her huſband is ſtill in the burgher-feceſſion communion; and when I aſked Mrs. Buchan, and others of the Buchanites who knew me, if they had any word to any of their acquaintances in Glaſgow? they all declared they minded not former things and former connections; but that the whole of their attention was devoted to their fellow-ſaints, the living a holy life, and thereby haſtening the ſecond coming of their Lord Jeſus Chriſt."

Mrs. Buchan died about the beginning of May 1791; and as her followers were before greatly reduced in number, it is probable that nothing more will be heard of them.

BUCHANAN

BUCHANAN (GEORGE), an illuſtrious perſon, was born near Kellerne, in the ſhire of Lenox in Scotland, 1506. His family, never very rich, was ſoon after his birth reduced to great ſtraits, by the bankruptcy of his grandfather, and the death of his father, who left a widow with five ſons and three daughters; whom, nevertheleſs, ſhe brought up by her prudent management. Her brother Mr. James Heriot, obſerving a promiſing genius in George when at ſchool, ſent him to Paris for his education; but in two years the death of his uncle, and his own bad ſtate of health and want of money, forced him to return. About a year after he made a campaign with the french auxiliaries, in which he ſuffered ſo many hardſhips that he was confined to his bed by ſickneſs all the enſuing winter. Early in the ſpring he went to St. Andrew's to learn logic under Mr. John Mair, whom he followed in ſummer to Paris. Here he embraced the lutheran tenets, which at that time began to ſpread; and, after ſtruggling near two years with ill fortune, he went in 1526 to teach grammar in the college of St. Barbe, which he did for two years and a half. The young earl of Caſſilis meeting with him, took a liking to his converſation; and valuing his parts, kept him with him for five years, and carried him into Scotland. Upon the earl's death, about two years after, Buchanan was preparing to return to France to reſume his ſtudies; but James V. detained him to be preceptor to his natural ſon James, afterwards the famous earl of Moray, regent of Scotland. Some ſarcaſms thrown out againſt the franciſcan friars, in a poem intituled Somnium, which Buchanan had written to paſs an idle hour, ſo highly exaſperated them, that they repreſented him as an atheiſt. This ſerved only to increaſe that diſlike, which he had already conceived againſt them, on account of their irregularities. Some time after, the king having diſcovered a conſpiracy againſt his perſon, in which he was perſuaded ſome of the Franciſcans were concerned, commanded Buchanan to write a poem againſt them. Our poet, unwilling to diſoblige either the king or the friars, wrote a few verſes ſuſceptible of a double interpretation. But the king was diſpleaſed, becauſe they were not ſevere enough; and the others held it a capital offence ſo much as to mention them but to their honour. The king ordered him to write others more poignant, which gave occaſion to the piece intituled Franciſcanus. Soon after, being informed by his friends at court that the monks ſought his life, and that cardinal Beaton had given the king a ſum of money to have him executed, he fled to England. But things being there in ſuch an uncertain ſtate, that lutherans and papiſts were burnt in the ſame fire on the ſame day, whilſt Henry VIII. ſtudied more his own intereſt than the purity of religion, he went over to France. On his arrival at Paris, he found his inveterate enemy cardinal Bea-

top at that court, with the character of ambaſſador: wherefore he retired privately to Bourdeaux, at the invitation of Andrew Govianus, a learned Portugueſe. He taught in the public ſchool lately erected there three years; in which time he wrote four tragedies, which were afterwards occaſionally publiſhed. The Baptiſta was the firſt written though it was the laſt publiſhed, and the Medea of Euripides. He wrote them to comply with the rules of the ſchool, which every year demanded a new fable; and his view in chooſing theſe ſubjects was, to draw off the youth of France as much as poſſible from the allegories, which were then greatly in vogue, to an imitation of the ancients, in which he ſucceeded beyond his hopes. Mean while cardinal Beaton ſent letters to the archbiſhop of Bourdeaux, to cauſe him to be apprehended; but theſe luckily fell into the hands of ſome of Buchanan's friends, who prevented their effect. Not long after he went into Portugal with Andreas Govianus, who had received orders from the king his maſter to bring him a certain number of men able to teach philoſophy and claſſical learning, in the univerſity he had lately eſtabliſhed at Coimbra. Every thing went well whilſt Govianus lived; but after his death, which happened the year following, the learned men who followed him, and particularly Buchanan, who was a foreigner and had few friends, ſuffered every kind of ill uſage. His poem againſt the franciſcans was objected to him by his enemies, though they knew nothing of its contents; the eating of fleſh in lent, which was the common cuſtom throughout the kingdom, was charged upon him as a crime; ſome things which he had ſaid glancing at the monks, but at which none but a monk would have been offended, were alſo objected to him. It was reckoned a heinous offence in him to have ſaid, in a private converſation with ſome portugueſe youths, that he thought St. Auſtin favoured rather the proteſtant, than the popiſh doctrine of the euchariſt; and two men were brought to teſtify that he was averſe to the romiſh religion. After cavilling with them a year and a half, his enemies, that they might not be accuſed of groundleſsly haraſſing a man of reputation, ſent him to a monaſtery for ſome months, to be better inſtructed by the monks; who indeed were not bad men, Buchanan tells us, but knew nothing of religion. It was chiefly at this time that he tranſlated the Pſalms of David into latin verſe. Upon obtaining his liberty in 1551, he applied to the king for a paſſport, to return to France; but his majeſty aſked him to ſtay, and ſupplied him with money for his current expences, till he could give him a place. Tired out with delays, Buchanan went aboard a ſhip, which brought him to England; where things were in ſuch confuſion during the minority of Edward VI. that he refuſed ſome very advantageous offers to ſtay here; and went to France in the beginning of 1552. In July

1554,

1554, he publiſhed his tragedy of Jephtha, with a dedication to Charles de Coſſi, marſhal of France; with which the marſhal was ſo much pleaſed, that the year following he ſent for Buchanan into Piedmont, and made him preceptor to his ſon. He ſpent five years in France with this youth, employing his leiſure hours in the ſtudy of the ſcriptures, that he might be the better able to judge of the controverſies which at that time divided the chriſtian world. He returned to Scotland in 1563, and joined the reformed church in that kingdom. In 1565, he went again to France; whence he was recalled the year following by Mary queen of Scots, who had fixed upon him to be preceptor to her ſon, when that prince ſhould be of a proper age to be put under his care. In the mean time ſhe made him principal of St. Leonard's college in the univerſity of St. Andrews, where he reſided four years; but, upon the misfortunes of that queen, he joined the party of the earl of Moray, by whoſe order he wrote his Detection, reflecting on the queen's character and conduct. He was by the ſtates of the kingdom appointed preceptor to the young king James VI. He employed the laſt twelve or thirteen years of his life in writing the hiſtory of his country, in which he happily united the force and brevity of Salluſt with the perſpicuity and elegance of Livy. He died at Edinburgh, Feb. 28, 1582. The popiſh writers, angry at the part he acted with regard to queen Mary, repreſent him in the moſt odious colours; but ſir James Melvil, who was of the oppoſite party to him, and therefore cannot be ſuppoſed to be partial in his favour, tells us, that Buchanan "was a ſtoic philoſopher, who looked not far before him; a man of notable endowments for his learning and knowledge in latin poeſy, much honoured in other countries, pleaſant in converſation, rehearſing on all occaſions moralities ſhort and inſtructive, whereof he had abundance, inventing where he wanted. He was alſo religious, but was eaſily abuſed; and ſo facile that he was led by every company that he haunted, which made him factious in his old days, for he ſpoke and wrote as thoſe who were about him informed him; having become careleſs, following in many things the vulgar opinion, as he was naturally popular, and extremely revengeful againſt any man who had offended him; which was his greateſt fault."

Dr. Burnet, in his Hiſtory of the reformation, ſays of him, "That though he had been obliged to teach ſchool in exile for almoſt twenty years, yet the greatneſs of his mind was not depreſſed by that mean employment. In his writings there appear not only all the beauty and graces of the latin tongue, but a vigour of mind and a quickneſs of thought, far beyond Bembo, or the other Italians, who at that time affected to revive the purity of the roman ſtyle. It was but a feeble imitation of Tully in them; but his ſtyle is ſo natural and nervous, and his reflections

on things are so solid (besides his immortal poems, in which he shews how well he could imitate all the roman poets in their several ways of writing, that he who compares them, will be often tempted to prefer the copy to the original), that he is justly reckoned the greatest and best of our modern writers."

BUCKARIDGE (John), son of William Buckaridge, by Elizabeth his wife, daughter of Thomas Keblewhite of Basleden, was born at Draycott near Marlborough in Wiltshire. His character for an eminent preacher made him pitched upon by king James to preach before his majesty at Hampton-court, to bring the two Melvins, and some other presbyterian Scots, to a right understanding of the church of England. He took his text out of Romans xiii. 1; and managed the discourse (as archbishop Spotswood, who was present, relates) both soundly and learnedly, to the satisfaction of all the hearers; only it grieved the scotch ministers to hear the pope and presbytery so often equalled in their opposition to sovereign princes, &c. Dr. Buckaridge was consecrated bishop of Rochester in 1611; and, upon the death of Nicholas Felton, bishop of Ely, he was translated to that see in 1628. He was a person of great worth and learning, and made it his business to support the church of England both against the roman catholic and puritanical party. He died in 1631. His works are, De potestate papæ in rebus temporalibus, sive in regibus deponendis usurpata, adversus Robertum cardinalem Bellarminum, lib. ii. in quibus respondetur authoribus, scripturis, rationibus, exemplis, contra Gul. Barclayum allatis: this book is counted a master-piece in its kind. A discourse concerning kneeling at the communion; printed with a sermon upon that subject. To these we may add some other sermons.

BUDÆUS (William), was descended of an ancient and illustrious family, and born at Paris in 1467. He was placed young under masters; but barbarism prevailed so much in the schools of Paris, that he took an utter dislike to them. He was then sent to the university of Orleans to study law, where he passed three years without adding to his knowledge; for his parents, sending for him back to Paris, found his ignorance no less than before, and his reluctance to study, and love of gaming and other pleasures, much greater. They talked no more to him of learning of any kind; and as he was heir to a large fortune, left him to follow his inclinations. He was passionately fond of hunting, and took great pleasure in horses, dogs, and hawks. The fire of youth beginning to cool, and his usual pleasures to pall upon his senses, he was suddenly seized with an irresistible passion for study. He immediately disposed of all his hunting equipage, and even abstracted himself from all business, to apply himself wholly to letters; in which he made, without any assistance,

ance, a very rapid and amazing progreſs, particularly in the latin and greek languages. The work which gained him greateſt reputation was his treatiſe De aſſe. His erudition and high birth were not his only advantages: he had an uncommon ſhare of piety, modeſty, gentleneſs, and good breeding. He took a ſingular pleaſure in ſerving his friends, and procuring eſtabliſhments for men of letters. Francis I. often ſent for him; and, at his perſuaſion and that of du Bellay, founded the royal college of France, for teaching the languages and ſciences. The king ſent him to Rome with the character of his ambaſſador to Leo X. and in 1522 made him maſter of requeſts. The ſame year he was choſen provoſt of the merchants. He died at Paris in 1540. He had by his wife four ſons and two daughters. His works, printed at Baſil in 1557, make four volumes in folio.

Eraſmus called him *portentum Galliæ*, the prodigy of France. There was a cloſe connection between theſe two great men. "Their letters," ſays the late Dr. Jortin, "though full of compliments and civilities, are alſo full of little bickerings and conteſts: which ſhew, that their friendſhip was not entirely free from ſome ſmall degree of jealouſy and envy; eſpecially on the ſide of Budæus, who yet in other reſpects was an excellent perſon." It is not eaſy to determine on which ſide the jealouſy lay; perhaps it was on both. Budæus might envy Eraſmus for his ſuperior taſte and wit, as well as his more extenſive learning; as poſſibly Eraſmus might envy Budæus for a ſuperior knowledge of the greek tongue, which was generally aſcribed to him.

Let us cloſe this ſhort account with a couple of diſtichs made upon him: the firſt by Beza, the ſecond by Buchanan:

I.

Quod ſibi vix multo multi peperere labore,
Uno *Budæus* comparat *Aſſe* ſibi.

II.

Gallia quod *Græca* eſt, quod *Græcia* barbara non eſt,
Utraque *Budæo* debet utrumque ſuo.

BUDDÆUS (John Francis), born at Anclan in Pomerania 1667, was profeſſor of greek and latin at Cobourg, of morality and civil law at Halle, and of theology at Jena, where he died in 1729, at the age of 62. His audience was always very numerous. He was clear, methodical, and an enemy to the jargon of the ſchools. Notwithſtanding the buſineſs of his profeſſorſhip, he ſo well œconomiſed his time, that he found leiſure to keep up a very extenſive correſpondence, to preach once a fortnight, and to compoſe a variety of works. He wrote, 1. Elementa philoſophiæ practicæ inſtrumentalis et theoreticæ, 3 vols. 8vo. in high repute at the german univerſities. 2. A ſyſtem of theology, not

leſs eſteemed, 2 vols. 4to. 3. The grand german hiſtorical dictionary, printed ſeveral times at Leipſic and Baſle, in 2 vols. folio. 4. A treatiſe on atheiſm and ſuperſtition, 1717, 8vo. 5. Several other works on the ſcriptures.

BUDGELL (Eustace), eſq. a very ingenious writer, was born at St. Thomas near Exeter, about 1685, and educated at Chriſt-church, Oxford. His father was Gilbert Budgell, D. D. deſcended of an antient family in Devonſhire; his mother Mary, only daughter of Dr. William Gulſton, biſhop of Briſtol, whoſe ſiſter Jane married dean Addiſon, and was mother to the famous Addiſon. After ſome years ſtay in the univerſity, Mr. Budgell went to London, and was entered of the Inner Temple, in order to be bred to the bar, for which his father always intended him; but, inſtead of the law, he followed his own inclinations, which carried him to the ſtudy of polite literature, and to the company of the genteeleſt perſons in town. During his ſtay at the Temple, he contracted a ſtrict intimacy and friendſhip with Addiſon, who was firſt couſin to his mother; and when Addiſon was appointed ſecretary to lord Wharton, the lord lieutenant of Ireland, he made an offer to his friend Euſtace of going with him, as one of the clerks of his office; which Mr. Budgell readily accepted. This was in April 1710, when he was about 25 years of age. He had by this time read the claſſics, the moſt reputed hiſtorians, and the beſt french, engliſh, and italian writers. It was now that Mr. Budgell commenced author, and became concerned with Steele and Addiſon in writing the Tatler. The Spectator being ſet on foot in 1711, Mr. Budgell had likewiſe a ſhare in that publication. All the papers marked with an X being written by him; as was indeed the whole eighth volume by Addiſon and himſelf, without the aſſiſtance of Steele. Several little epigrams and ſongs, which have a good deal of wit in them, together with the epilogue to the Diſtreſſed Mother, which had a greater run than any thing of the kind before, were alſo written by Mr. Budgell near this time; all which, together with the known affection of Addiſon for him, raiſed his character ſo much, as to make him very generally known and talked of. Upon the laying down of the Spectator, the Guardian was ſet up; and in this work our author had a hand along with Addiſon and Steele. In the preface it is ſaid, that thoſe papers marked with an aſteriſk were written by Mr. Budgell.

Having regularly made his progreſs in the ſecretary of ſtate's office in Ireland; upon the arrival of George I. in England, he was appointed under-ſecretary to Addiſon, and chief ſecretary to the lords juſtices of Ireland. He was made likewiſe deputy clerk of the council in that kingdom; and ſoon after choſen member of the iriſh parliament, where he became a very good

ſpeaker;

ſpeaker. He acquitted himſelf in all theſe poſts with great exactneſs and ability, and with very ſingular diſintereſtedneſs. In 1717, when Addiſon became principal ſecretary of ſtate in England, he procured for Mr. Budgell the place of accomptant and comptroller-general of the revenue in Ireland, and might have had him for his under-ſecretary; but it was thought more expedient for his majeſty's ſervice that he ſhould continue where he was. He held theſe ſeveral places till 1718, at which time the duke of Bolton was appointed lord lieutenant. His grace carried over with him one Mr. Edward Webſter, whom he made a privy counſellor and his ſecretary. A miſunderſtanding ariſing on ſome account or other, between this gentleman and Mr. Budgell, the latter treated Mr. Webſter himſelf, his education, his abilities, and his family, with the utmoſt contempt. Mr. Budgell was indiſcreet enough (for he was naturally proud and full of reſentment) to write a lampoon, prior to this, in which the lord lieutenant was not ſpared; and which he publiſhed in ſpite of all Addiſon could ſay againſt it. Hence many diſcontents aroſe between them, till at length the lord lieutenant, in ſupport of his ſecretary, ſuperſeded Mr. Budgell, and very ſoon after got him removed from the place of accomptant-general. Mr. Budgell, not thinking it ſafe to continue longer in Ireland, ſet out for England, and ſoon after his arrival publiſhed a pamphlet, repreſenting his caſe, intitled, A Letter to the lord ***, from Euſtace Budgell, eſq. accomptant-general of Ireland, and late ſecretary to their excellencies the lords juſtices of that kingdom: eleven hundred copies of which were ſold off in one day, ſo great was the curioſity of the public in that particular. Afterwards, in the Poſtboy of Jan. 17, 1719, he publiſhed an advertiſement to juſtify his character againſt reports which had been ſpread to his diſadvantage; and he did not ſcruple to declare in all companies, that his life was attempted by his enemies, which deterred him from attending his ſeat in parliament. His behaviour about this time made many of his friends conclude him delirious; his paſſions were certainly very ſtrong, nor were his vanity and jealouſy leſs ſo. Addiſon, who had reſigned the ſeals, and was retired into the country for the ſake of his health, found it impoſſible to ſtem the tide of oppoſition, which was every where running againſt his kinſman, through the influence and power of the duke of Bolton; and therefore diſſuaded him in the ſtrongeſt terms from publiſhing his caſe, but to no manner of purpoſe; which made him tell a friend in great anxiety, that "Mr. Budgell was wiſer than any man he ever knew, and yet he ſuppoſed the world would hardly believe that he acted contrary to his advice."

Mr. Budgell's great and noble friend lord Halifax, to whom in 1713 he had dedicated a tranſlation of Theophraſtus's Characters,

racters, was dead; and lord Orrery, who held him in the higheſt eſteem, had it not in his power to ſerve him. Addiſon had indeed got a promiſe from lord Sunderland, that, as ſoon as the preſent clamour was a little abated, he would do ſomething for him; but that gentleman's death, happening in 1719, put an end to all hopes of ſucceeding at court; where he continued nevertheleſs to make ſeveral attempts, but was conſtantly kept down by the weight of the duke of Bolton. In 1720, the fatal year of the South Sea, he was almoſt ruined, for he loſt above 20,000l. in it. He tried afterwards to get into parliament, at ſeveral places, and ſpent 5000l. more in unſucceſsful attempts, which completed his ruin. And from this period, he began to behave and live in a different manner from what he had done before; wrote libellous pamphlets againſt ſir Robert Walpole and the miniſtry, and did many unjuſt things in regard to his relations, being diſtracted in his own private fortune, as indeed he was judged to be in his ſenſes. In 1727, he had 1000l. given him by the ducheſs of Marlborough, to whoſe huſband, the famous duke, he was related by his mother's ſide, with a view to his getting into parliament. She knew that he had a talent for ſpeaking in public, that he was acquainted with buſineſs, and would probably run any lengths againſt the miniſtry. But this ſcheme failed, for he could never get choſen. In 1730 he cloſed in with the writers againſt the adminiſtration, and publiſhed many papers in the Craftſman. He publiſhed alſo about the ſame time many other pieces of a political nature. In 1733, he began a weekly pamphlet called The Bee, which he continued for about a hundred numbers, that bound into eight volumes, 8vo. During the progreſs of this work, Dr. Tindal died, by whoſe will Mr. Budgell had 2000l. left him; and the world being ſurpriſed at ſuch a gift from a man entirely unrelated to him, to the excluſion of the next heir, a nephew, and the continuator of Rapin's Hiſtory of England, immediately imputed it to his making the will himſelf. Thus the ſatiriſt:

> Let Budgell charge low Grub-ſtreet on my quill,
> And write whate'er he pleaſe—except my will. POPE.

It was thought he had ſome hand in publiſhing Dr. Tindal's Chriſtianity as old as the Creation; for he often talked of another additional volume on the ſame ſubject, but never publiſhed it. However, he uſed to enquire very frequently after Dr. Conybeare's health, who had been employed by queen Anne to anſwer the firſt volume, and rewarded with the deanery of Chriſt-church for his pains; ſaying, "he hoped Mr. Dean would live a little longer, that he might have the pleaſure of making him a biſhop; for he intended very ſoon to publiſh the

the other volume of Tindal, which would certainly do the buſineſs."

After the ceſſation of the Bee, he became ſo involved in lawſuits, that he was reduced to a very unhappy ſituation. He now returned to his original deſtination of the bar, and attended for ſome time in the courts of law; but finding himſelf incapable of making any progreſs, and being diſtreſſed to the utmoſt, he determined at length on ſuicide. Accordingly, in 1736, he took a boat at Somerſet ſtairs, after filling his pockets with ſtones, and ordered the waterman to ſhoot the bridge; and, while the boat was going under, threw himſelf into the river, where he periſhed immediately. Several days before, he had been viſibly diſtracted in his mind, and almoſt mad; which makes ſuch an action the leſs wonderful. He was never married, but left one natural daughter behind him, who afterwards took his name, and was ſome time an actreſs at Drury-lane. The morning before he committed this act upon himſelf, he endeavoured to perſuade this lady to accompany him, which ſhe however very wiſely refuſed. Upon his bureau was found a ſlip of paper, on which were written theſe words:

> What Cato did, and Addiſon approv'd,
> Cannot be wrong.

Mr. Budgell as a writer is very agreeable; not argumentative or deep, but ingenious and entertaining; and his ſtyle is ſo peculiarly elegant, that it may in that reſpect be almoſt ranked with Addiſon's, and is certainly ſuperior to that of moſt engliſh writers. A conciſe epitaph, which he wrote in memory of a very fine young lady, is worth preſerving:

> She was, ſhe is (what can there more be ſaid?)
> On earth the firſt, in heaven the ſecond maid.

BUFALMACO (Bonamico), an eminent italian painter, who was as pleaſant in his converſation, as he was ingenious in his compoſitions. A friend, whoſe name was Bruno, conſulting him one day how he might give more expreſſion to his ſubject, Bufalmaco anſwered, that he had nothing to do, but to make the words come out of the mouths of his figures by labels, on which they might be written. Bruno, thinking him in earneſt, did ſo, as ſeveral fooliſh painters did after him; who, improving upon Bruno, added anſwers to queſtions, and made their figures enter into a kind of converſation. Bufalmaco died in 1340.

BUFFIER (Claude), a french writer, and of french parents, was born in Poland, 1661: he became a jeſuit in 1679, and died at Paris in 1737. There are many works of this author, which ſhew deep penetration and accurate judgement: the principal

principal of which is Un cours des ſciences, &c. that is, A courſe of ſciences upon principles new and ſimple, in order to form language, the underſtanding, and the heart, 1732, in folio. This collection includes an excellent french grammar upon a new plan; a philoſophic and practical treatiſe upon eloquence; an art of poetry, which however is not reckoned the beſt part of this miſcellany; elements of metaphyſics; an examination into vulgar prejudices; a treatiſe of civil ſociety; and an expoſition of the proofs of religion: all full of reflections, juſt as well as new. He was the author of other works, in verſe and proſe, of which no great account is had; and it is remarkable, that his ſtyle in both is rather eaſy, than accurate and correct, notwithſtanding the precepts in his grammar, which is really philoſophic.

BUFFON (George Louis le Clerc, count de), was born at Montbard, in Burgundy, the 7th of September 1707: his father was a counſellor of the parliament of Dijon, and the ſon was deſtined to the ſame office, if ſcience had not drawn him away from the law. He ſtudied at Dijon; and his eager activity, his acuteneſs, penetration, and robuſt conſtitution, fitted him to purſue buſineſs and pleaſure with equal ardour. His early paſſion was for aſtronomy; and the young le Clerc was never without Euclid in his pocket. At the age of 20 he went with an engliſh nobleman and his governor to Italy; but he overlooked the choiceſt remains of art; and amidſt the ruins of an elegant and luxurious people, he firſt felt the charms of natural hiſtory, whoſe zealous and ſucceſsful admirer he afterwards proved. On his return to France, he fought, on ſome occaſional quarrel, with an Engliſhman, whom he wounded, and was obliged to retire to Paris. He there tranſlated Newton's Fluxions from the latin, and Hales's Statics from the engliſh, into the french language. He afterwards came to England at the age of twenty-five; and this journey concluded his travels: he ſtaid here about three months. At the age of twenty-one, he ſucceeded to the eſtate of his mother, which was valued at about 300,000 livres (above 12,000 pounds ſterling); and he was one of thoſe whoſe eaſy or affluent circumſtances urge on literary purſuits, and clear the path of ſome of its thorns. Perhaps this was the period of his retirement to Montbard, where he ſpent much time, and where his leiſure was little interrupted: while in the capital, his office of intendant of the king's garden and cabinet, engaged much of his time. He loved company, and was partial to the fair; but he loved glory more. He ſpent fourteen hours every day in ſtudy; and, when we examine the extent of his knowledge, and the number of his works, we wonder at his having executed ſo much, even in this time. At five in the morning he retired to a pavillion in his vaſt gardens, and

and he was then inacceſſible. This was, as prince Henry of Pruſſia called it, the cradle of natural hiſtory; but he was indifferently accommodated. The walls were naked; an old writing table, with pen, ink, and paper, and an antient elbow chair of black leather were the only furniture of his ſtudy. His manuſcripts were in a cabinet in another building, and he went occaſionally from one to the other. The æras of Buffon's works are pretty well known. When each was finiſhed, it was put aſide, in order that he might forget it; and he then returned to it with the ſeverity of a critic. He was anxious to have it perſpicuous; and if thoſe to whom he read his works heſitated a moment, he changed the paſſage. The works of others he at laſt read like Magliabechi, the titles, the contents, and the moſt intereſting parts; but he read M. Necker's Compte Rendu, and the Adminiſtration of the finances, at length: he ſpoke of them alſo with no little enthuſiaſm. His favourite authors were Fenelon, Monteſquieu, and Richardſon.

M. de Buffon's converſation was unadorned, rarely animated, but ſometimes very cheerful. He was exact in his dreſs, particularly in dreſſing his hair. He ſat long at table, and then ſeemed at his eaſe. His converſation was, at this time, unembarraſſed, and his gueſts had frequently occaſion to notice ſome happy turn of phraſe, or ſome deep reflection. His complaiſance was very conſiderable: he loved praiſe, and even praiſed himſelf; but it was with ſo much frankneſs, with ſuch good humour, and with ſo little contempt of others, that it was never diſagreeable. Indeed, when we conſider the extent of his reputation, the credit of his works, and the attention with which they were always received, we do not wonder that he was ſenſible of his own value. It would perhaps have diſplayed a ſtronger mind to have concealed it. His father lived to 93, and almoſt adored his ſon; his grandfather to 87, and the ſubject of our preſent obſervations exceeded only 80. Fifty-ſix ſtones were found in his bladder; but if he had conſented to the operation, he might probably have lived longer. One ſon remains. Near a high tower, in the gardens of Montbard, he has placed a low column, with the following inſcription:

Excelſæ Turri
Humilis Columna,
Parenti ſuo
Fil. Buffon.

He died after a long and painful illneſs, on the 16th of April 1788. Notwithſtanding the nature and extent of his works, his application was indefatigable, and his life, even to a few months before his death, conſtantly devoted to the ſciences. His body, embalmed, was preſented on the 18th at St. Medard's

church, and conveyed afterwards to Montbard in Burgundy, where this illuſtrious writer had requeſted in his will to be interred, in the ſame vault with his wife. His funeral was attended with a pomp rarely beſtowed on dignity, opulence or power. A numerous concourſe of academicians, and perſons diſtinguiſhed by rank and polite literature, met in order to pay the ſincere homage deſervedly due to ſo great a philoſopher. Full 20,000 ſpectators crowded the ſtreets through which the hearſe was to paſs, and expreſſed the ſame curioſity as if the ceremony had been for a monarch. Such is the reverence we feel for the learned in general; and we cannot help relating a ſhort anecdote that fully evinces the truth of this aſſertion. During the laſt war, the captains of engliſh privateers, whenever they found in their prizes any boxes addreſſed to count de Buffon (and many were addreſſed to him from every part of the world), immediately forwarded them to Paris, without opening them, whereas thoſe directed to the king of Spain were generally ſeized.—Count de Buffon was in his perfect ſenſes till within a few hours of his diſſolution. The very morning of the 15th, he ordered ſome work to be done in the botanic garden, and remitted the ſum of 18,000 livres (750l.) to M. Thouin the gardener, who has contributed very much to embelliſh that delightful ſpot on the banks of the Seine. At the opening of the corpſe, 57 ſtones were found in his bladder, ſome as large as a ſmall bean; 30 of them were cryſtallized in a triangular form, and weighed all together two ounces and ſix drams. All his other parts were perfectly ſound. The brain was found of a ſize rather greater than ordinary. The gentlemen of the faculty who were preſent at the opening of the body, unanimouſly agreed that he might have been eaſily cut, and without the leaſt danger; but M. de Buffon's conſtant doubts of the exiſtence of ſuch an obſtruction, and his dreadful apprehenſions for the ſucceſs of the operations, made him perſiſt in letting nature perform her functions undiſturbed; and he repeatedly ſaid he would truſt to her. And indeed none could ſo well rely on the effects of bounteous nature as the count, for none had been ſo liberally gratified. On his manly and noble figure ſhe had ſtamped the outward ſigns of uncommon intelligence.

Le comte de la Cepede, in his deſcription of the four lamps ſuſpended in the temple of Genius, erected in the boſom of France, has given a pompous eulogy of Monteſquieu, Voltaire, Rouſſeau, and Buffon. We ſhall conclude this ſubject by tranſlating the laſt.—"It was no longer night: a ſtar, created by nature to illuminate the univerſe, ſhone with majeſty. His courſe was marked by dignity; his motion by harmony, and his repoſe by ſerenity: every eye, even the weakeſt, was eager to contemplate it. From his car reſplendent over the univerſe, he

ſpread

ſpread his magnificence. As God incloſed in the ark all the works of creation, he collected on the banks of the Seine the animals, vegetables, and minerals, diſperſed in the four quarters of the globe. Every form, every colour, all the riches and inſtincts of the world were offered to our eyes, and to our underſtandings. Every thing was revealed; every thing ennobled; every thing rendered intereſting, brilliant, or graceful. But a funeral groan was heard—nature grieved in ſilence:—with Buffon the laſt lamp was extinguiſhed."

His natural hiſtory however has not eſcaped ſome ſharp animadverſions from the pen of an ingenious writer: "Buffon, ſays he, divides the whole animal world into ſix claſſes, viz. quadrupeds, birds, amphibious animals, fiſh, inſects, and worms. Now this firſt diviſion is evidently incomplete; for it conveys no idea of certain genera which are nevertheleſs conſiderably extenſive: Such are cruſtaceous animals, ſhells, and ſerpents, which, at firſt ſight, appear to be totally forgot. For how can it occur to us, that ſerpents are amphibious, that cruſtaceous animals are inſects, or that ſhell-fiſh are worms? Had he extended his claſſes to twelve or more inſtead of ſix, he would have been more clear, and his diviſion leſs arbitrary; for in treating of natural productions, the more we enlarge the number of our diviſions, the nearer we approach to truth; for nature produces only individuals; all the connections of orders, claſſes, genera, and the like exiſt only in our imagination. We ſhall find, if we examine the generical characteriſtics only, which he uſes, yet greater defects: Thus, for inſtance, any particular, as that of teats, uſed for the diſtinction of quadrupeds, ought to belong to all animals; whereas, from the time of Ariſtotle it has been well known that the horſe has no teats. The claſs of quadrupeds he ſubdivides into five orders, viz. 1. Anthropomorphæ. 2. Feræ. 3. Glires. 4. Jumenta. 5. Pecora. From the enumeration of theſe orders it muſt be apparent, that the diviſion is not only arbitrary, but ill imagined: for he places in the firſt, the man, the ape, the ſloth, and the armadillo. The ſyſtematic phrenſy muſt run high indeed to rank beings together ſo different as a man, and an armadillo! The ſecond order he begins with the lion and tyger, but then he goes to the cat, the otter, the weaſel, the ſea-calf, the dog, the bear, the badger—and at laſt comes the hedge-hog, the mole and the bat! Could any one have thought the three laſt deſerve the name of Feræ or wild beaſts—or ſuch domeſtic animals as a dog or a cat? Glires, or dormice, are his third order; he arranges under this head, not only all the mouſe kind (of which I know but one, the dormouſe), but the porcupine, the horſe, the ſquirrel, and the beaver. The fourth is the Jumenta, or animals of burthen: theſe are the elephant, the ſea-horſe, the ſhrew mouſe, the horſe, and the hog

hog—ſo incongruous and whimſical an aſſemblage, as to make us think it muſt have coſt the author no ſlight pains to render it ridiculous. Laſtly the Pecora, or cattle, conſiſt of the camel, the ſtag, the goat, the ſheep, and the ox: but what a difference is there between the camel and the ſheep—the ſtag and the goat! For what reaſon ſhould ſuch creatures be ranked in the ſame order, except from a determination that the animal kingdom ſhould be reduced into ſo few orders? Then if his ſubdiviſions be further examined, the lynx will be found to be a kind of cat—the fox and wolf, a ſort of dog—the civet a kind of badger—the guinea-pig a kind of a hare—the rhinoceros, an elephant—and the aſs, an horſe! And this incongruity, merely becauſe there is ſome uniformity in the number of their teats—or the figure of their horns. From this ſyſtem of quadrupeds we may judge of the reſt. With him ſerpents are amphibious animals—the crab, and lobſter, are not only inſects, but of the ſame claſs with lice and fleas! The ſhell, cruſtaceous and gelatinous fiſh, oyſters, muſcles, ſtar, and cuttle fiſh, are indiſcriminately—worms!"

He is however juſtly celebrated for his vaſt knowledge of natural hiſtory over the whole world. His works are truly philoſophical, and diſplay an erudition which does honour to himſelf and his country. 1. Traité des fluxions, traduit de Newton, 4to. 1740. 2. La ſtatique des végétaux, traduite de l'anglois de Hales, 4to. 1745. 3. Hiſtoire Naturelle, 13 vols. 4to. 1749, 1765.

BULL (JOHN), a celebrated muſician, was born in Somerſetſhire about 1563, and educated under Blitheman, organiſt of queen Elizabeth's chapel. In 1586 he was admitted bachelor of muſic at Oxford, having been a practitioner fourteen years. In 1591, he was appointed organiſt of the queen's chapel; and the year after, was created doctor in the univerſity of Cambridge. He was greatly admired for his fine hand upon the organ, as well as for his compoſitions. Upon the eſtabliſhment of Greſham college, he was choſen the firſt profeſſor of muſic there; and, not being able to ſpeak latin, was permitted to deliver his lectures in engliſh; this was through the management of queen Elizabeth, who had herſelf recommended him. In 1601 he went abroad for the recovery of his health, and travelled into France and Germany, where he diſtinguiſhed himſelf in his art, to the aſtoniſhment of foreigners. Ward relates, that, upon the deceaſe of Elizabeth, he became chief organiſt to king James: he was certainly in the ſervice of prince Henry, his name ſtanding firſt in the liſt of that prince's muſicians in 1611, with a ſalary of 40l. per ann. In 1613 he quitted England, perhaps becauſe his art grew out of faſhion; and went to reſide in the Netherlands, where he was admitted into the ſervice of the archduke. Wood ſays, he died at Hamburg;

Hamburg; others, at Lubec. There is a picture of him yet remaining in the muſic-ſchool at Oxford. Ward has given a long liſt of his compoſitions in manuſcript; but the only works in print are his leſſons in the collection, intituled Parthenie: or the maidenhead of the firſt muſic that ever was printed for the virginals. He appears from ſome leſſons in this work, to have poſſeſſed a power of execution on the harpſichord, far beyond what is generally conceived of the maſters of that time.

BULL (GEORGE), biſhop of St. David's, deſcended from an antient family in Somerſetſhire, and born at Wells in that county, March 25, 1634. His father dying when he was but four years old, he was left, with an eſtate of 200l. a year, to the care of guardians, by whom he was firſt placed at a grammar-ſchool in Wells, and afterwards at the free-ſchool of Tiverton in Devonſhire. He was entered a commoner in Exeter college, Oxford, July 10, 1648. Being now tranſplanted from the ſtricteſt diſcipline to more manly liberty, he neglected his ſtudies to purſue pleaſure; but ſtill his genius diſcovered itſelf. As he had naturally a cloſe ſtrong way of reaſoning, he ſoon made himſelf maſter of logic, and gained the reputation of a ſmart diſputant. Refuſing to take the oath to the commonwealth of England, he retired in January 1649, with his tutor Mr. Ackland, to North-Cadbury in Somerſetſhire. In this retreat, which laſted till he was 19 years of age, he had frequent converſation with one of his ſiſters, whoſe good ſenſe and incomparable parts were directed by the moſt ſolid piety. By her affectionate recommendation to her brother of that religion her own conduct ſo much adorned, ſhe won him from every tincture of lightneſs and vanity, and influenced him to a ſerious proſecution of his ſtudies. He now put himſelf, by the advice of his guardians, under the care, and boarded in the houſe, of Mr. William Thomas [M], rector of Ubley in Somerſetſhire, from whom he received little or no real improvement; but the acquaintance he made with his tutor's ſon, Mr. Samuel Thomas, made ſome amends. This gentleman perſuaded him to read Hooker, Hammond, Taylor, and Epiſcopius, with which he ſupplied him, though at the hazard of his father's diſpleaſure; who never found any of thoſe books in his ſtudy without diſcovering viſible marks of his diſpleaſure; and eaſily gueſſing from what quarter they came, would often ſay, "My ſon will corrupt Mr. Bull." About two years after he had quitted Mr.

[M] This gentleman then was in great reputation for his piety, and eſteemed one of the chief miniſters of his time in the neighbourhood where he lived; he was always reckoned a puritan, and cloſed with the preſbyterian meaſures in 1642, and was appointed an aſſiſtant to the commiſſioners for ejecting ſuch whom they called ſcandalous, ignorant, and inſufficient miniſters and ſchoolmaſters. He lived to be ejected himſelf for nonconformity, and died in 1667. Nelſon.

Thomas, he was, by Dr. Skinner the ejected biſhop of Oxford, ordained deacon and prieſt in one day, being at that time 21 years of age; after which he accepted the benefice of St. George's near Briſtol, worth about 30l. a year. A little occurrence, ſoon after his coming to this living, contributed greatly to eſtabliſh his reputation as a preacher. One Sunday, when he had begun his ſermon, as he was turning over his bible to explain ſome texts of ſcripture which he had quoted, his notes, which were wrote on ſeveral ſmall pieces of paper, flew out of his bible into the middle of the church: many of the congregation fell into laughter, concluding that their young preacher would be nonpluſſed for want of materials; but ſome of the more ſober and better-natured ſort gathered up the ſcattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that moſt of the audience, conſiſting chiefly of ſea-faring perſons, were rather inclined to triumph over him under that ſurprize, he clapped them into his book again, and ſhut it, and then, without referring any more to them, went on with the ſubject he had begun. Another time while he was preaching, a quaker came into the church, and in the middle of the ſermon, cried out, "George, come down, thou art a falſe prophet and an hireling;" whereupon the pariſhioners, who loved their miniſter exceedingly, fell upon the poor quaker with ſuch fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to ſave him from the effects of their reſentment: after which, he went up again and finiſhed his ſermon. The prevailing ſpirit of thoſe times would not admit of the public and regular uſe of the book of common prayer; but Mr. Bull formed all his public devotions out of the book of common prayer, and was commended as a perſon who prayed by the ſpirit, by many who condemned the common-prayer as a beggarly element and carnal performance. A particular inſtance of this happened to him, upon his being ſent for to baptize the child of a diſſenter in his pariſh. Upon this occaſion, he made uſe of the office of baptiſm as preſcribed by the church of England, which he had got entirely by heart, and which he went through with ſo much readineſs, gravity, and devotion, that the whole company were extremely affected. After the ceremony, the father of the child returned him a great many thanks, intimating at the ſame time, with how much greater edification thoſe prayed, who entirely depended upon the ſpirit of God for his aſſiſtance in their extempore effuſions, than they did who tied themſelves up to premeditated forms; and that, if he had not made the ſign of the croſs, the badge of popery as he called it, nobody could have formed the leaſt objection to his excellent prayers. Upon which Mr. Bull ſhewed him the office of baptiſm in the liturgy, wherein was contained every prayer

he had uſed on that occaſion; which, with other arguments offered by Mr. Bull in favour of the common prayer, wrought ſo effectually upon the good old man, and his whole family, that from that time they became conſtant attendants on the public ſervice of the church.

In 1658, Mr. Bull married a daughter of Mr. Alexander Gregory, miniſter of Cirenceſter, and the ſame year was preſented by the lady Pool to the rectory of Suddington St. Mary near Cirenceſter. In 1659, being privy to the deſigns in favour of king Charles, his houſe was choſe for one of the places of meeting. After the reſtoration in 1662, he was preſented by the lord chancellor to the vicarage of Suddington St. Peter's, at the requeſt of his dioceſan, Dr. Nicolſon biſhop of Glouceſter. During the 27 years Mr. Bull was rector of Suddington, he compoſed moſt of his works, ſeveral tracts of which are entirely loſt through his own neglect in preſerving them. In 1669 he publiſhed his Harmonia Apoſtolica. In 1675, came abroad his Examen Cenſuræ, &c. and Apologia pro Harmonia; in anſwer to two authors who had written againſt his apoſtolical harmony. About three years after, he was promoted by the earl of Nottingham then lord chancellor, to a prebend in the church of Glouceſter. In 1685 he publiſhed his Defenſio fidei Nicenæ. Five years after the publication of this book, Mr. Bull was preſented by Philip Sheppard, eſq. to the living of Avening in Glouceſterſhire, worth 200l. a year.

June the 10th, the univerſity of Oxford, for the great ſervices he had done the whole church, by his excellent defence of the nicene faith, conferred on him the degree of D. D.; and the 20th of the ſame month, he was inſtalled into the archdeaconry of Llandaff, to which he was preferred by archbiſhop Sancroft. He preached very warmly againſt popery in king James the IId's reign, and after the revolution was put into the commiſſion of the peace. In 1694, while rector of Avening, he publiſhed his Judicium eccleſiæ catholicæ [N]. His laſt work

[N] Mr. Nelſon, ſoon after the publication of this work, ſent it as a preſent to Mr. Boſſuet, biſhop of Meaux. That prelate communicated it to ſeveral other french biſhops, the reſult of which was, that Mr. Nelſon was deſired, in a letter from the biſhop of Meaux, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations alſo of the whole clergy of France, then aſſembled at St. Germains, for the great ſervice he had done to the catholic church, in ſo well defending her determination, concerning the neceſſity of believing the divinity of the ſon of God. In that letter the biſhop of Meaux expreſſes himſelf in the following terms: "Dr. Bull's performance is admirable, the matter he treats of could not be explained with greater learning and judgment; but there is one thing I wonder at, which is, that ſo great a man, who ſpeaks ſo advantageouſly of the church, of ſalvation which is obtained only in unity with her, and of the infallible aſſiſtance of the holy ghoſt in the council of Nice, which infers the ſame aſſiſtance for all others aſſembled in the ſame church, can continue a moment without acknowledging her. Or, let him tell me, ſir, what he means by the term catholic church? Is

work was Primitiva apoſtolica traditio dogmatis in eccleſia catholica recepti de J. C. ſalvatoris noſtri divinatione; which with his other latin works was printed in 1703 [o]. April 29, 1705, he was promoted to the ſee of St. David's. A few months after his conſecration he went down to his dioceſe, where he conſtantly after reſided till he left the world, February 17, 1709. Of eleven children only two ſurvived him. All his works have been publiſhed ſince his death by Mr. Nelſon, who gives him the following character. "He was tall of ſtature, and in his younger years thin and pale, but fuller and more ſanguine in the middle and latter part of his age; his ſight quick and ſtrong, and his conſtitution firm and vigorous, till indefatigable reading and nocturnal ſtudies had impaired, and at length quite extinguiſhed the one, and ſubjected the other to many infirmities; for his ſight failed him entirely, and his ſtrength to a great degree, ſome years before he died. But whatever bodily diſpoſitions he contracted, his head was always free, and remained unaffected to the laſt. In the temperature and complexion of his body, that of melancholy ſeemed to prevail, but never ſo far as to indiſpoſe him for ſtudy and converſation. The vivacity of his natural temper expoſed him to ſharp and ſudden fits of anger, which were of but ſhort continuance, and ſufficiently atoned for by the goodneſs and tenderneſs of his nature towards all his domeſtics. He had a firmneſs and conſtancy of mind, which made him not eaſily moved, when he had once fixed his purpoſes and reſolutions. He had early a true ſenſe of religion; and though he made a ſhort excurſion into the paths of vanity, yet he was entirely recovered a conſiderable time before he entered into orders. His great learning was tempered with that modeſt and humble opinion of it, that made it ſhine with greater luſtre. His actions were no leſs inſtructive than his converſation; for his exact knowledge of the holy ſcriptures, and the writings of the primitive fathers of the church, had ſuch an influence upon his practice, that it was indeed an entire and beautiful image of the prudence and probity, ſimplicity and benig-

it the church of Rome, and thoſe that adhere to her? Is it the church of England? Is it a confuſed heap of ſocieties, ſeparated the one from the other? And how can they be that kingdom of Chriſt, not divided againſt itſelf, and which ſhall never periſh? It would be a great ſatisfaction to me to receive ſome anſwer upon this ſubject, that might explain the opinion of ſo weighty and ſolid an author. Dr. Bull anſwered the queries propoſed in this letter; but juſt as his anſwer came to Mr. Nelſon's hands, the biſhop died. However, Dr. Bull's anſwer was publiſhed, and a ſecond edition printed at London, 1707, in 12mo, under the following title: "The corruptions of the church of Rome, in relation to eccleſiaſtical government, the rule of faith, and form of divine worſhip: In anſwer to the biſhop of Meaux's queries."

[o] In one volume in folio, under the care and inſpection of Dr. John Erneſt Grabe, the author's age and infirmities diſabling him from undertaking this edition. The ingenious editor added many learned annotations, and an excellent preface.

nity,

nity, humility and charity, purity and piety, of the primitive chriſtians. During his laſt ſickneſs, his admirable patience under exquiſite pains, and his continual prayers, made it evident that his mind was much fuller of God than of his illneſs; and he entertained thoſe that attended him with ſuch lively deſcriptions of religion, and another world, as if he had a much clearer view than ordinary of what he believed."

BULLIALDUS (Ismael), a very celebrated aſtronomer, was born at Laon in the iſle of France, 1605. He travelled in his youth for the ſake of improving himſelf in natural knowledge; and afterwards publiſhed ſeveral works. 1. De natura lucis, at Paris, in 1638. 2. Philolaus: divided into four books; in which he endeavours to eſtabliſh the philolaic ſyſtem of the world, which Copernicus had revived: Amſterdam, 1639. 3. Aſtronomia philolaica; opus novum, in quo motus planetarum per novam veram hypotheſin demonſtrantur, &c. Additur nova methodus computandi eclipſes ſolares, &c. Paris, 1645. In the prolegomena to this work, he deſcribes curſorily the riſe and progreſs of aſtronomy. He takes particular notice of Kepler, whoſe ſagacity in eſtabliſhing the ſyſtem of the world he greatly admires; yet complains of him, and juſtly, for ſometimes deſerting geometrical, and having recourſe to phyſical ſolutions. Ricciolus, in the preface to his Almageſt, tells us, that Bullialdus had ſcarcely publiſhed his new method of calculating eclipſes, when he had the mortification to obſerve an eclipſe of the ſun deviating conſiderably from his own calculations. This eclipſe happened upon the 21ſt of Auguſt, in 1645. 4. Aſtronomiæ Philolaicæ fundamenta clariùs explicata & aſſerta adverſus Sethi Wardi impugnationem. Paris, 1657. In the beginning of this work, he ſhewed from four eſtabliſhed obſervations of Tycho Brahé, that Ward's hypotheſis could not be brought to agree with the phenomena of Mars. This was Seth Ward, biſhop of Exeter, and afterwards of Saliſbury. Bullialdus publiſhed alſo another piece or two upon geometry and arithmetic. In 1661 he paid Hevelius a viſit at Dantzic, for the ſake of ſeeing his optical and aſtronomical apparatus. Afterwards he became a preſbyter at Paris, and died there in 1694.

BULLET (John Baptist), died at Beſançon, Sept. 6, 1775, aged 76, was dean of the univerſity of that city. He had a ſurpriſing memory, and although devoted to irkſome ſtudies he was of a mild and affable diſpoſition. His works are of two kinds; ſome turning on religious matters, and others on literary inquiry. They are accurate and ſolid; but we are not to look in them for elegance of ſtyle. The principal of them are, 1. Hiſtory of the eſtabliſhment of chriſtianity taken from jewiſh and pagan authors alone, 1764, 4to. 2. The

exiſtence of God demonſtrated by nature, 2 vols. 8vo. 3. Anſwer to ſome objections of unbelievers to the bible, 2 vols. 12mo. Theſe three works are much eſteemed. 4. De apoſtolica eccleſiæ Gallicanæ origine. 1752, 12mo. 5. Memoirs on the Celtic tongue, 1754-59, 3 vols. fol. This work contributed moſt to his reputation. 6. Reſearches into the hiſtory of Cards. 1757, 8vo. 7. A diſſertation on the hiſtory of France, 1757, 8vo.

BULLEYN (William), a learned phyſician and botaniſt, was deſcended from an ancient family, and born in the iſle of Ely, about the beginning of Henry the VIIIth's reign. He was bred up at Cambridge as ſome ſay, at Oxford according to others; but the truth ſeems to be, that both thoſe nurſeries of learning had a ſhare in his education. We know but little of this perſon, though he was famous in his profeſſion, and a member of the college of phyſicians in London, except what we are able to collect from his works. Tanner ſays, that he was a divine as well as a phyſician; that he wrote a book againſt tranſubſtantiation; and that in June 1550, he was inducted into the rectory of Blaxhall in Suffolk, which he reſigned in November 1554. From his works we learn, that he had been a traveller over ſeveral parts of Germany, Scotland, and eſpecially England; and he ſeems to have made it his buſineſs, to acquaint himſelf with the natural hiſtory of each place, with the products of its ſoil, eſpecially vegetables. It appears, however, that he was more permanently ſettled at Durham, where he practiſed phyſic with great reputation; and, among others of the moſt eminent inhabitants, was in great favour with ſir Thomas Hilton, knight, baron of Hilton, to whom he dedicated a book in the laſt year of queen Mary's reign. In 1560, he went to London; where, to his infinite ſurpriſe, he found himſelf accuſed, by Mr. William Hilton of Biddick, of having murdered his brother, the baron aforeſaid; who really died among his own friends of a malignant fever. The innocent doctor was eaſily cleared; yet did not his enemy ceaſe to thirſt after his blood, but hired ſome ruffians to aſſaſſinate him. But this alſo proving ineffectual, the ſaid William Hilton arreſted Dr. Bulleyn in an action, and confined him in priſon a long time; where he wrote ſome of thoſe medical treatiſes, which ſhall be mentioned juſt now. He was a very learned, experienced, and able phyſician. He was very intimate with the works of the ancient phyſicians and naturaliſts, both greek, roman, and arabian. He was alſo a man of probity and piety; and, though he lived in the times of popery, does not appear to have been tainted with its principles. He died in 1570, and was buried in the ſame grave with his brother Richard Bulleyn, a divine, who died 13 years before, in the church of St. Giles, Cripplegate. There is an inſcription on their tomb, with ſome latin verſes in praiſe

praiſe of them, wherein they are ſaid to be men famous for their learning and piety. Of Dr. Bulleyn particularly it is ſaid, that he was always ready to accommodate the poor, as well as the rich, with medicines for the relief of their diſtempers.

He wrote, 1. The government of health, 1558, 8vo. 2. Regimen againſt the pleuriſy, 1562, 8vo. 3. Bulwark of defence againſt all ſickneſs, foreneſs, and wounds, that daily aſſault mankind, &c. 1562, folio. This work conſiſts of, firſt, The book of compounds, with a table of their names, and the apothecaries rules or terms; ſecondly, The book of the uſe of ſick men and medicines, before which is prefixed, a wooden print of an old man, in a fur gown, and a flat bonnet, his purſe or ſcrip by his ſide, ſupporting himſelf on a ſtaff, and a death's head at his feet. Theſe are both compoſed in dialogues between Sickneſs and Health. Then follows, thirdly, The book of ſimples, being an Herbal in the form of a dialogue; at the end of which are the wooden cuts of ſome plants, and of ſome limbecks or ſtills; and, fourthly, A dialogue between Soreneſs and Chirurgery, concerning impoſtumations and wounds, and their cauſes and cures. This tract has three wooden cuts in it; one repreſenting a man's body on the forepart full of ſores and ſwellings; the other, in like manner, behind; the third is alſo a human figure, in which the veins are ſeen directed to, and named, which are to be opened in phlebotomy. 4. A dialogue both pleaſant and pitiful, wherein is ſhewed a godly regimen againſt the plague, with conſolations and comfort againſt death, 1564, 8vo. Some other pieces of a ſmaller nature are aſcribed to Dr. Bulleyn; but as they are of very little conſequence, we do not think it worth while to be minute in our enquiries about them.

BULLINGER (Henry), was born at Bengarten, a village near Zurich, in Switzerland, July 18, 1504. At the age of 12, he was ſent by his father to Embrick, to be inſtructed in grammar-learning. After continuing here three years, he went to Cologn. At this time his father, to make him feel for the diſtreſſes of others, and be more frugal and modeſt in his dreſs, and temperate in his diet, withdrew that money with which he was wont to ſupply him; ſo that Bullinger was forced, according to the cuſtom of thoſe times, to ſubſiſt on the alms he got by ſinging from door to door. At Cologn he ſtudied logic, and commenced B. A. at 16 years old. He afterwards betook himſelf to the ſtudy of divinity and canon law, and to the reading of the fathers. He had early formed the deſign of turning Carthuſian, but the writings of Melancthon and other reformers made him change his reſolution, and gave him a diſlike to the doctrines of the church of Rome, from which, however, he did not immediately ſeparate. In 1522, he commenced M. A. and returning home, he ſpent a year in his father's houſe,

wholly employing himself in his ſtudies. The year after, h was called by Jonar abbot of Kapella near Zurich, to teach in his convent, which he did with great reputation for four years. He was very inſtrumental in cauſing the reformation of Zuevius to be received, 1526, in the abbey of Kapella. In 1527, he attended the lectures of Zuinglius at Zurich, during five months. He was with Zuinglius at the famous diſputation held at Bern in 1528. The year following, he was called to be miniſter of the proteſtant church, in his native place at Bengarten, and married a wife, who brought him ſix ſons and five daughters, and died in 1564. He met with great oppoſition from the papiſts and anabaptiſts in his pariſh. The victory gained by the romiſh cantons over the proteſtants in a battle fought 1521, forced him, together with his father, brother, and colleague, to fly to Zurich, where he was choſen paſtor in the room of Zuinglius, ſlain in the late battle. He died September 17, 1575. Beſides printed works, which fill ten volumes, he left many in manuſcript. He greatly aſſiſted the engliſh divines who fled into Switzerland from the perſecution raiſed in England by queen Mary. His confutation of the pope's buil excommunicating queen Elizabeth, has been tranſlated into engliſh. The magiſtrates of Zurich, by his perſuaſion, erected a new college in 1538. He alſo prevailed with them to erect, in a place that had formerly been a nunnery, a new ſchool, in which fifteen youths were trained up under an able maſter, and ſupplied with food, raiment, and other neceſſaries. In 1549, he by his influence hindered the Swiſs from renewing their league with Henry II. of France; repreſenting to them, that it was neither juſt nor lawful for a man to ſuffer himſelf to be hired to ſhed another man's blood, who generally was innocent, and from whom himſelf had never received any injury.

BULWER (JOHN), was author of ſeveral books of the language of the hand, of phyſiognomy, and of inſtructions to the deaf and dumb, intended as he expreſſes it, "to bring thoſe who are ſo born to hear the ſound of words with their eyes [P], and thence to learn to ſpeak with their tongues." He was alſo author of Pathomyotomia, or a diſſection of the ſignificative muſcles of the affections of the mind, 1649, 12mo. The moſt curious of his works is his Anthropo-metamorphoſis; Man transformed, or the artificial changeling; in which he ſhews what a ſtrange variety of ſhapes and dreſſes mankind have appeared in, in the different ages and nations of the world. At the end of the firſt edition of this book in 12mo, is a catalogue of the author's works in print and MS.

BUNEL (PETER), was born at Toulouſe in 1499. He ſtudied in the college of Coqueret at Paris, where he was diſtin-

[P] By the motion of the lips.

guiſhed

guiſhed by his fine genius. On his return to Toulouſe, finding his family unable to maintain him, he went to Padua, where he was ſupported by Emilius Perrot. He was afterwards taken into the family of Lazarus de Baif, the french ambaſſador at Venice, by whoſe generoſity he was not only ſubſiſted, but enabled to ſtudy the greek tongue. Afterwards he ſtudied hebrew. George de Selve, biſhop of Lavaur, who ſucceeded de Baif as ambaſſador, retained Bunel in his ſervice, and when his embaſſy was finiſhed, carried him with him to Levaur. Upon the death of that prelate, which happened in 1541, Bunel returned to Toulouſe, where he would have been reduced to the greateſt indigence, had not Meſſieurs de Faur, the patrons of virtue and ſcience, extended their liberality to him unaſked. One of theſe gentlemen appointed him tutor to his ſons; but whilſt he was making the tour of Italy with them, he was cut off at Turin by a fever, in 1546. Mr. Bayle ſays, that he was one of the politeſt writers of the latin tongue in the xvith century; but though he was advantageouſly diſtinguiſhed by the eloquence of his ciceronian ſtyle, he was ſtill more ſo by the ſtrictneſs of his morals. The magiſtrates of his native town of Toulouſe ſet up a marble ſtatue to his memory in their town-houſe. He left ſome latin epiſtles written with the utmoſt purity, which were firſt publiſhed by Charles Stevens in 1521, and afterwards by Henry Stevens in 1581. Another, but a more incorrect edition, was printed at Toulouſe in 1687, with notes by Mr. Gravero, advocate of Nimes.

BUNYAN (John), author of the juſtly admired allegory of the Pilgrim's progreſs, was born at Elſtow, near Bedford, 1628. His parents, though very mean, took care to give him that learning which was ſuitable to their condition, bringing him up to read and write: he quickly forgot both, abandoning himſelf to all manner of wickedneſs, but not without frequent checks of conſcience. One day being at play with his companions (the writer of his life tells us), a voice ſuddenly darted from heaven into his ſoul, ſaying, "Wilt thou leave thy ſins and go to heaven, or have thy ſins and go to hell!" This put him into ſuch a conſternation, that he immediately left his ſport; and looking up to heaven, thought he ſaw the lord Jeſus looking down upon him, as one highly diſpleaſed with him, and threatening him with ſome grievous puniſhment for his ungodly practices. At another time, whilſt he was belching out oaths, he was ſeverely reproved by a woman, who was herſelf a notorious ſinner: ſhe told him he was the uglieſt fellow for ſwearing that ever ſhe heard in all her life, that he was able to ſpoil all the youth of the town, if they came but into his company. This reproof coming from a woman, whom he knew to be very wicked, filled him with ſecret ſhame; and made him, from that

time, very much refrain from it. His father brought him up to his own buſineſs, which was that of a tinker. Being a ſoldier in the parliament army, at the ſiege of Leiceſter, in 1645, he was drawn out to ſtand ſentinel; but another ſoldier of his company deſired to take his place, to which he agreed, and thereby eſcaped being ſhot by a muſket ball, which took off his comrade. About 1655 he was admitted a member of a baptiſt congregation at Bedford, and ſoon after choſen their preacher. In 1660, being convicted at the ſeſſions of holding unlawful aſſemblies and conventicles, he was ſentenced to perpetual baniſhment, and in the mean time committed to gaol, from which he was diſcharged, after a confinement of twelve years and an half, by the compaſſionate interpoſition of Dr. Barlow, biſhop of Lincoln. During his impriſonment, his own hand miniſtered to his neceſſities, making many an hundred groſs of long-tagged thread laces, which he had learned to do ſince his confinement. At this time he alſo wrote many of his tracts. Afterwards, being at liberty, he travelled into ſeveral parts of England, to viſit and confirm the brethren, which procured him the epithet of biſhop Bunyan. When the declaration of James II. for liberty of conſcience was publiſhed, he, by the contributions of his followers, built a meeting-houſe in Bedford, and preached conſtantly to a numerous audience He died in London of a fever, 1688, aged 60. He had by his wife four children, one of whom, named Mary, was blind. This daughter, he ſaid, lay nearer his heart whilſt he was in priſon, than all the reſt; and that the thought of her enduring hardſhip would be ſometimes almoſt ready to break his heart, but that God greatly ſupported him by theſe two texts of ſcripture, "Leave the fatherleſs children, I will preſerve them alive; and let the widows truſt in me. The Lord ſaid, Verily it ſhall be well with thy remnant; verily I will cauſe the enemy to entreat thee well in the time of evil." Jer. xlix. 11. and chap. xv. 11. His works are collected in two volumes in folio, printed at London in 1736-7. The continuator of his life, in the ſecond of thoſe volumes, tells us, that "he appeared in countenance to be of a ſtern and rough temper, but in his converſation mild and affable; not given to loquacity, or much diſcourſe in company, unleſs ſome urgent occaſion required it; obſerving never to boaſt of himſelf or his parts, but rather ſeem low in his own eyes, and ſubmit himſelf to the judgment of others; abhorring lying and ſwearing; being juſt in all that lay in his power to his word; not ſeeking to revenge injuries, loving to reconcile differences, and making friendſhip with all. He had a ſharp quick eye; accompanied with an excellent diſcerning of perſons, being of good judgment and quick wit. As for his perſon, he was tall of ſtature, ſtrong boned, though not corpulent: ſomewhat

what of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old british fashion; his hair reddish, but in his latter days time had sprinkled it with grey; his nose well-set, but not declining or bending, and his mouth moderately large; his forehead something high, and his habit always plain and modest."

BUONACORSI, or PERRIN DEL VAGA, was born in Tuscany, of a poor family. He was suckled by a she-goat. His happy dispositions for painting were unfolded and improved at Rome, and afterwards at Florence, which he quitted, to return to the former. Julio Romano and le Fattore employed him in the great works of which they had the direction after the death of Raphael. Buonacorsi imitated successfully this last-mentioned painter in several particulars, but never equalled him either in invention or execution. He succeeded in frises, in grotesques, in ornaments of stucco, and in all the works of decoration. He is perhaps in this way superior to the antients. His designs are light and spirited. This great master began by painting church-candles under a wretched dauber. He was working at the cieling of the hall of the kings at the Vatican, when he was carried off by a sudden death at the age of 47, in 1547.

BUONAMICI (CASTRUCIO), born at Lucca in 1710, of a worthy family, first embraced the ecclesiastical state. His studies being finished, he went to Rome, in the hope of pushing his fortune. During a stay of some years in that city, he had attracted the notice of the cardinal de Polignac, who was desirous of gaining his attachment, but whom he refused to accompany into France. Not meeting in the church with the advantages he had promised himself, he gave it up, in order to bear arms in the service of the king of the Two Sicilies. This change of condition did not prevent his devoting himself to the study of the belles-lettres. He wrote in latin the history of the war of Velletri in 1745, between the Austrians and Neapolitans, in which he was employed; this work, printed in 1746, 4to. under the title of De rebus ad Velitras gestis commentarius, obtained him a pension from the king of Naples, and the rank of commissary general of artillery. But his most considerable work is the history of the last war in Italy, which appeared in 1750 and 1751, under this title, De bello italico commentarii, 4to. in three books, for which he got the title of count to himself and his descendants. These two histories are much esteemed for the exactitude of the narration and the purity of the latinity, and have been several times reprinted. The count de Buonamici also composed a treatise De scientia militari, but which has not hitherto been published. He died in 1761, at the age of 50, at Lucca, the place of his nativity, whither he was come for the benefit of his health.

BUON-

BUONFIGLIO (Joseph Constant), a neapolitan author, is diſtinguiſhed among the hiſtorians of Italy for two good books in that language. One is the ancient and modern hiſtory of Sicily, Venice 1604, 2 vols. 4to; the other that of Meſſina, printed alſo at Venice in 1606, 4to.

BURCHIELLO, an italian poet, better known under this name than by that of Dominico, which was his true one. Authors differ concerning his country and the time of his birth. The opinion moſt followed is that he was born at Florence about 1380. As to the epocha of his death it ſeems more certain: he died at Rome in 1448. This poet was a barber at Florence, and his ſhop the common rendezvous of all the literati of that town. His poems, which moſtly conſiſt of ſonnets, and often very freely written, are of the comic and burleſque ſpecies; but ſo truly original, that ſome poets who came after him have endeavoured to imitate him by compoſing verſes alla Burchielleſca. They are moreover full of obſcurities and ænigmas. Some writers have taken the pains to make comments on them, and, among others, le Doni; but the commentary is ſcarcely leſs obſcure than the text. Burchiello nevertheleſs holds a diſtinguiſhed place among the italian poets. He may be cenſurable for not having had ſufficient reſpect for good manners; but the licence of this poetical barber was much in the general taſte of the times. The beſt editions of his poems are thoſe of Florence 1552 and 1568, 8vo. His ſonnets were printed for the firſt time at Venice, 4to. 1477.

BURE (Guillaume François de), bookſellor of Paris, died July 15, 1782, had a great reputation among the book-collectors of that capital for his knowledge in ſcarce books. His Bibliographie inſtructive, or treatiſe of ſcarce and extraordinary books, 1763 & ſqq. 7 vols. 8vo; his Muſæum Typographicum, 1775, 12mo. are great helps in the choice of books.

BURGH (Ulick du)[q], marquis of Clanriccarde and earl of St. Albans, was not a man of ſhining abilities, but of great humanity, courteſy, and generoſity, ſtrongly attached to his friends, a true lover of his country, and above all ſordid views or motives of private intereſt. He adhered to the crown from principle, and had a particular affection for the king's perſon. He for ſome years attended the court, and indeed few courtiers have been more generally eſteemed. The great part which he acted for the king in Ireland is well known. He appears to have been juſtly cenſured for the precipitate peace which he made with the rebels, to whom he yielded too large conceſſions. He was the author of "Memoirs relative to the Iriſh rebellion, 8vo. 1722, and fol. with the addition of many letters, in 1757. Judge Lindſey

[q] Sometimes written Bourk.

has

has given us a maſterly character of him before this book [R]. As the period of time in which it was written abounded with great events, in ſome of which the marquis had a deep ſhare, there are ancedotes in it which are intereſting and curious. He died 1657 [S].

BURGH (JAMES) [T], a worthy and ingenious moral and political writer, was born at Madderty, in Perthſhire, North Britain, in the latter end of the year 1714 [U]. After a ſchool education at Madderty, where he diſcovered great quickneſs and facility, he was removed to the univerſity of St. Andrew's, with a view of becoming a clergyman in the church of Scotland; but did not continue long at the college, being obliged to leave it on account of bad health. This circumſtance inducing him to lay aſide the thoughts of the clerical profeſſion, he entered into trade in the linen way; which not proving ſucceſsful [X], he came to England, where his firſt employment was to correct the preſs for an eminent printer; and at his leiſure hours he made indexes. After being engaged about a year in this way, he removed to Great Marlow as an aſſiſtant at the free grammar-ſchool of that town; where he firſt commenced author, by writing a pamphlet, intituled, Britain's Remembrancer, 1746; which went through five large editions in two years, was reprinted in England, Ireland, and America; was aſcribed to ſeveral biſhops; and was quoted by churchmen and diſſenters in their pulpits.

When Mr. Burgh quitted Marlow, he engaged himſelf as an aſſiſtant to Mr. Kenroſs at Enfield; who, at the end of one year, very generouſly told him, "that he ought no longer to loſe his time, by continuing in the capacity of an aſſiſtant; that it would be adviſeable for him to open a boarding-ſchool for himſelf; and that, if he ſtood in need of it, he would aſſiſt him with money for that purpoſe." Accordingly, in 1747, Mr. Burgh commenced maſter of an academy, at Stoke Newington, in Middleſex; and in that year he wrote Thoughts on Education. The next production of his pen was a Hymn to the Creator of the world; to which was added, in proſe, an Idea of the Creator, from his works. A ſecond edition, in octavo, was printed in 1750. After Mr. Burgh had continued at Stoke Newington three years, his houſe not being large enough to contain the number of ſcholars that were offered to him, he removed to a more commodious

[R] This character is contraſted with that of the marquis of Ormond.

[S] Granger's Biogr. hiſt. vol. ii. p. 149.

[T] This article is compiled from the Biographia Britannica, vol. iii. compared with the Life of Bowyer by Nichols.

[U] His father was miniſter of that pariſh, and his mother was aunt to the celebrated hiſtorian Dr. Robertſon.

[X] In the preface to Youth's friendly Monitor, he ſays, "that a ſeries of miſfortunes in the early part of life had determined him to bring his mind to retirement and a very moderate income."

one

one at Newington-green. Here, for nineteen years, he carried on his ſchool with great reputation and ſucceſs, many young perſons having been trained up by him to knowledge and virtue. Few maſters have been animated with a more ardent ſolicitude for forming the morals, as well as the underſtandings of their ſcholars. In 1751, Mr. Burgh married Mrs. Harding, a widow lady, who zealouſly concurred in promoting his laudable and uſeful undertakings [Y].

Mr. Burgh having for many years led a very laborious life, and having acquired a competent though not a large fortune, he determined to retire from buſineſs. In embracing this reſolution, his more immediate object was, to complete his Political Diſquiſitions, for which he had, during ten years, been collecting ſuitable materials. Upon quitting his ſchool in 1771, he ſettled in Colebrooke-row, Iſlington, where he continued till his deceaſe. He had not been long in his new ſituation, before he became convinced (of what was only ſuſpected before) that he had a ſtone in his bladder. With this dreadful malady he was deeply afflicted for the four latter years of his life; and for the two laſt of theſe years, his pain was exquiſite. Nevertheleſs, to the aſtoniſhment of all who were witneſſes of the miſery he en-

[Y] In the ſame year, at the requeſt of Dr. Stephen Hales, and Dr. Hayter, biſhop of Norwich, he publiſhed a ſmall piece, in 12mo, intituled, A Warning to Dram Drinkers. Our author's next publication was his great work, intituled, The Dignity of Human Nature, or a brief account of the certain and eſtabliſhed means for attaining the true end of our exiſtence. This treatiſe appeared in 1754, in one volume quarto, and was reprinted in two volumes octavo, 1767. In 1756, Youth's friendly Monitor, of which a ſurreptitious copy had been printed under a diſguiſed title, was publiſhed by himſelf, in 12mo. In 1758, he printed a pamphlet under the title of Political Speculations; and the ſame year the Rationale of chriſtianity, though he did not publiſh this laſt till 1760; when he printed a kind of utopian romance, intituled, an account of the firſt Settlement, Laws, Form of Government and Police of the Ceſſares, a people of South America: in nine letters, from Mr. Vander Neck, one of the ſenators of the nation, to his friend in Holland, with notes by the editor, 8vo. In 1762, Mr. Burgh publiſhed, in 8vo. The Art of Speaking; of which a fifth edition was printed in 1782. The late ſir Francis Blake Delaval, who had ſtudied the ſubject of elocution, and who had diſtinguiſhed himſelf in the private acting of ſeveral plays, in conjunction with ſome other perſons of faſhion, had ſo high an opinion of Mr. Burgh's performance, that he ſolicited, on that account, an interview with him. Our author's next appearance in the literary world was in 1766, in the publication of the firſt volume, in 12mo, of Crito, or eſſays on various ſubjects. To this volume is prefixed a dedication, not deſtitute of humour, To the right rev. father (of three years old) his royal highneſs Frederic biſhop of Oſnaburgh. The eſſays are three in number: the firſt is of a political nature; the ſecond is on the difficulty and importance of education, and the third upon the origin of evil. In the ſame year Mr. Burgh wrote propoſals (humbly offered to the public) for an aſſociation againſt the iniquitous practices of engroſſers, foreſtallers, jobbers, &c. and for reducing the price of proviſions, eſpecially butchers meat, 8vo. In 1767 came out the ſecond volume of Crito, with a long dedication (which is replete with ſhrewd and ſatirical obſervations, chiefly of a political kind) To the good people of Britain of the xxth century. The reſt of the volume contains another eſſay on the origin of evil, and the rationale of chriſtianity; and a poſtſcript, conſiſting of further explanations of the ſubjects before conſidered, and of detached remarks on various matters.

dured,

dured, he went on with his Political Diſquiſitions. The two firſt volumes were publiſhed in 1774, and the third volume in 1775 [z].

It was Mr. Burgh's intention to have extended his Diſquiſitions to ſome other objects, if he had not been prevented by the violence of his diſeaſe, the tortures of which he bore with uncommon patience and reſignation, and from which he was happily releaſed, Aug. 26, 1775, in the 61ſt year of his age.

With regard to Mr. Burgh's character, the compiler of this article can confirm the account of Dr. Kippis, that he was a man of great piety, integrity, and benevolence; and that his temper was communicative and cheerful.

BURGOYNE (John) [a], a colonel in the army, M. P. for Preſton, and privy-counſellor of Ireland, was the author of four dramatic pieces, acted with great applauſe at both theatres: the moſt famous of which is the Heireſs; beſides a number of prologues and epilogues. He is ſaid to have been a natural ſon of lord Bingley. He died the 4th of Auguſt 1792; and on the

[z] Their title is, Political Diſquiſitions: or, an enquiry into public errors, defects, and abuſes. Illuſtrated by, and eſtabliſhed upon, facts and remarks extracted from a variety of authors ancient and modern. Calculated to draw the timely attention of government and people to a due conſideration of the neceſſity, and the means, of reforming thoſe errors, defects, and abuſes; of reſtoring the conſtitution, and ſaving the ſtate." The firſt volume relates to government in general, and to parliament in particular; the ſecond treats of places and penſions, the taxation of the colonies, and the army; and the third conſiders manners. What were his ſentiments in relation to the colonies, may be judged from the following inſcription, which he wrote in 1774, to accompany a portrait of Dr. Franklin:

Il a ravi le feu des cieux,
Il fait fleurir les arts en des climes ſauvages.
L'Amérique le place à la tête des ſages,
La Grèce l'auroit mis au nombre de ſes dieux.

Benj. Franklin, Eſq. LL. D. and F. R. S.
The brave Defender of
His Country
Againſt the Oppreſſion of
Taxation without Repreſentation;
Author of the greateſt Diſcovery in Natural Philoſophy
Since thoſe of Sir Iſaac Newton;
viz.
That Lightning is the ſame
With the Electric Fire.

Beſides the publications already mentioned, and a variety of manuſcripts which he left behind him, he wrote, in 1753 and 1754, ſome letters in the General Evening Poſt, called The Free Enquirer; and in 1770, a number of papers, intituled, The Conſtitutionaliſt, in the Gazetteer; which were intended to recommend Annual Parliaments, Adequate Repreſentation, and a Place Bill. About the ſame time, he alſo publiſhed another periodical paper in the Gazetteer, under the title of the Coloniſt's Advocate; which was written againſt the meaſures of Government with reſpect to the colonies. He printed, likewiſe, for the ſole uſe of his pupils, Directions, prudential, moral, religious, and ſcientific; which were pirated by a bookſellor, and afterwards publiſhed by himſelf, under the title of Youth's friendly Monitor. A thouſand copies had been printed about the year 1753, for the purpoſe of diſtributing them among his pupils; and ſome of them, by the deſire of Dr. Hales, were preſented to Dr. Hayter, then biſhop of Norwich, for the uſe of the younger part of the children of the princeſs dowager of Wales; which, ſays Mr. Burgh, "was what gave occaſion firſt to my being taken notice of by that moſt amiable and illuſtrious princeſs, in a manner far enough above what I could have thought of or expected." See note c.

[a] Europ. Mag. vol. xxii. for 1772.

13th

13th was interred in the cloiſters in Weſtminſter-abbey in a private manner.

BURIDAN (JOHN), a Frenchman, born at Bethune in Artois, a renowned philoſopher of the xivth century. He diſcharged a profeſſor's place in the univerſity of Paris with great reputation; and wrote commentaries on Ariſtotle's logic, ethics, and metaphyſics, which were much eſteemed. Some ſay, that he was rector of the univerſity of Paris in 1320. Aventinus relates [B], that he was a diſciple of Ockam; and that, being expelled Paris by the power of the realiſts, which was ſuperior to that of the nominaliſts, he went into Germany, where he founded the univerſity of Vienna. "Buridan's Aſs," has been a kind of proverb a long time in the ſchools; though nobody has ever pretended to explain it, or to determine with certainty what it meant. He ſuppoſed an aſs, very hungry, ſtanding betwixt two buſhels of oats perfectly equal; or an aſs, equally hungry and thirſty, placed betwixt a buſhel of oats and a tub of water, both making an equal impreſſion on his organs. After this ſuppoſition, he uſed to aſk, What will this aſs do? If it was anſwered, He will remain there as he ſtands: Then, concluded he, he will die of hunger betwixt two buſhels of oats; he will die of hunger and thirſt with plenty of food and drink before him. This ſeemed abſurd, and the laugh was wholly on his ſide: but, if it was anſwered, This aſs will not be ſo ſtupid as to die of hunger and thirſt with ſuch good proviſion on each ſide of it: Then, concluded he, this aſs has free will, or of two weights in equilibre one may ſtir the other. Leibnitz, in his Theodicea, confutes this fable; he ſuppoſes the aſs to be between two meadows, and equally inclining to both: concerning this he ſays, it is a fiction which, in the preſent courſe of nature, cannot ſubſiſt. Indeed, were the caſe poſſible, we muſt ſay, that the creature would ſuffer itſelf to die of hunger. But the queſtion turns on an impoſſibility, unleſs God ſhould purpoſely interfere to produce ſuch a thing; for the univerſe cannot be ſo divided, by a plane drawn through the middle of the aſs, cut vertically in its length, ſo that every thing on each ſide ſhall be alike and ſimilar; for neither the parts of the univerſe, nor the animal's viſcera, are ſimilar, nor in an equal ſituation on both ſides of this vertical plane. Therefore will there always be many things, within and without the aſs, which, though imperceptible to us, will determine it to take to one ſide more than other.

BURIGNY (LEVESQUE DE), born at Rheims, was member of the academy of belles-lettres at Paris. He died in that city Oct. 8, 1785, at the age of 94. His great tranquillity of mind, and the gentleneſs of his diſpoſition, procured him the enjoy-

[B] Lib. viii. fol. 639. apud Jacobum Thomaſium, Orat. xii. p. 274.

ment

ment of a long and pleaſant old age. At 92 his health was robuſt, his memory extenſive, and he compoſed and wrote with facility. His works are: 1. A treatiſe on the authority of the popes, 1720, 4 vols. 12mo. 2. Hiſtory of the pagan philoſophy, 1724, 12mo. a learned performance, publiſhed in 1754, under the title of Théologie païenne. 3. General hiſtory of Sicily, 1745, 2 vols. 4to. 4. Porphyry on abſtinence from meats, 1747, 12mo. 5. Hiſtory of the revolutions of Conſtantinople, 3 vols. 12mo. 1750. 6. Life of Grotius, 1754, 2 vols. 12mo. 7. Life of Eraſmus, 1757, 2 vols. 12mo. 8. Life of Boſſuet, 1761, 12mo. 9. Life of cardinal du Perron, 1768, 12mo. The hiſtorical works of M. de Burigni are eſteemed for the accuracy and abundance of the facts they contain. But he is a cold narrator; has but little force and expreſſion in his portraits, and is ſometimes rather prolix in his details.

BURKITT (William), a celebrated commentator on the new teſtament, was born at Hitcham in Northamptonſhire, July 25, 1650. He was ſent firſt to a ſchool at Stow-market, and from thence to another at Cambridge. After his recovery from the ſmall-pox, which he catched there, he was admitted of Pembroke-hall, at the age of no more than fourteen years; and upon his removal from the univerſity, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued ſome years. He entered young upon the miniſtry, being ordained by biſhop Reynolds: and the firſt employment which he had was at Milden in Suffolk, where he continued 21 years a conſtant preacher (in a plain, practical, and affectionate manner), firſt as curate, and afterwards as rector of that church. In 1692 he had a call to the vicarage of Dedham in Eſſex, where he continued to the time of his death, which happened in the latter end of October 1703. He was a pious and charitable man. He made great collections for the french proteſtants in the years 1687, &c. and by his great care, pains, and charges, procured a worthy miniſter to go and ſettle in Carolina. Among other charities, he bequeathed by his laſt will and teſtament the houſe wherein he lived, with the lands thereunto belonging, to be an habitation for the lecturer that ſhould be choſen from time to time to preach the lecture at Dedham. He wrote ſome books, and among the reſt a commentary upon the new teſtament, in the ſame plain, practical, and affectionate manner in which he preached.

BURLAMAQUI (John James), an illuſtrious civilian, was born at Geneva in 1694; and became afterwards profeſſor of civil law there. Prince Frederick of Heſſe-Caſſel, who was his pupil, took him home with him in 1734, and kept him ſome years. Upon his return to Geneva, he was named counſellor of ſtate, and died there in 1748. His Principles of natural

law, written in french, have made him known to great advantage in the republic of letters. He is ſuppoſed to have incorporated into this work all the beſt things from Grotius, Puffendorf, and their commentator Barbeyrac. It is a ſyſtem, or chain, of juſt and intereſting ideas; clearly developed, happily connected, and expreſſed with accuracy and preciſion. He publiſhed, ſome time after, the Principles of political law; which was written in the ſame language, and equally well received.

BURLEY (WALTER), an engliſh prieſt, who lived in 1337, left commentaries on Ariſtotle, printed in the xvth century; and a book De vitâ & moribus philoſophorum. Cologne 1472, a ſcarce edition.

BURMAN (PETER), profeſſor of hiſtory and eloquence in the univerſity of Leyden, is a perſon of whom we know very little; which ignorance of ours is owing entirely to his own miſconduct. It was in the nature of Burman to be quarrelſome, and ready to rail at every body. This propenſity, joined to bad qualities of the heart, and an immoral life, made him ſo univerſally diſliked, that at his death, which happened in 1740, nobody was found who would write his eloge, or ſay any thing about him. He was in his turn rector magnificus of the univerſity of Leyden; and, as is cuſtomary in foreign univerſities, made an oration when he quitted the rectorſhip on the 8th of February 1720. His oration was publiſhed, and is remarkable. It is "againſt the ſtudies of humanity, ſhewing, that the learned languages, hiſtory, eloquence, and criticiſm, are not only uſeleſs, but alſo dangerous to the ſtudies of law, phyſic, philoſophy, and above all, of divinity; to which laſt, poetry is a ſpecial help." The profeſſor, obſerving the great decay of the politer ſtudies, and the contempt with which the men of ſcience affected to treat them, endeavoured to expoſe their objections while he ſeemed to juſtify them. He ridicules the barbarous ſtyle in which moſt lawyers, phyſicians, and philoſophers write; but eſpecially the jargon of divines, who, as he intimates, ſhamefully neglected the ſtudy of the original languages, and inveighed frequently againſt the abuſe of hiſtory and criticiſm in ſuch a manner as would in effect deſtroy the uſe of them. The celebrated Dr. Bentley, who both ſpoke and thought highly of Burman, has pronounced this oration "a very fine one in its way, all writ in Lucian's manner, a thorough irony and jeer." Theſe expreſſions are to be found in the 36th page of his Anſwer to the Remarks made upon his propoſals of printing a new edition of the greek teſtament. Dr. Middleton, however, the author of thoſe Remarks, and who wrote Further remarks on the propoſals, replies to this encomium of Bentley upon Burman, in this manner: "It is indeed as thorough a jeer as ever yet appeared, and as dull a one too, upon the church, the clergy, and every

every thing ſerious and ſacred in the practice and principles of both. It is juſt, as he tells us, to let his audience know, that to make a profound theologue, there is no need of any ſkill at all, either in languages, or hiſtory, or eloquence, or criticiſm [c]."

Among the many quarrels and altercations which Burman had, one was with the excellent Le Clerc; of which we will give ſome account, for the ſake of illuſtrating the temper and character of our profeſſor. In 1703, Le Clerc, under the aſſumed name of Theodorus Gorallus, publiſhed an edition of the remains of Pædo Albinovanus and Cornelius Severus; and prefixed a diſcourſe upon the right method of interpreting the ancient authors. Now whether Le Clerc here let drop any thing which might ſeem to diſcredit verbal criticiſm, and ſo increaſed the diſguſt he had already given to that ſort of men in his Parrhaſiana; or whether he was thought to have gone out of his province, and to have undertaken what he was not qualified to perform, we know not: but offence was taken by Burman, and the ſame year was publiſhed a ſatirical piece, intituled, A dialogue between Spudæus and Gorallus; which, as Clerc tells us [d], every body agreed to have been written by him. Le Clerc replied in a ſhort and general way to it, in the preface to his ſecond volume of the Bibliothéque choiſie; but without mentioning either the work or the ſuppoſed author. He was twice, he tell us, in Burman's company afterwards, at the houſes of common friends, but did not take the leaſt notice. In 1709 Burman publiſhed Petronius, and in the preface made an open and virulent attack upon Le Clerc, upon a pretence that he had ſaid ſomething againſt Grævius. Mr. Le Clerc replied in form to this preface, and vindicates his perſon and his writings from the reproachful imputations caſt upon both. Before he enters upon this, he rallies Burman pretty ſmartly for defending Petronius and his obſcenities ſo zealouſly as he does. One may ſee, ſays Le Clerc, that Mr. Burman has profited exceedingly from the ſtudy of Petronius; and that he is perfectly free from that hypocriſy which he imputes to the monks. His delicacy, adds he, is further obſervable in the promiſe he has made the public, in the ſame preface; where he ſays, that "he has a deſign, if God ſhall grant life and ſtrength, not only to publiſh another volume of the verſes aſcribed to Petronius, but alſo to enrich it with the Catalecta Scaligeri, &c." that is, ſays Le Clerc, Mr. Burman intends, with God's bleſſing, not only to publiſh a collection of moſt bawdy poems; but alſo to enrich them with a commentary of his own. Theſe things, ſays he, are very unbecoming a profeſſor of a chriſtian univerſity, who ought to preſerve the youth about him from corruption, inſtead of throwing incitements in their way; "not to mention his imprudence in

[c] Middleton's works, vol. ii. p. 421. [d] Bibl. choiſ. tom. xix. p. 369.

talking after this manner, at a time when an action was commenced againſt him by a young girl for having debauched her."

It may be proper to obſerve here, that in 1734 was publiſhed at Florence a latin performance, intituled, "Chreſtomathia Petronio-Burmanniana: ſive, Cornucopiæ obſervationum eruditiſſimarum & ante plane inauditarum, quas vir illuminatiſſimus, rerum omnium & multorum præterea aliorum peritiſſimus, Petrus Burmannus, congeſſit in Petronium Arbitrum, ſanctiſſimum ſcriptorem. Acceſſit ſpecimen latinitatis novæ, Romanis incognitæ, è notis Petri Burmanni ad Petronium." Burman afterwards abuſed Le Clerc, in a piece called, The lying Gazetteer, &c. To which Le Clerc made no reply, than by inſerting in the ſecond part of the 20th tome of his Bibliothéque choiſie, printed in 1710, a ſhort article intituled, Reaſons for not anſwering a libel of Peter Burman. Burman's reſentment was not yet ſatiated; for in the ſame year, when Dr. Bentley's Emendationes in Menandri & Philemonis reliquias ex nupera editione J. Clerici were publiſhed at Utrecht, he prefixed a moſt abuſive and ſcurrilous preface to it.

To conclude, Burman, though not allowed by the critics to be an adept in the greek, had ſkill and abilities as an editor of latin claſſics; of which he publiſhed Virgil, Ovid, Petronius, Quintilian, Suetonius, Juſtin, Velleius, Phædrus, &c.

BURMAN (John), profeſſor of botany and medicine at Amſterdam, publiſhed, 1. Rariorum Africanarum plantarum decades x. Amſterd. 1738 and 1739, 4to. with plates. 2. Theſaurus Zeylanicus, 1737, 4to. cum fig. They are curious and ſcarce.

BURN (Richard), was born at Winton in Weſtmoreland ſome time about the beginning of this century; he was educated at Queen's college, Oxford, which univerſity conferred on him March 22, 1762, the honorary degree of LL. D. He died at Orton, of which place he had been vicar 49 years, November 20, 1785. He was one of his majeſty's juſtices of the peace for the counties of Weſtmoreland and Cumberland, and was made by biſhop Lyttleton chancellor of the dioceſe of Carliſle. He wrote, 1. The office of a juſtice of peace. 2. On the eccleſiaſtical law. Theſe two works are in high repute, which is evinced by the number of editions they have each gone through. He likewiſe publiſhed, 3. The hiſtory and antiquity of the two counties of Weſtmoreland and Cumberland, in conjunction with Joſeph Nicolſon, eſq. nephew to the biſhop of Carliſle of that name, 1777, 2 vols. 4to [E].

[E] In which work he has given the above account of himſelf.

BURNET

BURNET (GILBERT), biſhop of Saliſbury, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an ancient family in Aberdeenſhire, and bred to the civil law, in which, though he made no ſhining figure at the bar, his modeſty depreſſing too much his abilities; he raiſed himſelf to ſo great a reputation, that at the reſtoration of Charles II. he was, in reward of his conſtant attachment to the royal party, appointed one of the lords of ſeſſion at Edinburgh. His mother was ſiſter to the famous ſir Alexander Johnſtoun, and a warm zealot for preſbytery. Mr. Burnet being out of employment, by reaſon of his refuſing to acknowledge Cromwell's authority, took upon himſelf the charge of his ſon's education, who at ten years of age was ſent to the college of Aberdeen. His father, who ſtill continued to be his principal inſtructor, obliged him to riſe to his ſtudies at four o'clock every morning; by which means he contracted ſuch a habit, as he never diſcontinued till a few years before his death, when age and infirmities rendered a greater proportion of reſt neceſſary to him. Though his father had deſigned him for the church, yet he would not divert him from purſuing his own inclination to civil and feudal law, to which ſtudy he applied a whole year; and received from it (he was often heard to ſay) juſter notions concerning the foundation of civil ſociety and government than are maintained by ſome divines [F]. He altered his reſolution of proſecuting this ſtudy, and applied, with his father's warm approbation, to that of divinity. In his hours of amuſement he ran through many volumes of hiſtory; and, as he had a very ſtrong conſtitution and a prodigious memory, this cloſe application was no inconvenience to him, ſo that he made himſelf maſter of a vaſt extent of learning, which he had ready for his uſe upon all occaſions. At eighteen he was admitted a probationer, or expectant preacher, and ſoon after an offer of a good benefice was made him, which he declined. In 1663, about two years after the death of his father, he came into England, and, after ſix months ſtay at Oxford and Cambridge, returned to Scotland, which he ſoon left again to make a tour of ſome months, in 1664, to Holland and France. At Amſterdam, by the help of a jewiſh rabbi, he perfected himſelf in the hebrew language; and likewiſe became acquainted with the leading men of the different perſuaſions tolerated in that country, as calviniſts, arminians, lutherans, anabaptiſts, browniſts, papiſts, and unitarians, amongſt each of which, he uſed frequently to declare, he met with men of ſuch unfeigned piety and virtue, that he became fixed in a ſtrong principle of univerſal charity, and an invincible abhorrence of all ſeverities on account of religious diſſenſions. On his return

[F] Le Clerc, Biblioth. ancienne & moderne, tom. iii. p. 2.

to Scotland, he was admitted into orders, by the biſhop of Edinburgh, in 1665, and preſented to the living of Saltoun. The conduct of the ſcottiſh biſhops ſeemed to him ſo unbecoming the epiſcopal character, that he drew up a memorial of their abuſes. In 1668 he was employed in negotiating the ſcheme of accommodation between the epiſcopal and preſbyterian parties, and, by his advice, many of the latter were put into the vacant churches. The year following he was made divinity profeſſor at Glaſgow; where he continued four years and a half, equally hated by the zealots of both parties. In the frequent viſits he made to the ducheſs of Hamilton, he ſo far gained her confidence as to be intruſted with the peruſal and arrangement of her papers, relating to her father's and uncle's miniſtry; which put him upon writing memoirs of the dukes of Hamilton, and occaſioned his being invited to London by the earl of Lauderdale, who offered to furniſh him with ſome anecdotes towards compiling thoſe memoirs. During his ſtay in London, we are told by himſelf and ſon, he was offered the choice of four biſhoprics in Scotland, which he refuſed. On his return to Glaſgow, he married lady Margaret Kennedy, daughter to the earl of Caſſilis, a lady of great piety and knowledge, highly eſteemed by the preſbyterians, to whoſe ſentiments ſhe was ſtrongly inclined. As there was ſome diſparity in their ages, that it might remain paſt diſpute that this match was wholly owing to inclination, not to avarice or ambition, the day before their marriage he delivered the lady a deed, whereby he renounced all pretenſion to her fortune, which was very conſiderable, and muſt otherwiſe have fallen into his hands, ſhe herſelf having no intention to ſecure it. In 1672 he publiſhed A vindication, &c. of the church and ſtate of Scotland; which at that juncture was looked upon as ſo great a ſervice, that he was again offered a biſhopric, and a promiſe of the next vacant arch-biſhopric, but did not accept of it, becauſe he remarked, that the great deſign of the court was to advance popery. In 1673 he took another journey to London; and, by the king's own nomination, after hearing him preach, was made one of his chaplains in ordinary.

Upon his return to Scotland, he retired to his ſtation at Glaſgow; but was obliged the next year to return to court to juſtify himſelf againſt the accuſations of duke Lauderdale, who had repreſented him as the cauſe of the miſcarriages of all the court meaſures in Scotland. The king received him very coldly, and ordered his name to be ſtruck out of the liſt of chaplains; yet, at the duke of York's entreaty, conſented to hear what he could offer in his own juſtification, with which he ſeemed to be ſatisfied. Nevertheleſs, as Lauderdale had not dropped his reſentment, Mr. Burnet, who was told that his enemies had a deſign to get him impriſoned, reſigned his profeſſor's chair at Glaſgow, and

and resolved to settle in London. He preached in several churches; and had been actually chosen minister of one, had not the electors been deterred from it by a message in the king's name. About this time the living of Cripplegate being vacant, the dean and chapter of St. Paul's (in whose gift it was) hearing of his circumstances, and the hardships he had undergone, sent him an offer of the benefice; but as he had been informed of their first intention of conferring it on Dr. Fowler, he generously declined it. In 1675, at the recommendation of lord Hollis, whom he had known in France, ambassador at that court, he was, by sir Harbottle Grimstone, master of the rolls, appointed preacher of the chapel there, notwithstanding the opposition of the court. He was soon after chosen a lecturer of St. Clement's, and became one of the preachers that were most followed in town. In 1679 he published the first volume of his History of the Reformation, for which he had the thanks of both houses of parliament: and two years after, the second volume, which met with the same approbation as the first. About this time he attended a sick person, who had been engaged in an amour with the earl of Rochester. The manner in which he treated her during her illness, gave that lord a great curiosity of being acquainted with him. Whereupon, for a whole winter, he spent one evening in a week with Mr. Burnet, who discoursed with him upon all those topics, upon which sceptics and men of loose morals attack the christian religion. The happy effect of these conferences occasioned the publication of his account of the life and death of that earl.

In 1682, when the administration was changed in favour of the duke of York, being much resorted to by persons of all ranks and parties, in order to avoid returning visits, he built a laboratory, and went, for above a year, through a course of chemical experiments. Not long after, he refused a living of three hundred a year offered him by the earl of Essex, on the terms of not residing there, but in London. His behaviour at the lord Russel's trial, and his attendance on him in prison and at his execution, having drawn on him the indignation of the court, he took a short tour to Paris, where unusual civilities were shewn him by the king of France's express direction. He became acquainted with several eminent persons; but not thinking it right to be longer absent from the duties of his calling, he returned to London, and that very year, in pursuance of the king's mandate, was discharged from his lectureship at St. Clement's: and having, on the 5th of November 1684, preached a sermon at the Rolls chapel, severely inveighing against the doctrines of popery and the principles of the papists, he was, in December following, forbid to preach there any more.

On king James's accession to the throne, having obtained leave

to go out of the kingdom, he firſt went to Paris, and lived in great retirement, till contracting an acquaintance with brigadier Stouppe, a proteſtant gentleman in the french ſervice, he made a tour with him to Italy. He met with an agreeable reception at Rome. Pope Innocent II. hearing of our author's arrival, ſent the captain of the ſwiſs guards to acquaint him, that he would give him a private audience in bed, to avoid the ceremony of kiſſing his holineſs's ſlipper. But Dr. Burnet excuſed himſelf as well as he could.

One evening, upon viſiting cardinal Howard, he found him diſtributing ſome relics to two french gentlemen. Whereupon he whiſpered to him in engliſh, that it was ſomewhat odd, that a clergyman of the church of England ſhould be at Rome, helping them off with the ware of Babylon. The cardinal ſmiled at the remark, and repeating it in french to the gentlemen, bade them tell their countrymen how bold the heretics, and how mild the cardinals were at Rome. Some diſputes which our author had at Rome, concerning religion, beginning to be taken notice of, made it proper for him to quit that city, which, upon an intimation given him by prince Borgheſe, he accordingly did. He purſued his travels through Switzerland and Germany. In 1688 he came to Utrecht, with an intention to ſettle in ſome of the Seven Provinces. There he received an invitation from the prince and princeſs of Orange (to whom their party in England had recommended him) to come to the Hague, which he accepted: he was ſoon made acquainted with the ſecret of their counſels, and adviſed the fitting out of a fleet in Holland ſufficient to ſupport their deſigns and encourage their friends. This and the account of his travels, in which he blends popery and tyranny together, and repreſents them as inſeparable, with ſome papers reflecting on the proceedings of England, that came out in ſingle ſheets, and were diſperſed in ſeveral parts of England, moſt of which Mr. Burnet owns himſelf the author of, alarmed king James; and were the occaſion of his writing twice againſt him to the princeſs of Orange, and inſiſting by his ambaſſador on his being forbid the court, which after much importunity was done; though he continued to be truſted and employed as before, the dutch miniſters conſulting him daily. But that which gave, he tells us, the criſis to the king's anger was, the news of Burnet's being to be married to a conſiderable fortune at the Hague. To put an end to theſe frequent conferences with the miniſters, a proſecution for high treaſon was ſet on foot againſt him both in England and Scotland: but Burnet, receiving the news thereof before it came to the ſtates, avoided the ſtorm, by petitioning for, and obtaining without any difficulty, a bill of naturalization, in order to his intended marriage with Mary Scot, a dutch lady of conſiderable fortune, who, with

with the advantage of birth, had thoſe of a fine perſon and underſtanding.

After his marriage with this lady, being legally under the protection of Holland, he undertook, in a letter to the earl of Middleton, to anſwer all the matters laid to his charge; and added, that being now naturalized in Holland, his allegiance was, during his ſtay in theſe parts, transferred from his majeſty to the States General; and in another letter, that if, upon non-appearance, a ſentence ſhould be paſſed againſt him, he might, to juſtify himſelf, be forced to give an account of the ſhare he had in affairs, in which he might be led to mention what he was afraid would not pleaſe his majeſty. Theſe expreſſions gave ſuch offence to the engliſh court, that, dropping the former proſecution, they proceeded againſt him as guilty of high treaſon; and a ſentence of outlawry was paſſed upon him: and thereupon the king firſt demanded him to be delivered up, and afterwards inſiſted on his being baniſhed the Seven Provinces; which the ſtates refuſed, alleging, that he was become their ſubject; and, if the king had any thing to lay to Dr. Burnet's charge, juſtice ſhould be done in their courts. This put an end to all farther application to the ſtates; and Dr. Burnet, ſecured from any danger, went on in aſſiſting and forwarding the important affair of the revolution. He gave early notice of it to the court of Hanover, intimating, that the ſucceſs of that project muſt naturally end in a ſucceſſion in that illuſtrious houſe to the britiſh crown. He wrote alſo ſeveral pamphlets in ſupport of the prince of Orange's deſigns, and aſſiſted in drawing up his declaration, &c. and when he undertook the expedition to England, Dr. Burnet accompanied him as his chaplain. After his landing, at Exeter he propoſed and drew up the aſſociation, and was of no ſmall ſervice on ſeveral occaſions by a ſeaſonable diſplay of pulpit eloquence, to animate the prince's followers, and gain over others to his intereſt. Nor did his ſervices paſs unrewarded; for king William had not been many days on the throne before Dr. Burnet was advanced to the ſee of Saliſbury, in the room of Dr. Seth Ward, deceaſed, being conſecrated May 31, 1689. He diſtinguiſhed himſelf in the houſe of lords, by declaring for moderate meaſures with regard to the clergy, who ſcrupled to take the oaths, and for a toleration of the proteſtant diſſenters. A paſſage in his paſtoral letter to the clergy of his dioceſe, concerning the oaths of allegiance and ſupremacy to king William and queen Mary, dated May 15, 1689, which ſeemed to ground their title to the crown on the right of conqueſt, gave ſuch offence to both houſes of parliament, that they ordered it to be burnt by the hands of the common hangman. As ſoon as the ſeſſion of parliament in 1689 was ended, he went down to his dioceſe, where he was very

very exact in the discharge of his function, and was particularly scrupulous in conferring orders and admitting to livings.

In 1698 he lost his wife by the small-pox; and, as he was almost immediately after appointed preceptor to the duke of Gloucester, in whose education he took great pains, this employment and the tender age of his children induced him the same year to supply her loss, by a marriage with Mrs. Berkeley, eldest daughter of sir Richard Blake, knight.

In 1699 he published his Exposition on the thirty-nine articles of the church of England. In 1704 he had the satisfaction to see his project for augmenting poor livings carried into execution. The last five or six years of his life he grew more abstracted from the world than he had been in the former part of it. He lived to see a succession take place, and that family established, in whose interests he had been so zealous: he died March 17, 1715, in the 72d year of his age, and was interred in the parish church of St. James, Clerkenwell. After his death, his History of his own times, with his life annexed, was published by his son Thomas Burnet, esq. His character, as drawn by the marquis of Halifax, is as follows: "Dr. Burnet is like all men who are above the ordinary level, seldom spoken of in a mean; he must either be railed at or admired. He has a swiftness of imagination that no other comes up to; and as our nature hardly allows us to have enough of any thing, without having too much, he cannot at all times so hold in his thoughts, but that at some times they may run away with him; as it is hard for a vessel that is brimful, when in motion, not to run over; and therefore the variety of matter that he ever carries about him, may throw out more than an unkind critic would allow of. His first thoughts may sometimes require more digestion, not from a defect in his judgment, but from the abundance of his fancy, which furnishes too fast for him; his friends love him too well to see small faults; or if they do, think that his greater talents give him a privilege of straying from the strict rules of caution, and exempt him from the ordinary rules of censure. He produces so fast, that what is well in his writings calls for admiration, and what is incorrect deserves an excuse; he may, in some things, require grains of allowance, which those only can deny him who are unknown or unjust to him. He is not quicker in discerning other men's faults than he is in forgiving them; so ready, or rather glad, to acknowledge his own, that from blemishes they become ornaments. All the repeated provocations of his indecent adversaries have had no other effect, than the setting his good nature in so much a better light, since his anger never yet went farther than to pity them. That heat, which in most other men raises sharpness and satire, in him glows into warmth for his friends, and compassion for those in want

want and misery. As dull men have quick eyes in discerning the smaller faults of those that nature has made superior to them, they do not miss one blot he makes; and being beholden only to their barrenness for their discretion, they fall upon the errors which arise out of his abundance; and, by a mistake into which their malice betrays them, they think that by finding a mote in his eye, they hide the beams that are in their own. His quickness makes writing so easy a thing to him, that his spirits are neither wasted nor soured by it: the soil is not forced; every thing grows and brings forth without pangs; which distinguishes as much what he does from that which smells of the lamp, as a good palate will discern between fruit which comes from a rich mould, and that which tastes of the uncleanly pains that have been bestowed upon it. He makes many enemies by setting an ill-natured example of living, which they are not inclined to follow. His indifference for preferment, his contempt not only of splendour, but of all unnecessary plenty; his degrading himself into the lowest and most painful duties of his calling; are such unprelatical qualities, that, let him be never so orthodox in other things, in these he must be a dissenter. Virtues of such a stamp are so many heresies in the opinion of those divines who have softened the primitive injunctions so as to make them suit better with the present frailty of mankind. No wonder then if they are angry, since it is in their own defence; or that, from a principle of self-preservation, they should endeavour to suppress a man whose parts are a shame, and whose life is a scandal to them." A list of his writings may be seen at the end of the account of his life published by his son.

BURNET (Dr. THOMAS), a most ingenious and learned writer, was born at Croft in Yorkshire, in or about the year 1635. His first education was at the free-school of North-Allerton in that county, from whence he was removed, in June 1651, to Clare-hall in Cambridge. Here he had the excellent Tillotson for his tutor; under whom, it is probable, he improved, if not imbibed, that noble way of thinking, for which he is so much distinguished, and will be ever memorable. The very learned Dr. Cudworth was at that time master of Clare-hall, but removed from it to the mastership of Christ's college in 1654; and thither our author followed him. Under his patronage he was chosen fellow of it in 1657, commenced M. A. in 1658, and became senior proctor of the university in 1661; but how long afterwards he continued his residence there, does not appear.

The next situation and character we find him in, is that of governor to the young earl of Wiltshire, son of the marquis of Winchester, with whom he travelled abroad; and gave such satisfaction, that, soon after his return to England, he was invited and

and prevailed on by the firſt duke of Ormond, to travel once more in the like character with the young earl of Oſſory, his grace's grandſon and heir apparent. Theſe honourable connections introduced him into what may properly be called the world: in which he afterwards confirmed the reputation he already had for fine parts and learning, by the publication of his Telluris theoria ſacra, orbis noſtri originem & mutationes generales, quas olim ſubiit et ſubiturus eſt, complectens. This ſacred theory of the earth was originally publiſhed in latin, in 2 vols. 4to. the two firſt books, concerning the deluge, and paradiſe, 1681; the two laſt, concerning the burning of the world, and the new heavens and new earth, in 1689. The uncommon approbation this work met with, and the particular encouragement of Charles II. who was exceedingly taken with it, put the author upon tranſlating it into engliſh. He did ſo; and publiſhed the two firſt books in 1684, folio, with an elegant dedication to the king; as he did the two laſt in 1689, with a no leſs elegant dedication to queen Mary. "The engliſh edition, he tells us, is the ſame in ſubſtance with the latin; though, he confeſſes, not ſo properly a tranſlation, as a new compoſition upon the ſame ground, there being ſeveral additional chapters in it, and ſeveral new moulded."

May 19, 1685, he was made maſter of the Charter-houſe, by the intereſt of the duke of Ormond; and ſoon after commenced LL.D. At what time he entered into orders is not exactly known; but it is plain that he was a clergyman at his election to this maſterſhip, from the objection then made againſt him by ſome of the biſhops who were governors, namely, "that he generally appeared in a lay-habit." This objection however was over-ruled by his patron the duke of Ormond, who aſſerted in his favour, that he had no living or other eccleſiaſtical preferment; and that his life and converſation were in all reſpects ſuitable to the clerical character. In the latter end of 1686, Dr. Burnet's integrity, prudence, and reſolution, were fully tried in his new ſtation upon the following occaſion:—One Andrew Popham, a roman catholic, came to the Charter-houſe, with a letter from king James to the governors, requiring them to chooſe and admit him the ſaid Andrew Popham a penſioner thereof, "without tendering any oath or oaths unto him, or requiring of him any ſubſcription, recognition, or other act or acts, in conformity to the doctrine and diſcipline of the church of England as the ſame is now eſtabliſhed; and notwithſtanding any ſtatute, order, or conſtitution, of or in the ſaid hoſpital; with which, ſays his majeſty, we are graciouſly diſpoſed to diſpenſe in his behalf." The governors were aſſembled, Popham appeared, and the king's letter was read: upon which the lord chancellor Jefferies moved, that without any debate they ſhould proceed to

to vote, whether Andrew Popham ſhould be admitted a penſioner of the hoſpital according to the king's letter; and it was put upon the maſter, Dr. Burnet, as the junior, to vote firſt. The maſter told the governors, that he thought it was his duty to acquaint their lordſhips with the ſtate and conſtitution of that hoſpital: and, though this was oppoſed by ſome; yet, after a little debate, the maſter was heard; who obſerved, that to admit a penſioner into the hoſpital without his taking the oaths of allegiance and ſupremacy, was not only contrary to the conſtitution of the hoſpital, but to an expreſs act of parliament for the better eſtabliſhment thereof. One of the governors aſked, what this was to the purpoſe? To whom the duke of Ormond replied, that he thought it much to the purpoſe; for an act of parliament was not ſo ſlight a thing as not to deſerve a conſideration. After ſome other diſcourſe, the queſtion was put, whether Popham ſhould be admitted? and paſſed in the negative. A ſecond letter from the king was afterwards ſent; to which the governors, in a letter addreſſed to his majeſty, humbly replied, and gave their reaſons why they could not comply with his pleaſure, in admitting Andrew Popham as a penſioner of the hoſpital. This not ſatisfying king James, he ordered chancellor Jefferies to find out a way how he might have right done him at the hoſpital; and the maſter was particularly threatened to be ſummoned before the eccleſiaſtical commiſſioners. But by this time they were quarrelling with the univerſities, and had their hands full of buſineſs; and ſo the affair was dropped. This was the firſt ſtand made againſt the diſpenſing power of that reign, by any ſociety in England, and did good ſervice to the public; as ſometimes a little frontier garriſon well defended, gives a check to a great army, and a good example to the reſt of the country to ſtand ſtoutly upon their defence. A relation of the Charter-houſe proceedings upon this occaſion was publiſhed by Dr. Burnet in 1689.

After the revolution, he was introduced to court by his honoured tutor and worthy friend archbiſhop Tillotſon; was made chaplain to the king, and ſoon after clerk of the cloſet. He was now looked upon as in the high road to great preferment, and had certainly a fine proſpect before him; when he ruined all by ſome unadviſed ſtrokes of his pen. In 1692 he publiſhed Archæologiæ philoſophicæ; ſive doctrina antiqua de rerum originibus, in 4to, with a dedication to king William, whoſe character he there draws with great ſtrength of genius and art, and in that beautiful ſtyle which was peculiar to himſelf. But neither the high rank and authority of his patron, nor the great elegance and learning diſplayed throughout the work, could protect the author from the clamours raiſed againſt him for allegorizing the ſcripture-account of the fall of Adam

and

and Eve. In conſequence of which, as appears from a latin letter, written by himſelf to Walters, a bookſeller at Amſterdam, dated Sept. 14, 1694, he deſires to have the moſt offenſive parts omitted in the future editions of that work. The letter is in his own hand-writing; and, as it is ſhort, and not unworthy of notice, ſhall be inſerted. "Literas tuas, humaniſſime domine, datas Amſteleodami Aug. 25, non ita pridem accepi; in quibus mihi notum facis, te ſcripta mea latina typis jam ſemel mandaſſe; diſtractiſque fere exemplaribus, in animo tibi eſſe eadem recudere. Proin me rogas, ut ſi aliquid addendum habeam, id ad te tranſmittam. Habeo equidem nonnulla addenda, ſed quæ non licet per valetudinem digerere, aut ſuis locis attexere. Fac itaque ut libet, non impedis; velim tantum, ut omittatur in hac nova editione dictiuncula illa, *En primordia artis ſutoriæ!* et ad fictum illum dialogum inter Evam et ſerpentem in eodem capite adjice, ſi placet in margine: *Vide Amyraldum de Serpente Tentatore, & Andream Rivinum de Serpente Seductore ad mentem Judæorum & Chriſtianorum.* Cætera tuæ curæ et humanitati permitto, precorque ut valeas."

He had expreſſed himſelf to the ſame purpoſe, ſome time before the date of this letter, in a latin epiſtle, "Ad virum clariſſimum circa nuper editum de Archæologiis Philoſophicis libellum;" where his words run thus: "Si quid crude et immature dictum eſt, quod piis et ſapientibus offendiculo eſſe poſſit, id totum quicquid eſt indictum volo; et colloquium inter Evam et ſerpentem quod nonnullis diſplicere audio, vel ſi quid ſit præterea cognatæ indolis, amputari et abſcindi ſine dolore patiar." The perſon to whom this latin letter is addreſſed, and alſo a ſecond afterwards, upon the ſame ſubject, was generally underſtood to be archbiſhop Tillotſon. Both the letters are ſubjoined to the ſecond edition of Archæologiæ philoſophicæ, printed in 1728 in 8vo, and in both he acknowledges ſacred ſcripture, whether literally or myſtically underſtood, to be given us from heaven, as the rule of our faith, the guide of our life, and the refuge of our ſalvation; and profeſſes to pay to it all poſſible reſpect, honour and veneration.

But all this came too late, or however proved inſufficient to lay the ſtorm raiſed againſt him; which was rather increaſed than abated, by the encomium which Mr. Charles Blount, the deiſtical author of the Oracles of reaſon, thought proper to beſtow upon his work. Blount, in a letter to his friend Gildon, tells him, that "according to his promiſe, he has ſent him a tranſlation of the ſeventh and eighth chapters, and alſo the appendix, of the great and learned Dr. Burnet's Archæologiæ philoſophicæ, &c. a piece, which he thinks one of the moſt ingenious he ever read, and full of the moſt acute as well as learned obſervations. Theſe ſeventh and eighth chapters, here

here tranſlated for Mr. Gildon's uſe, were unfortunately the moſt carped at in the whole work: and being immediately adopted by an infidel writer, gave ſuch a plauſible colour to the complaints of the clergy, that it was judged expedient, in that critical ſeaſon, to remove him from his place of clerk of the cloſet. He withdrew accordingly from court: and, if Mr. Oldmixon can be credited, actually miſſed the ſee of Canterbury, upon the death of Tillotſon, on account of this very work, which occaſioned him to be then repreſented by ſome biſhops as a ſceptical writer. He retired to his beloved ſtudies and contemplations in the Charter-houſe, without ſeeking, or perhaps deſiring, any farther preferment; for he was a man of many virtues, and does not appear to have had any ambition in his nature. There he lived in a ſingle ſtate to a good old age; and there he died Sept. 27, 1715.

In 1727, two other learned and elegant latin works of our author were publiſhed in 8vo [G]; one De fide et officiis chriſtianorum, the other De ſtatu mortuorum et reſurgentium. Burnet had himſelf cauſed to be ſtruck off at the preſs a few copies of each of theſe works, for the uſe of himſelf and ſome private friends; but did not intend them for the public, there being ſome points diſcuſſed in them not ſo proper to be communicated openly. Yet, ſurreptitious copies from proof-ſheets getting into the world, and the works being terribly mangled and full of faults, Mr. Wilkinſon of Lincoln's-inn, Burnet's particular friend, and who was in poſſeſſion of all his papers, thought it right to oblige the learned with a true copy of them, corrected by the doctor himſelf; as he did in 1727. To the ſecond edition in 1733, of De ſtatu mortuorum et reſurgentium, is added an appendix, De futura judæorum reſtauratione: it appearing to the editor from Burnet's papers, that it was deſigned to be placed there. He is ſaid alſo to have been the author of three ſmall pieces without his name, under the title of Remarks upon an Eſſay concerning human underſtanding; the two firſt publiſhed in 1697, the laſt in 1699; which Remarks were anſwered by Mrs. Catherine Trotter, afterwards Mrs. Cockburn, then but 23 years of age, in her Defence of Mr. Locke's Eſſay, printed in May 1702. Theſe pieces however were not among the acknowledged works of Dr. Burnet.

Meanwhile, ſome farther notice muſt be taken of The ſac theory of the earth, which is the principal of all his productions, and indeed is a moſt beautiful work. It would be endleſs to tranſcribe the fine things that have been ſaid of this theory. Mr. Addiſon, in 1699, wrote a latin ode in its praiſe, which has

[G] Anecdotes of Bowyer, by Nichols, p. 256.

been

been prefixed to many editions of it. An able writer [H] has not ſcrupled, from this ſingle work, to rank Dr. Burnet with the very few, in whom the three great faculties of the underſtanding, viz. judgment, imagination, and memory, have been found united. According to him, there have exiſted but few tranſcendent geniuſes, who have been ſingularly bleſſed with this rare aſſemblage of different talents. All that he could recollect, "who have at once enjoyed in full vigour a ſublime and ſplendid imagination, a ſolid and profound underſtanding, an exact and tenacious memory, are Herodotus, Plato, Tully, Livy, Tacitus, Galileo, Bacon, Des Cartes, Malebranche, Milton, Burnet of the Charter-houſe, Berkeley, and Monteſquieu." The ſame writer afterwards delivers himſelf in theſe terms of high compliment to Dr. Burnet: "It has been the lot of many great names, not to have been able to expreſs themſelves with beauty and propriety in the fetters of verſe, in their reſpective languages; who have yet manifeſted the force, fertility, and creative power of a moſt poetic genius, in proſe. This was the caſe of Plato, of Lucian, of Fenelon, of ſir Philip Sidney, and of Dr. Thomas Burnet; who, in his Theory of the earth, has diſplayed an imagination very near equal to that of Milton:

Mœnia mundi
Diſcedunt: totum video per inane geri res."

But, notwithſtanding theſe encomiums on Burnet, it is not pretended that his Theory is built upon principles of mathematics and ſound philoſophy: on the contrary, the men of ſcience were diſpleaſed at him for preſuming to erect a theory, which he would have received as true, without proceeding on that foundation. Flamſtead is reported to have told him ſomewhat peeviſhly, that "there went more to the making of a world, than a fine turned period;" and that "he was able to overthrow the Theory in one ſheet of paper." Others attacked it in form. Mr. Eraſmus Warren, rector of Worlington in Suffolk, publiſhed two pieces againſt it, ſoon after its appearance in engliſh, and Dr. Burnet anſwered them: which pieces, with their anſwers, have been printed at the end of the later editions of the Theory. Mr. John Keill, afterwards doctor, ſavilian profeſſor of geometry in Oxford, publiſhed alſo an Examination of it in 1698, to which Dr. Burnet replied; and then Mr. Keill defended himſelf. Burnet's reply to Keill is ſubjoined to the later editions of his Theory; and Keill's Examination and Defence, together with his Remarks and Defence upon Whiſton's Theory, were reprinted together in 1734, 8vo. It is univerſally

[H] See the Eſſay on the writings and genius of Pope, p. 118.

allowed,

allowed, that Keill has ſolidly confuted the Theory; and it is to be lamented that he did it in the rough way of controverſy: yet there are many paſſages in his confutation, which ſhew, that he at the ſame time entertained the higheſt opinion of the author. "I acknowledge him (ſays he) to be an ingenious writer; and if he had taken a right method, and had made a conſiderable progreſs in thoſe ſciences that are introductory to the ſtudy of nature, I doubt not but he would have made a very acute philoſopher. It was his unhappineſs to begin at firſt with the carteſian philoſophy; and not having a ſufficient ſtock of geometrical and mechanical principles to examine it rightly, he too eaſily believed it, and thought that there was but little ſkill required in thoſe ſciences to become a philoſopher: and therefore, in imitation of Monſ. des Cartes, he would undertake to ſhew how the world was made; a taſk too great, even for a mathematician."

Many perhaps may wonder, that a book fundamentally wrong ſhould run through ſo many editions, and be ſo much read; but the reaſon is plain. No man reads Homer's Iliad for hiſtory, any more than he reads Milton's Paradiſe Loſt for divinity; though it is poſſible there may be true hiſtory in the one, as it is certain there is ſome true divinity in the other. Such works are read, purely to entertain and amuſe the fancy; and it is not the ſtory that is ſought after, but the greatneſs of imagery, and nobleneſs of ſentiments, with which they abound. Why may not Burnet's Theory of the earth be read with the ſame view? It is not true in philoſophy; but it is full of vaſt and ſublime conceptions, preſents to the imagination new and aſtoniſhing ſcenes, and will therefore always furniſh a high entertainment to the reader, who is capable of being pleaſed as well as inſtructed. This even Keill himſelf allows: "For as I believe (ſays he) never any book was fuller of errors and miſtakes in philoſophy, ſo none ever abounded with more beautiful ſcenes, and ſurpriſing images of nature. But I write only to thoſe who might perhaps expect to find a true philoſophy in it: they who read it as an ingenious romance, will ſtill be pleaſed with their entertainment."

BURNET (Dr. Thomas), a phyſician of Scotland, of whoſe birth, life, and death, we find nothing recorded, except what the title-pages of his books ſet forth; namely, that he was M. D. medicus regius, et collegii regii medicorum Edinburgenſis ſocius. His name deſerves to be preſerved, however, for the ſake of two uſeful works which he has left. One is, Theſaurus medicinæ practicæ, Lond. 1673, in 4to: a collection from the beſt practical writers, the laſt edition of which, greatly enlarged by himſelf, was publiſhed at Geneva, 1698, in 4to. The other, Hippocrates contractus, in quo Hippocratis omnia in brevem epitomen redacta habentur, Edinb. 1685, in 8vo. A neat edition of this was printed at London, 1743, in 12mo.

BURROUGHES (JEREMIAH), was educated at Cambridge, but was obliged to quit that univerſity for nonconformity. He ſheltered himſelf for ſome time under the hoſpitable roof of the earl of Warwick, and afterwards retired to Holland. About the beginning of the civil wars he returned to London; not to ſpread ſedition (as his nonconforming brethren were falſely accuſed of doing), but peace, for which he earneſtly laboured. His Irenicum was one of the laſt ſubjects upon which he preached. He was a man of learning, candour, and modeſty, and of irreproachable life. A conſiderable number of his writings are in print, many of which were publiſhed after his death, which happened November 14, 1646.

BURROW (Sir JAMES), maſter of the crown-office, was elected F. R. S. 17... F. A. S. 1751. On the death of Mr. Weſt in 1772, he was prevailed on to fill the preſident's chair at the Royal Society till the anniverſary election, when he reſigned it to ſir John Pringle; and Aug. 10, 1773, when the ſociety preſented an addreſs to his majeſty, he received the honour of knighthood. He publiſhed two volumes of Reports 1766, two others in 1771 and 1776, and a volume of Deciſions of the court of king's bench, upon ſettlement caſes, from 1732 to 1772 (to which was ſubjoined an Eſſay of punctuation), in 3 parts, 4to. 1768, 1772, 1776. The Eſſay was alſo printed ſeparately in 4to. 1773. He publiſhed, without his name, A few anecdotes and obſervations relating to Oliver Cromwell and his family, ſerving to rectify ſeveral errors concerning him, publiſhed by Nicol. Comm. Papadopoli, in his Hiſtoria gymnaſii Pativini, 1763, 4to. An elegant whole length portrait of ſir James was engraved after Devis by Baſire, 1780. He died Nov. 5, 1782.

BURTON (HENRY), was born at Birſall in Yorkſhire, about 1579; and educated at St. John's college in Cambridge, where he took both his degrees in arts. He was afterwards incorporated M. A. at Oxford, and took the degree of B. D. He firſt was tutor to the ſons of lord Carey of Lepington (created in 1625 earl of Monmouth), then clerk of the cloſet to prince Henry; and after his death to prince Charles, whom he was appointed to attend into Spain in 1623; but, for reaſons unknown, was ſet aſide after part of his goods were ſhipped, and upon that prince's acceſſion to the crown was removed from being his clerk of the cloſet. Burton, highly diſguſted at this treatment, took every opportunity of expreſſing his reſentment, particularly by railing againſt the biſhops.

In April 1625, he preſented a letter to king Charles, remonſtrating againſt Dr. Neile and Dr. Laud, his majeſty's continual attendants, as popiſhly affected; and for this was forbidden the court. Soon after he was preſented to the rectory of St. Matthew's, in Friday-ſtreet, London. In Dec. 1636, he was ſummoned

moned to appear before Dr. Duck, one of the commiſſioners for cauſes eccleſiaſtical, who tendered to him the oaths ex officio, to anſwer to certain articles brought againſt him, for what he had advanced in two ſermons preached in his own church on the preceding 5th of November [I]. Burton, inſtead of anſwering, appealed to the king: nevertheleſs, a ſpecial high-commiſſion court, which was called ſoon after at doctor's commons, ſuſpended him, in his abſence, from both his office and benefice; upon which he thought fit to abſcond, but publiſhed his two ſermons under the title of, For God and the King; together with an apology juſtifying his appeal. February 1, a ſerjeant at arms, with other officers, by virtue of a warrant from the ſtar-chamber, broke open his doors, ſeized his papers, and took him into cuſtody. Next day, he was, by an order of the privy-council, committed to the Fleet priſon; from which place he dated one epiſtle to his majeſty, another to the judges, and a third to the true-hearted nobility. March 11, he was proceeded againſt in the ſtar-chamber, for writing and publiſhing ſeditious, ſchiſmatical, and libellous books, againſt the hierarchy of the church, and to the ſcandal of the government. To this information he (and Baſtwick and Prynne who were indicted with him) prepared anſwers [K]. In the end of May 1637, a perſon came to the Fleet,

[I] The text they were preached upon was, Proverbs xxiv. 21, 22. In theſe two ſermons, and in his apology, he charged the biſhops with dangerous plots to change the orthodox religion eſtabliſhed in England, and to bring in romiſh ſuperſtition in the room of it; and blamed them for introducing ſeveral innovations into divine worſhip. The chief he mentioned were, that in the epiſtle the Sunday before eaſter, they had put out "In," and made it "At the name of Jeſus;" which alteration was directly againſt the act of parliament. That two places were changed in the prayers ſet forth for the 5th of November; namely, "Root out that babyloniſh and antichriſtian ſect, which ſay, &c." is thus altered: "Root out that babyloniſh and antichriſtian ſect of them which ſay." Next, "Cut off thoſe workers of iniquity whoſe religion is rebellion, &c." was, in the book printed in 1635, thus altered: "Cut off thoſe workers of iniquity, who turn religion into rebellion."—That the prayers for the navy are left out of the late book for the faſt.—That the placing the communion-table altarwiſe, at the upper end of the chancel, was done to advance and uſher in popery. That the ſecond ſervice, as dainties, was ſaid there.—That bowing towards the altar, was worſhiping the table, or God knows what.

[K] Their counſel refuſed to ſign their anſwers, for fear of offending the ſtar-chamber. The defendants therefore petitioned the court, that according to ancient precedents, they might ſign their anſwers with their own hands; declaring, they would abide by the cenſure of the court, if they did not make good what was contained therein. But this was refuſed by the court. Burton's anſwer was at length ſigned by Holt, a bencher of Gray's Inn; who afterwards withdrew his hand, becauſe the other counſel, out of fear, would not ſubſcribe it. However, Burton tendered it to the court, deſiring it might be accepted, or Holt ordered to new ſign it. The court ordered, that it might be received under the hand of Holt alone, which was accordingly done. After it had lain in court near three weeks, upon the attorney-general's ſuggeſtion to the court, May 19, that it was ſcandalous; it was referred to the two chief juſtices, ſir John Bramſton and ſir John Finch, to conſider of, and to expunge what was contained therein, as unfit to be brought into court, or otherwiſe impertinent and ſcandalous. They expunged ſixty-four whole ſheets; that is, the whole anſwer, except ſix lines at the beginning, and about twenty-four at the latter end.

to examine Burton upon his anſwer; but hearing that the greateſt part of it had been expunged, he refuſed to be examined, unleſs his anſwer might be admitted as it was put in, or he permitted to put in a new anſwer. June 2, it was ordered by the court, that if he would not anſwer to interrogatories framed upon his anſwer, he would be proceeded againſt pro confeſſo. Accordingly, June 14, Burton, and the two others, being brought to the bar, the information was read; and no legal anſwer having been put in in time, nor filed on record, the court began for this contempt to proceed to ſentence. The defendants cried out for juſtice, that their anſwers might be read, and that they might not be condemned unheard. Nevertheleſs, becauſe their anſwers were not filed on record, the court proceeded to paſs ſentence: which was, that Burton, Prynne, and Baſtwick pay a fine of 5000 l. each, and that Burton in particular be deprived of his eccleſiaſtical benefice, degraded from his miniſterial function and degrees in the univerſity, be ſet on the pillory, have both his ears cut off there, confined to perpetual cloſe impriſonment in Lancaſter-caſtle, debarred the acceſs of his wife or any other except his keeper, and denied the uſe of pen, ink, and paper: all which, except the fine, was executed accordingly. After twelve weeks impriſonment in the common gaol at Lancaſter, where great crowds pitying his misfortunes reſorted to him, ſome of his papers being diſperſed in London, he was removed, by an order of council, to Cornet-caſtle in the iſle of Guernſey, October 1637, where he was ſhut up almoſt three years; till in November 1640, the houſe of commons, upon his wife's petition, complaining of the ſeverity of his ſentence, ordered that he ſhould be forthwith ſent for to the parliament in ſafe cuſtody. Burton, on his arrival at London, preſented a petition to the houſe of commons, ſetting forth his ſufferings. In conſequence of which, the houſe reſolved that the ſentence againſt him was illegal, and ought to be reverſed; that he be freed from the fine of 5000 l. and from impriſonment, and reſtored to his degrees in the univerſity, orders in the miniſtry, and to his eccleſiaſtical benefice in Friday-ſtreet, London; alſo have recompenſe for his impriſonment, and for the loſs of his ears, which they fixed at ſix thouſand pounds; but by reaſon of the enſuing confuſions in the kingdom, he never received that ſum. He was, however, reſtored to his living of St. Matthew's, after which he declared himſelf an independent, and complied with all the alterations that enſued. He died Jan. 1648. Beſides the tracts mentioned above, he wrote ſeveral others.

BURTON (WILLIAM) [L], author of the Hiſtory of Leiceſterſhire,

[L] Mr. Peck had collected materials for the life of Mr. Burton and his younger brother Robert, which are probably among the papers of the late ſir Thomas Cave, bart.

terſhire, and eldeſt ſon of Ralph Burton, eſq. of Lindley in Leiceſterſhire, was born Auguſt 24, 1575, educated at the ſchool of Sutton-Coldfield in Warwickſhire, admitted of Brazen-noſe college Oxford 1591, and of the Inner Temple May 20, 1593, B. A. June 22, 1594, and afterwards a barriſter and reporter in the court of common pleas. But "his natural genius leading him to the ſtudies of heraldry, genealogies, and antiquities, he became excellent in thoſe obſcure and intricate matters; and, look upon him as a gentleman, was accounted by all that knew him to be the beſt of his time for thoſe ſtudies, as may appear by his deſcription of Leiceſterſhire *." In 1602 he corrected Saxton's map of that county, with the addition of eighty towns. His weak conſtitution not permitting him to follow his buſineſs, he retired into the country; and his great work, the Deſcription of Leiceſterſhire, was publiſhed in folio, 1622. He tells his patron, George Villers, marquis of Buckingham, that "he has undertaken to remove an eclipſe from the ſun without art or aſtronomical dimenſion, to give light to the county of Leiceſter, whoſe beauty has long been ſhadowed and obſcured;" and in his preface declares himſelf one of thoſe who hold that gloria totius res eſt vaniſſima mundi; and that he was unfit and unfurniſhed for ſo great a buſineſs: "unfit," to uſe his own words, "for that myſelf was bound for another ſtudy, which is jealous, and will admit no partner; for that all time and parts of time, that could poſſibly be employed therein, were not ſufficient to be diſpenſed thereon, by reaſon of the difficulty of getting, and multiplicity of kinds of learning therein. Yet if a partner might be aſſigned or admitted thereto, there is no ſtudy or learning ſo fit or neceſſary for a lawyer, as the ſtudy of antiquities." He was aſſiſted in this undertaking by his kinſmen John Beaumont of Gracedieu, eſq. and Auguſtus Vincent, rougecroix; but the church notes were taken by himſelf. He drew up the corollary of Leland's life, prefixed to the Collectanea, with his favourite device, the ſun recovering from an eclipſe, and motto Rilucera, dated Faledi 1612, from Falde, a pleaſant village near Tutbury, Staffordſhire, and a great patrimony belonging to his family, and then to him. The county hiſtory was dated from the ſame village, Oct. 30, 1622. He alſo cauſed part of Leland's Itinerary to be tranſcribed 1631, and gave both the tranſcript and the ſeven original volumes to the bodleian library 1632; as alſo Talbot's notes. To him his countryman Thomas Purefoy, eſq. of Barwell, bequeathed Leland's Collectanea after his death 1612. Wood charges him with putting many needleſs additions and illuſtrations into theſe Collectanea, from which charge

bart. M. P. who bought the greater part of Mr. Peck's MSS. from his widow, on the ſuggeſtion of Mr. Aſhby.

* Wood, Ath. Oxon. ii. 75.

Hearne defends him. Wood adds, he made a uſeful index to them; which, Hearne ſays, was only of ſome religious houſes and ſome authors. In 1625 he reſided at Lindley, where, among other works, he compiled a folio volume (which ſtill remains in MS.) under the title of Antiquitates de Dadlington, manerio com. Leic. ſive exemplificatio ſcriptorum, cartarum veterum, inquiſitionum, rotulorum curiarum, recordorum, et evidentium probantium antiquitates dicti manerii de Dadlington, et hæreditatem de Burton in dicto manerio de Dadlington, quæ nunc ſunt penes me Will'mum Burton de Lindley com. Leic. modernum dominum dicti manerii de Dadlington. Labore et ſtudio mei Will'mi Burton de Lindley, apprenticii legum Angliæ, et ſocii Interioris Templi Londini; nuper habitantis apud Falde com. Staff. nunc apud Lindley, 25 Aug. 1625, æt. 50. He died at Falde, after ſuffering much in the civil war, April 6, 1645, and was buried in the pariſh church thereto belonging, called Hanbury. He left ſeveral notes, collections of arms and monuments, genealogies, and other matters of antiquity, which he had gathered from divers churches and gentlemen's houſes. Derby collections are mentioned in Gaſcoigne's notes, p. 53, probably by himſelf. In Oſborne's Catalogue, 1757, was Vincent on Brooke, with MS. notes by William Burton, probably not more than thoſe on Cornwall, which Dr. Rawlinſon had.—He was one of ſir Robert Cotton's particular friends, and had the honour to inſtruct ſir William Dugdale. He was acquainted with Somner; and Michael Drayton, eſq. was his near countryman and acquaintance, being deſcended from the Draytons of Drayton, or Fenny Drayton, near Lindley. He married, 1607, Jane, daughter of Humphry Adderley, of Widdington, Warwickſhire; by whom he had one ſon, Caſſibelan, born 1609, heir of his virtues as well as his other fortunes, who, having a poetical turn, tranſlated Martial into engliſh, which was publiſhed 1658. He conſumed the beſt part of his paternal eſtate, and died Feb. 28, 1681, having ſome years before given moſt, if not all, his father's collections to Mr. Walter Chetwynd, to be uſed by him in writing the antiquities of Staffordſhire. Several printed copies of Burton's Leiceſterſhire, with MS. notes by different perſons, are exiſting in various collections [M].—"The reputation of Burton's book," as Mr. Gough juſtly obſerves, "ariſes from its being written early, and preceded only by Lambard's Kent 1576, Carew's Cornwall 1602, and Norden's Surveys; and it is in compariſon only of theſe, and not of Dugdale's more copious work, that we are to underſtand the praiſes ſo freely beſtowed on it, and becauſe nobody has treated the ſubject more remotely

[M] Theſe are particularized in the Hiſtory of Hinckley, p. 131. A new edition of the Deſcription of Leiceſterſhire was abſurdly printed in 1777, without the leaſt improvement.

and

and accurately; for Dugdale, says Burton, as well as Lambard and Carew, performed briefly. The present volume, though a folio of above 300 pages, if the unnecessary digressions were struck out, and the pedigrees reduced into less compass, would shrink into a small work. The typographical errors, especially in the latin, are so numerous, and the style, according to the manner of that time, so loose, that the meaning is often doubtful. The description is in alphabetical order, and consists chiefly of pedigrees and moot-cases [N]."

BURTON (Robert), known to the learned by the name of Democritus junior, was brother of the preceding, and born at Lindley Feb. 8, 1576. He was educated at the same school with his brother, and in 1593 sent to the same college. In 1599, he was elected student of Christ-church, and for form's sake (as Wood tells us, for he wanted not a tutor), was put under the tuition of Dr. John Bancroft, afterwards bishop of Oxford. In 1616 he had the vicarage of St. Thomas, in the west suburb of Oxford, conferred on him by the dean and canons of Christ-church, to the parishioners of which it is said that he always gave the sacrament in wafers; and this, with the rectory of Segrave in Leicestershire, given him some years after by George lord Berkeley, he held with some difficulty (for the storm was gathering over England, and the troubles were coming on) to the day of his death, which happened in Jan. 1639.

He was a man of general learning; a great philologer, an exact mathematician, and (what makes the peculiarity of his character) a very curious calculator of nativities. He was extremely studious, and of a melancholy turn, yet an agreeable companion, and very humorous. The Anatomy of Melancholy, by Democritus junior, as he calls himself, shews, that these seemingly different qualities were mixed together in his composition. This book was printed, first in 4to, afterwards many times in folio, to the great profit of the bookseller, who, as Mr. Wood tells us, got an estate by it [O]. Some circumstances attending his death occasioned strange suspicions. He died in his chambers at Christ-

[N] The author, sensible of its defect, greatly enlarged and enriched it with the addition of roman, saxon, and other antiquities, as appears from his letter to sir Robert Cotton, dated Lindley, June 9, 1627, still extant among Cotton's correspondences, in his library, Jul. C. iii. This book, thus augmented, was with other MSS. by the same author, in the possession of Mr. Walter Chetwynd, of Ingestry, in Staffordshire, whom Camden in Staffordshire calls venerandæ antiquitatis cultor maximus; and afterwards came to, or was borrowed by, Mr. Charles King, tutor to Mr. Chetwynd, in whose hands Brokesby mentions it, and says Mr. Chetwynd made considerable additions to it. He died 1693. Lord Chetwynd lent it to sir Thomas Cave, in whose hands Mr Ashby saw it in 1763. It is continued to 1642.

[O] "Burton upon Melancholy," says archbp. Herring (Letters, 1777, 12mo.), "is an author, the pleasanteſt, the most learned, and the most full of sterling sense. The wits of queen Anne's reign, and the beginning of George I. were, he adds, not a little beholden to him."

church, at, or very near the time, which it ſeems he had ſome years before predicted from the calculation of his nativity; and this exactneſs made it whiſpered about, that for the glory of aſtrology, and rather than his calculation ſhould fail, he became indeed a felo de ſe. This, however, was certainly not notorious; for he was buried with due ſolemnity in the cathedral of Chriſt-church, and had a fair monument erected to his memory, with his buſt in ruff, gown, hair, and beard: on the right hand of which is the calculation of his own nativity [P], and under it this inſcription made by himſelf, and put up by his brother:

Paucis notus, paucioribus ignotus,
Hic jacet Democritus junior,
Cui vitam dedit, et mortem
Melancholia.
Obiit 8 Id. Jan. A. C. MDCXXXIX.

He left a very choice collection of books, part of which he bequeathed to the bodleian, and 100l. to buy five pounds worth of books yearly for Chriſt-church library.

BURTON (EZEKIAS), was fellow of Magdalen-college Cambridge, and an eminent tutor there. In 1667 he was made chaplain to the lord keeper Bridgeman, and the ſame year for his ſingular merit was preſented to the prebend of Norwich. He was very ſtrenuous for a comprehenſion with the diſſenters, and a toleration of others; and backed the treaty propoſed in 1668, by the lord keeper, with all his might. Died of a malignant fever in 1681. His diſcourſes were publiſhed in two vols. by Dr. Tillotſon: theſe give us, ſays Mr. Grainger, an high idea of the piety, and no mean one of the abilities of the author.

BURTON (WILLIAM), ſon of William Burton of Atcham in Shropſhire, born in Auſtin-friars, London, in the xviith century; was admitted in Glouceſter-hall in Oxford, where he took the degree of bachelor of civil law, and, leaving the univerſity, was maſter of the free-ſchool of Kingſton upon Thames. He was a good linguiſt, an excellent critic and antiquary, very much eſteemed by the learned of his time, and particularly by the famous archbiſhop Uſher. He died in 1657. Some of his works extant, are; Græcæ linguæ hiſtoria. Veteris linguæ perſicæ hiſtoria, printed with the former. A commentary on Antoninus's Itinerary, ſo far as it concerns Britain, &c.

BURTON (WILLIAM). He was born at Rippon in Yorkſhire 1697, and educated in Chriſt-church college in Oxford; where he took his degree of M. D. and became very eminent in his profeſſion. In 1745 he propoſed joining himſelf to the pre-

[P] This ſcheme is exactly delineated in the Hiſtory of Hinckley, p. 133, where are ſome further particulars of the two brothers.

tender, then at Manchester; but his friends had interest sufficient to dissuade him from a measure which must have terminated in his ruin. In his latter years he spent much time in collecting records, out of which he wrote the History of the county of York, which has been published in two volumes folio. He died at York 1759, aged 62.

BURTON (John), a learned divine, was born in 1696 at Wembworth in Devonshire, of which parish his father was rector. The first part of his grammatical education he received at Okehampton, and the remainder at Ely. Such were the proofs which young Burton afforded at school of his capacity, diligence, and worthy dispositions, that the learned Dr. Ashton, master of Jesus-college, Cambridge, designed to have him admitted into his own college. But, in the mean time, Dr. Turner, president of Corpus-Christi-college, Oxford, having made an accidental trial of Mr. Burton's literary improvements, procured him a scholarship in that college in 1713, when he was 17 years of age. Here he made so distinguished a progress, that Dr. Mather, the president, appointed him to the important office of tutor, when he was only B. A. Soon after, the college conferred upon him the honour of reading the greek lecture. During the whole course of his studies, his behaviour was at once so cheerful and so regular, that he equally recommended himself to the affection of his equals, and the esteem of his superiors. Dr. Potter, in particular, at that time bishop of Oxford, conceived a great regard for him. March 24, 1720, Mr. Burton was admitted to the degree of M. A. In the exercise of his duty as a tutor, no one could exceed him in attention, diligence, and a zealous concern for the improvement of his pupils. As he was himself unacquainted with mathematics, and ignorant of the hebrew tongue, he took effectual care that the young men under his tuition should be well instructed in these points. With regard to those of his pupils who were upon charitable foundations, he was solicitous that the acquisition of knowledge should be rendered as cheap to them as possible. He was even anxious that it might be no expence to them at all: and, indeed, so disinterested and beneficent was the whole of his conduct, that, after having discharged the office of a tutor almost fifteen years, he was scarcely possessed of 50 l. when he quitted the university. In revising, correcting, and improving the exercises of the students, Mr. Burton displayed surprising patience, and indefatigable diligence; and there are still extant his themes, declamations, orations, and poems of every kind, which he composed for the use of his own pupils, and even of others. His attention, however, was not solely confined to the business of tuition. He was anxious for restoring the credit of the university press, and for enabling poor editors to carry on their literary undertakings. With this view, he

he often prevailed upon Dr. Mather, Dr. Holmes, and other vice-chancellors, to order new types; and, by the aſſiſtance of ſome noble friends, he was ſo ſtrenuous in behalf of the learned Hutchinſon, the editor of Xenophon, that no editors ſince that time have had any delay or difficulty in obtaining the exemption from the duty on paper, which has been granted by parliament to books printed at the Clarendon preſs. It was alſo by Mr. Burton's perſuaſion, that Mr. (afterwards lord) Rolle gave 100 l. to the univerſity, for the purpoſe of lending it to editors; and that Dr. Hodges, provoſt of Oriel-college, bequeathed 200 l. to the ſame uſe. In 1725, when our learned tutor was pro-proctor and maſter of the ſchools, he ſpoke, before the determining bachelors, a latin oration, intituled Heli, which was both written and publiſhed with a deſign of enforcing the ſalutary exerciſe of academical diſcipline. The ſame ſubject was ſtill more fully conſidered by him in four latin ſermons, preached before the univerſity; which, likewiſe, with appendixes, were afterwards given to the public. Indeed, the labour that Mr. Burton, during two years, cheerfully went through, as maſter of the ſchools, was immenſe. July 19, 1729, Mr. Burton was admitted to the degree of B. D. and in 1732, when the ſettlement of the colony of Georgia was in agitation, being ſolicitous to give his aſſiſtance in promoting that undertaking, he preached a ſermon in its recommendation; and his diſcourſe was afterwards publiſhed, with an appendix concerning the ſtate of the colony. He was likewiſe, through his whole life, an ardent promoter of Dr. Bray's admirable ſcheme of parochial libraries.

Among other youths who were committed to the tuition of Mr. Burton, there were ſeveral from Eton ſchool, who excelled in genius and learning. This circumſtance introduced him to an epiſtolary correſpondence, and a ſocial intercourſe, with the maſters of the ſchool, and the provoſt and fellows of the college; the conſequence of which was, that they formed ſo good an opinion of his diſpoſition and character, as to elect him, in 1733, into a fellowſhip of their ſociety. About the ſame time, upon the death of Dr. Edward Littleton, he was preſented to the vicarage of Maple-derham in Oxfordſhire; which may be conſidered as a grand æra in Mr. Burton's life. Upon going to take poſſeſſion of his new preferment, he found the widow of his predeceſſor, and three infant daughters, without a home, and without a fortune. A ſight ſo affecting inſpired him with compaſſion; compaſſion was followed by love, and love by marriage. Mr. Burton ſhewed the ſame contempt for money, and perhaps carried it to an exceſs, after he was ſettled in his living. His ſituation being remarkably pleaſant, nothing gave him a greater delight than repairing, enlarging, and adorning his houſe, embelliſhing his gardens, planting trees, clearing fields, making roads, and

and introducing ſuch other improvements as he believed would be of advantage to his ſucceſſors [Q]. Works of a ſimilar kind were undertaken by him, when in 1766 he was inſtituted to the rectory of Worpleſdon in Surry. In 1748, the death of his wife affected him in the tendereſt manner, as is evident from the ſeveral parts of his Opuſcula metrico-proſaica. This event did not leſſen his regard for her three orphan daughters, towards whom he continued to exert the greateſt affection, care, and liberality. From henceforward he ſpent the principal part of the year at Eton-college; where he gave himſelf entirely up to the ſtudy of literature, and the aſſiſtance of his friends. But whenever there were any public meetings on literary or eccleſiaſtic affairs, whether at Oxford, London, or Cambridge, he had much ſatisfaction in being preſent at them. July 1, 1752, he took the degree of D. D. and afterwards publiſhed his lectures on that occaſion. He was intimately connected with many of the biſhops; and whilſt careſſed by the governors of the church, was equally dear to the loweſt of the clergy. Nothing was more agreeable to him, than to ſee all around him eaſy, cheerful, and happy. To ſuch of the young ſcholars at Eton as appeared to be of promiſing abilities and diſpoſitions, he ſhewed a particular attention, made them the companions of his leiſure hours, and afforded them every encouragement which lay in his power.

When Dr. Burton came to an advanced age, and his eyes began to fail him, he thought proper to collect together and publiſh his ſcattered pieces, under the title of Opuſcula miſcellanea. Scarcely had he finiſhed this taſk, when he was ſuddenly attacked by an eryſipelous fever, which diſturbed his intellects, and ſhattered his decaying frame. He ſeemed however at intervals to recover, and to be deſirous of reſuming his ſtudies. The day before his death, the lamp of life appeared to be rekindled. In the evening, it being Sunday, he ſent, as had been his cuſtom, for five or ſix promiſing youths; and after ſupper diſcourſed to them, with more than uſual perſpicuity and elegance, on ſome important ſubject of divinity. From hence his phyſician and friends conceived hopes, though miſtaken ones, of his recovery; for after a moſt ſerene ſleep, he quietly departed this life the next morning, being Feb. 11, 1771, aged 76, and was buried at the entrance of the inner chapel at Eton [R].

[Q] The cauſeway through the marſh at Woodbridge, in the road from the north part of Surry to Guildford, which was begun by his advice and aſſiſtance, and finiſhed by his contribution and that of his friends, will be a laſting memorial of his judgment and induſtry on ſuch occaſions. Part of his leiſure hours at Maple-derham was employed in collecting hints for removing obſtructions in the navigation of the river Thames. Theſe hints he formed into a pamphlet, intituled, The preſent ſtate of the navigation of the river Thames conſidered, and certain regulations propoſed, 4to. 1765. A ſecond edition, with an Appendix, was publiſhed in 1767.

[R] A particular account of his works, with pertinent remarks on them, may be ſeen in the Biographia Britannica, vol. iii. p. 48, 49.

BURZUIE, a celebrated perſian philoſopher and phyſician, who flouriſhed under the reign of Khoſroes ſurnamed Nuſchirvan the juſt. This prince having learned that the Indians carefully preſerved a book written in their language, which they called Giavidan khird, i. e. The wiſdom of all ages, or, as they ſometimes called it, the Teſtament or the Moral and political inſtructions of Huſchink, ſent this philoſopher to India with rich preſents for the king of that country, in order to obtain a copy of it. Burzuie acquitted himſelf of this employment very honourably, and brought this book to Nuſchirvan, who ordered him to tranſlate it into the perſian language. This tranſlation was made and dedicated to this prince under the title of Humaiun Namé; but as it was written in old perſian, which is called Peheleuique, it has been ſince modernized in the form we at preſent have it. Some have attributed the tranſlation of this work to Buzurg-nichir, vizir of Nuſchirvan, and preceptor to prince Hormuz.

BUSBEQUIUS, or BUSBEC (Auger Gislen), was the natural ſon of the lord of Buſbec, and born at Commines, a town in Flanders, 1522. The early proofs he gave of an extraordinary genius induced his father to ſpare neither care nor expence to get him properly inſtructed, and to obtain his legitimation from the emperor Charles V. He was ſent to ſtudy at the univerſities of Louvain, Paris, Venice, Bologna, and Padua. He was ſome time at London, whither he attended the ambaſſador of Ferdinand, king of the Romans. In 1554 he was appointed ambaſſador at Conſtantinople; but made a very ſhort ſtay there. Being ſent back the following year, his ſecond embaſſy proved longer and more fortunate; for it laſted ſeven years, and ended in a good treaty. He acquired a perfect knowledge of the ſtate of the ottoman empire, and the true means of attacking it with ſucceſs; on which ſubject he compoſed a very judicious diſcourſe, intituled, De re militari contra Turcam inſtituenda conſilium. Without neglecting any thing that related to the buſineſs of his embaſſy, he laboured ſucceſsfully for the republic of letters, collecting inſcriptions [s], purchaſing manuſcripts, ſearching after

[s] The public is obliged to Buſbec for the Monumentum Ancíranum, which would be one of the moſt curious and inſtructive inſcriptions of antiquity, if it was entire; for we might there have a liſt of the actions of Auguſtus. Paſſing through Ancyra, a city of Galatia, Buſbec cauſed all that remained legible of that inſcription to be copied from the marble of a ruined palace, and ſent it to Schottus the jeſuit. It may be ſeen in Grævius's Suetonius. Gronovius publiſhed this Monumentum Anciranum at Leyden, in 1695, with notes, from a more full and correct copy than that of Buſbec.

"I bring with me," ſays Buſbec, in one of his letters, "a promiſcuous heap of ancient coins, the beſt of which I intend to preſent to my maſter; and beſides theſe, whole cart-loads and ſhip-loads of greek manuſcripts; there are, I believe, not much fewer than 240, which I have ſent by ſea to Venice, to be thence conveyed to Vienna I have ſearched every corner, that I might get together, by the laſt gleaning as it were, all that remained of that ſort of commodity."

rare

rare plants, and enquiring into the nature of animals. When he ſet out the ſecond time to Conſtantinople, he carried with him a painter, to take draughts of the plants and animals that were unknown in the weſt. The relation which he wrote of his two journies to Turkey is much commended by Thuanus. He was deſirous of paſſing the latter part of his life in privacy, but the emperor Maximilian made choice of him to be governor to his ſons; and when his daughter princeſs Elizabeth was married to Charles IX. of France, Buſbec was nominated to conduct her to Paris. This queen gave him the whole ſuperintendance of her houſhold and her affairs, and, when ſhe quitted France, on her huſband's death, left him there as her ambaſſador. He was continued in that quality by the emperor Rodolph. He died October 1592.

BUSBY (RICHARD), a very eminent ſchoolmaſter, was ſon of Richard Buſby, of Weſtminſter, and born at Lutton in Lincolnſhire, Sept. 22, 1606. Having paſſed through the claſſes of Weſtminſter-ſchool as a king's ſcholar, he was, in 1624, elected ſtudent of Chriſt-church [r]. He took the degree of B. A. Oct. 21, 1628; and that of M. A. June 18, 1631. July 1639, he was admitted to the prebend and rectory of Cudworth, in the church of Wells [u]. Dec. 13, 1640, he was appointed maſter of Weſtminſter-ſchool; and by his ſkill and diligence in the diſcharge of this moſt laborious and important office for the ſpace of 55 years, bred up the greateſt number of eminent men in church and ſtate, that ever adorned at one time any age or nation [x]. After the reſtoration, Charles II. conferred on him a prebend of Weſtminſter, into which he was inſtalled July 5, 1660; and the 11th of Auguſt following, he was made treaſurer and canon reſidentiary of the church of Wells. He took the degree of D. D. Oct. 19, 1660. At the coronation of Charles II. he carried the ampulla, and in the convocation, which met June 24, 1661, he was proctor for the chapter of Bath and Wells; and one of thoſe who approved and ſubſcribed the common-prayer-book. This great man, after a long and healthy life, the conſequence of his chaſtity, ſobriety and temperance, died April 6, 1695, aged 89, and was buried in Weſtminſter-abbey, where there is a fine monument erected to him, with a latin inſcription. He was a perſon very ſagacious in finding out every one's genius and diſpoſition, and

[r] At the univerſity he was conſidered as a complete orator, and a very good actor, having acted with great applauſe in the comedy called the Royal Slave, written by William Cartwright, which was played before king Charles I. and his queen at Chriſt-church, by the ſtudents of that houſe, on Auguſt 30, 1636.

[u] He loſt the profits of it during the civil wars, but found means to keep his ſtudent's place, and other preferments.

[x] He extremely liked, and even applauded, and rewarded wit in any of his ſcholars, though it reflected on himſelf; but in his ſchool he was extremely ſevere.

no

no leſs induſtrious in employing them to advantage, and forwarded them ſucceſsfully. He ſo formed and trained up the minds of youth by his inſtructions, that they learned at the ſame time both to ſpeak and to be wiſe; and whilſt they were inſtructed by him as boys, they inſenſibly grew up to be men. As many ſcholars as he ſent out into the world, ſo many faithful, and, in general, brave champions did church and ſtate obtain. Whatever reputation Weſtminſter-ſchool enjoys, whatever advantage has thence accrued, is chiefly due to Buſby, and will for ever be due to him. So uſeful a man God bleſſed with long life, and crowned with riches. And he, on his part, cheerfully devoted himſelf and his poſſeſſions to the promoting of piety. To relieve the poor; to ſupport and encourage learned men; to repair churches; that, he thought, was truly enjoying his riches. And what he employed not upon thoſe good uſes in his life-time, he bequeathed to the ſame at his death [y]. He compoſed ſeveral books for the uſe of his ſchool.

BUSCHETTO DA DULICHIO, architect, of the xith century, native of the iſle of Dulichio, built the cathedral of Piſa, which ſtill paſſes for one of the fineſt in all Italy. Buſchetto was a great machiniſt; and could move the heavieſt loads with a very ſmall force. It is marked on his tomb, "that ten girls could lift by his method, weights which a thouſand yoke of oxen could not move, and a ſhip could ſcarcely carry."

Quod vix mille boum poſſent juga cuncta movere,
Et quod vix potuit per mare ferre navis,
Buſchetti niſu, quod erat, mirabile viſu,
Dena puellarum turba levavit onus.

Though Buſchetto lived in the age of ignorance and hyperbole, yet he partly deſerved this piece of praiſe.

BUSCHING (Dr. ANTHONY FREDERIC), particularly famous for his New treatiſe of Geography, firſt publiſhed in the german language in 2 vols. 1754, which met with ſuch encouragement, that it paſſed through editions 1756, 1758, 1760, 1768, and was tranſlated into engliſh 1762, 6 vols. 4to. with maps: the french tranſlation is in 14 vols. 12mo. 1768—1779. It has likewiſe been tranſlated into dutch. Dr. Buſching died at Berlin in 1793, in the 69th year of his age.

[y] He gave 250l. towards repairing and beautifying Chriſt-church college and cathedral, and founded and endowed two lectures in the ſame college, one for the oriental languages, and another for the mathematics; giving, moreover, an hundred pounds to repair the room in which they were to be read. He contributed alſo to the repair of Lichfield-church. As for his many other benefactions, they are not upon record, becauſe they were done in a private manner.

BUSSY (Roger Rabutin Count of), a frenchman, illuſtrious for wit and misfortunes, was born April 3, 1618, of an antient family in Burgundy. He was trained to letters; after which he entered into the army, and riſing gradually to very high poſts, was much diſtinguiſhed as a military man. But what he had done with his ſword, he ſeems to have undone with his wit; for, expoſing ſome ladies of high rank and influence, in a piece intituled, Les Amours des Gaules, he was complained of to the king, and impriſoned in the baſtile. This was about the year 1665. He was releaſed however from this place the year after, on account of illneſs; but releaſed only to be baniſhed into his own country, where he lived an exile many years upon his own eſtate.

Beſides the above mentioned diſgrace, which this book occaſioned him, it drew on him the reſentment of Menage, who was highly offended at the liberty Buſſy had therein taken with him, in regard to madame de Sevigné; though the injury, as Bayle obſerves, lay not ſo much in any thing ſaid, as in the contempt with which he makes that lady treat him. Menage, however, ſufficiently revenged himſelf by the following epigram:

Francorum proceres mediâ (quis credat?) in aulâ
Buſſiades ſcripto læſerat horribili.
Pœna levis; Lodoix nebulonem carcere claudens
Detrahit indigno munus equeſtre duci.
Sic nebulo gladiis quos formidabat Iberis
Quos meruit Francis fuſtibus eripitur.

However, Menage was no irreconcileable enemy, but afterwards did him juſtice. "Mr. de Buſſy Rabutin is a man of a fine and ſolid underſtanding. I cannot forbear doing him this juſtice, notwithſtanding his ill-treatment of me in his Amours of the Gauls. It is impoſſible to write with more wit and fire, than he has done in that work." Menage adds, that Buſſy was "betrayed by Mad. de Monglas, to whom he had entruſted his ſecret," namely, his Amours des Gaules, which was privately handed about in manuſcript; and that he might ſay with Ovid,

Ingenio perii qui miſer ipſe meo.

All his works are in french, and were printed at Paris [z]. He died in 1693, aged 75.

[z] Buſſy was the author of many other things; as, 1. Memoirs, 1693, 2 vols. 4to. 2. Diſcourſe to his children, upon the uſe to be made of adverſity, and the different events of life, 1694, 12mo. 3. Abridged hiſtory of Lewis the Great, 1699, 12mo. 4. Letters, 7 vol. 12mo. 5. Poems, ſcattered through his letters, and in other collections.

BUTLER

BUTLER (William), one of the greateſt phyſicians, and moſt capricious humouriſts of his time, was born at Ipſwich, about 1535, and educated at Clare Hall, Cambridge, of which he became fellow. He ſettled at Cambridge as a phyſician, and without taking a medical degree. His ſagacity in judging of diſtempers was very great, and his method of cure was ſometimes as extraordinary; he was bold and ſingular in his practice, and, what was perhaps more than all, his manners were extremely odd, which gave him a very great character among the vulgar, who thought by that, that he muſt poſſeſs extraordinary abilities. Mr. Aubrey informs us, that it was uſual for him to ſit among the boys at St. Mary's church in Cambridge; and that when he was ſent for to king James at Newmarket, he ſuddenly turned back to go home, and that the meſſenger was forced to drive him before him. We find he was conſulted along with ſir Theodore Mayerne and others in the ſickneſs which proved fatal to prince Henry: and it is ſaid that at the firſt ſight of him, Butler from his cadaverous look made an unfavourable prognoſtic. The reputation of phyſic was very low in England before Butler's time; hypothetical nonſenſe was reduced into ſyſtem, not only in medicine, but alſo in other arts and ſciences. Many droll ſtories have travelled down to us of ſome extraordinary cures as ſtrangely performed; for theſe the reader is referred to Winwood's Memorials, vol. iii. Richardi Parkeri, Sceletos Cantabrigienſis, Fuller, Prax. Mayern. p. 66; and Wood in his account of Francis Treſham, eſq. He died Jan. 29, 1618, aged 82, and lies buried in St. Mary's church in Cambridge, with an elegant and pompous epitaph over him. He left no writings behind him.

BUTLER (Charles), a native of Hampſhire, and bred at Oxford; known at this day only by his curious hiſtory of bees, intituled, The feminine monarchy; a ſmall book which has been many times printed. He wrote beſides a treatiſe of muſic, and died after 1634.

BUTLER (Samuel), a poet of a very ſingular caſt, was born at Strenſham in Worceſterſhire, and baptized Feb. 14, 1612. Having diſcovered an early inclination to learning, his father, Samuel Butler, a reputable country farmer [A], placed him

[A] "His father's condition is variouſly repreſented. Wood mentions him as competently wealthy; but Mr. Longueville, the ſon of Butler's principal friend, ſays he was an honeſt farmer with ſome ſmall eſtate, who made a ſhift to educate his ſon at the grammar-ſchool of Worceſter, under Mr. Henry Fright, from whoſe care he removed for a ſhort time to Cambridge; but, for want of money, was never made a member of any college. Wood leaves us rather doubtful whether he went to Cambridge or Oxford; but at laſt makes him paſs ſix or ſeven years at Cambridge, without knowing in what hall or college: yet it can hardly be imagined that he lived ſo long in either univerſity, but as belonging to one houſe or another; and it is ſtill

him at the free-ſchool of Worceſter; whence he was ſent for ſome time to Cambridge, but never matriculated in that univerſity. After reſiding at it ſix or ſeven years, he returned to his native country, and became clerk to one Mr. Jefferys of Earl's Croomb, an eminent juſtice of the peace for that county, with whom he lived ſome years in an eaſy and reputable ſtation. Here he found ſufficient leiſure to apply himſelf to whatſoever learning his inclinations led him; which was chiefly hiſtory and poetry; adding to theſe, for his diverſion, muſic and painting [B]. He was afterwards recommended to that great encourager of learning, Elizabeth counteſs of Kent; in whoſe houſe he had not only the opportunity of conſulting all kinds of books, but of converſing with Mr. Selden, who often employed him to write letters beyond ſea, and tranſlate for him. He lived ſome time alſo with ſir Samuel Luke, a gentleman of an antient family in Bedfordſhire, and a famous commander under Oliver Cromwell. Whilſt he reſided in this gentleman's family, it is generally ſuppoſed that he planned, if he did not write, the celebrated Hudibras; under which character it is thought he intended to ridicule that knight. After the reſtoration of Charles II. he was made ſecretary to Richard earl of Carbury, lord preſident of the principality of Wales, who appointed him ſteward of Ludlow-caſtle, when the court was revived there. In this part of his life, he married Mrs. Herbert, a gentlewoman of a good family; and lived, ſays Wood, upon her fortune, having ſtudied the common law, but never practiſed it. A fortune ſhe had, ſays his biographer, but it was loſt by bad ſecurities. In 1663 was publiſhed the firſt part, containing three cantos, of the poem of Hudibras, which, as Prior relates, was made known at court by the taſte and influence of the earl of Dorſet. When it was known, it was neceſſarily admired: the king quoted, the courtiers ſtudied, and the whole party of the royaliſts applauded it. Every eye watched for the golden ſhower which was to fall upon the author, who certainly was not without his part in the

ſtill leſs likely that he could have ſo long inhabited a place of learning with ſo little diſtinction as to leave his reſidence uncertain. Dr. Nath has diſcovered that his father was owner of a houſe and a little land, worth about eight pounds a year, ſtill called Butler's tenement. Wood has his information from his brother, whoſe narrative placed him at Cambridge, in oppoſition to that of his neighbours, which ſent him to Oxford. The brother's ſeems the beſt authority, till, by confeſſing his inability to tell his hall or college, he gives reaſon to ſuſpect that he was reſolved to beſtow on him an academical education; but durſt not name a college, for fear of detection." Dr Johnſon.

[B] The anonymous author of his life tells us, he had ſeen ſome pictures, ſaid to be of Butler's drawing, in Mr. Jefferys' family in 1710. His early inclination to that noble art procured him afterwards the friendſhip of Mr. Samuel Cooper, one of the moſt eminent painters of that time. Life, p. 5. Some pictures, ſaid to be his, were ſhewn to Dr Nath, at Earl's Croomb; but when he enquired for them ſome years afterwards, he found them deſtroyed, to ſtop windows, and owns that they hardly deſerved a better fate.

general expectation. In 1664 the second part appeared; and the curiosity of the nation was rekindled, and the writer was again praised and elated. But praise was his whole reward. Clarendon, says Wood, gave him reason to hope for "places and employments of value and credit;" but no such advantages did he ever obtain. It is reported, that the king once gave him 300 guineas; but of this temporary bounty we find no proof. Wood relates that he was secretary to Villiers duke of Buckingham, when he was chancellor of Cambridge: this is doubted by the other writer, who yet allows the duke to have been his frequent benefactor. That both these accounts are false there is reason to suspect, from a story told by Pack, in his account of the life of Wycherley, and from some verses which Mr. Thyer has published in the author's remains. "Mr. Wycherley," says Pack, "had always laid hold of any opportunity which offered of representing to the duke of Buckingham how well Mr. Butler had deserved of the royal family, by writing his inimitable Hudibras; and that it was a reproach to the court, that a person of his loyalty and wit should suffer in obscurity, and under the wants he did. The duke always seemed to hearken to him with attention enough; and, after some time, undertook to recommend his pretensions to his majesty. Mr. Wycherley, in hopes to keep him steady to his word, obtained of his grace to name a day, when he might introduce that modest and unfortunate poet to his new patron. At last an appointment was made, and the place of meeting was agreed to be the Roebuck. Mr. Butler and his friend attended accordingly: the duke joined them; but, as the devil would have it, the door of the room where they sat was open, and his grace, who had seated himself near it, observing a pimp of his acquaintance (the creature too was a knight) trip by with a brace of ladies, immediately quitted his engagement, to follow another kind of business, at which he was more ready than in doing good offices to men of desert; though no one was better qualified than he, both in regard to his fortune and understanding, to protect them; and, from that time to the day of his death, poor Butler never found the least effect of his promise [c]!" Such is

[c] He had promises of a good place from lord Clarendon; but they were never accomplished. No one was more generous to him than the earl of Dorset, who, being himself an excellent poet, knew how to set a just value upon the ingenious performances of others; and we are told, he owed it to that nobleman, that the court tasted his Hudibras. It soon became the chief entertainment of the king, who often pleasantly quoted it in conversation. It is said his majesty ordered Butler the sum of 6000l. but the order being written in figures, somebody through whose hands it passed, by cutting off a cypher, reduced it to 300l. It passed all the offices without any fee, at the sollicitation of Mr. William Longueville of the Temple, lord Danby being at that time high treasurer. When Mr. Longueville brought this order, Butler, calling to mind that he owed more than that sum to different persons, desired

is the ſtory. The verſes are written with a degree of acrimony, ſuch as neglect and diſappointment might naturally excite; and ſuch as it would be hard to imagine Butler capable of expreſſing againſt a man who had any claim to his gratitude. Notwithſtanding this diſcouragement and neglect, he ſtill proſecuted his deſign; and in 1678 publiſhed the third part, which ſtill leaves the poem imperfect and abrupt. How much more he originally intended, or with what events the action was to be concluded, it is vain to conjecture. Nor can it be thought ſtrange that he ſhould ſtop here, however unexpectedly. To write without reward is ſufficiently unpleaſing. He had now arrived at an age when he might think it proper to be in jeſt no longer, and perhaps his health might now begin to fail. He died Sept. 25, 1680; and Mr. Longueville, having unſucceſsfully ſollicited a ſubſcription for his interment in Weſtminſter abbey, buried him at his own coſt in the church-yard of Covent Garden. Dr. Simon Patrick read the ſervice. About ſixty years afterwards, Mr. Barber, a printer, mayor of London, beſtowed on him a monument in Weſtminſter abbey.

After his death were publiſhed three ſmall volumes of his poſthumous works, and lately, two volumes more have been printed by Mr. Thyer of Manchester, indubitably genuine. From none of theſe pieces can his life be traced, or his character diſcovered. Some verſes, in the laſt collection, ſhew him to have been among thoſe who ridiculed the inſtitution of the Royal Society, of which the enemies were for ſome time very numerous and very acrimonious; for what reaſon it is hard to conceive, ſince the philoſophers profeſſed not to advance doctrines, but to produce facts; and the moſt zealous enemy of innovation muſt admit the gradual progreſs of experience, however he may oppoſe hypothetical temerity. In this miſt of obſcurity paſſed the life of Butler, a man whoſe name can only periſh with his language. The mode and place of his education are unknown; the events of his life are variouſly related; and all that can be told with certainty is, that he was poor.

BUTLER (Joseph), biſhop of Durham, a prelate of moſt diſtinguiſhed learning and piety, was the ſon of a ſubſtantial and reputable ſhopkeeper at Wantage in Berkſhire, and born in 1692. The father, who was a preſbyterian, and had a numerous family, obſerving in this his youngeſt ſon, a ſtrong inclination

deſired Mr. Longueville to pay away the whole gratuity, which that gentleman did accordingly, and Butler did not receive a ſhilling of the king's bounty. This ſeems to have been the only court favour he ever received. "Granger was informed by Dr. Pearce, who named for his authority Mr. Lowndes of the treaſury, that Butler had a yearly penſion of an hundred pounds. This is contradicted by all tradition, by the complaints of Oldham, and by the reproaches of Dryden; and I am afraid will never be confirmed." Dr. Johnſon.

to learning, ſent him, firſt to the grammar-ſchool in that town, and afterwards to an academy in Glouceſterſhire, in order to qualify him for a diſſenting teacher. Before he left this place, he wrote ſome remarks on Dr. Samuel Clarke's firſt ſermon at Boyle's lecture, which are to be found annexed to the doctor's treatiſe on the Being and Attributes of God; and in which he treats that abſtruſe and metaphyſical ſubject with a degree of penetration and knowledge greatly ſuperior to his years.

Having made it his buſineſs to examine the principles of non-conformity, and having ſettled his mind upon this ſubject, he reſolved to conform to the eſtabliſhed church; and, removing to Oxford, was admitted a commoner of Oriel college, in 1714. Here he contracted a friendſhip with Mr. Edward Talbot, ſon of the biſhop of Durham, and brother to the lord chancellor; which, in concert with his own rare qualities, laid the foundation of his ſubſequent advancement. Hence he was firſt appointed preacher at the Rolls, and rector of Haughton and of Stanhope, two rich and valuable benefices in the biſhopric of Durham. He quitted the Rolls in 1726, and publiſhed, in 8vo. a volume of ſermons, preached at that chapel.

After this he conſtantly reſided at Stanhope, till 1733; when he was called to attend the lord chancellor Talbot as his chaplain, who gave him a prebend in the church of Rocheſter. In 1736, he was appointed clerk of the cloſet to queen Caroline, whom he attended every day, by her majeſty's ſpecial command, from ſeven to nine in the evening. In 1738, he was nominated to the biſhopric of Briſtol, and not long afterwards to the deanery of St. Paul's, London. He now reſigned his living of Stanhope. In 1746, he was made clerk of the cloſet to the king; and in 1750, tranſlated to Durham. This rich preferment he enjoyed but a ſhort time, for he died at Bath, June 16, 1752. His corpſe was interred at the cathedral at Briſtol, where there is a monument with an inſcription erected to his memory. He died a bachelor.

His deep learning and comprehenſive mind appear ſufficiently in his writings, particularly in his work intituled, The Analogy of Religion natural and revealed to the conſtitution and courſe of nature," publiſhed in 8vo. 1736, a book in praiſe of which too much cannot be ſaid. The purity of the intention, the force of reaſoning, and the copiouſneſs of illuſtration, render it one of the greateſt performances that the combination of virtue with intelligence ever gave riſe to. It is occaſionally obſcure from the nature of the ſubject, as well as from the extreme pains its ingenious author took to prevent its being ſo; the endeavouring (as he uſed to tell a friend of his) to anſwer, as he went along, every poſſible objection that might occur to any one againſt any poſition of his in this book; ſo that, perhaps,

" inopem

"inopem illum copia fecit." The world have great obligations to the biſhop of St. Aſaph (Dr. Halifax) for an analyſis of it, which muſt be of great uſe to young perſons, and to men not much inured to abſtruſe reaſoning. It has, appended to it, a very elegantly written account of his life, in which he very ably defends him againſt a charge of popery, that ſome of his enemies would have brought againſt him, for inſerting a white marble croſs into the pannel of the altar of his private chapel. Biſhop Butler publiſhed a volume of ſermons, in which there are three that have a particular relation to his larger work. Theſe are analyſed by Dr. Halifax in his account of his life and writings. He was a prelate of many virtues, of great liberality, and was connected with that illuſtrious band of friends of which lord Talbot was the head. His charge to the clergy of his dioceſe is a moſt excellent one; it is publiſhed at the end of the account of his life and writings.

BUTLER (James), duke of Ormond, one of the ableſt ſtateſmen and moſt accompliſhed courtiers of the age in which he flouriſhed, was the ſon of Thomas Butler, eſq. and was born on the 19th of October 1610, in Newcaſtle-houſe, Clerkenwell, London. His grandfather, on the death of Thomas earl of Ormond, aſſuming that title, and his father being unfortunately drowned in Ireland, he ſucceeded to it on the old earl's deceaſe, in 1632. Being made lieutenant general of the forces in Ireland, he diſtinguiſhed himſelf by his bravery againſt the rebels in that kingdom, over whom he gained ſome conſiderable victories, on which account he was created marquis of Ormond. Some time after, he was appointed lord lieutenant of Ireland; but Cromwell landing at Dublin with a ſtrong body of forces, the marquis was under the neceſſity of retiring to France, where he was reduced to great difficulties, and might have fallen into ſtill greater, if the french nobility had not ſhewn him many civilities, inviting him to their houſes, and treating him with all poſſible kindneſs and reſpect. The marquis, after performing ſome ſervices for king Charles II. abroad, with infinite hazard to himſelf, came to England, to obtain an exact account of the ſtate of affairs in this kingdom; and returned ſafely, after running through almoſt incredible dangers. In ſhort, he engaged in ſeveral ſchemes for his majeſty's ſervice, and had a great ſhare in the tranſactions which immediately preceded the king's reſtoration; ſoon after which he was ſworn of the privy council, made lord-ſteward of the houſhold, lieutenant of Somerſetſhire, high ſteward of Weſtminſter, Kingſton, and Briſtol; created baron of Lanthony, and earl of Brecknock. Before his majeſty's coronation, he was raiſed to the dignity of duke of Ormond, and in 1662 was declared lord lieutenant of

Ireland, when, by his vigilance, he difappointed Blood's plot of feizing both his perfon and the caftle of Dublin; and was fome years after forced out of his coach in St. James's-ftreet by the fame villain, who, it is believed, intended to have hanged him at Tyburn, if he had not been happily refcued. His grace died on the 21ft of July 1688, in the 78th year of his age. He was not only an excellent foldier, and an able ftatefman, but alfo a good, humane, and benevolent man.

BUTLER (THOMAS), earl of Offory, fon of the former, was born in the caftle of Kilkenny, July 9, 1634. He diftinguifhed himfelf by a noble bravery, united to the greateft gentlenefs and modefty, which very early excited the jealoufy of Cromwell, who committed him to the Tower; where falling ill of a fever, after being confined near eight months, he was difcharged. He afterwards went over to Flanders, and on the reftoration attended the king to England; and from being appointed colonel of foot in Ireland, was raifed to the rank of lieutenant-general of the army in that kingdom. On the 14th of September 1666, he was fummoned by writ to the Engliſh houſe of lords, by the title of lord Butler, of Moore-park. The fame year, being at Euſton in Suffolk, he happened to hear the firing of guns at ſea, in the famous battle with the Dutch that began the 1ſt of June. He inſtantly prepared to go on board the fleet, where he arrived on the 3d of that month; and had the ſatisfaction of informing the duke of Albemarle, that prince Rupert was haſtening to join him. He had his ſhare in the glorious actions of that and the ſucceeding day. His reputation was much encreaſed by his behaviour in the engagement off Southwold Bay. In 1673, he was ſucceſſively made rear-admiral of the blue and the red ſquadrons; and on the 10th of September, the ſame year, was appointed admiral of the whole fleet, during the abſence of prince Rupert. In 1677 he commanded the engliſh troops in the ſervice of the prince of Orange; and at the battle of Mons contributed greatly to the retreat of marſhal Luxemburg, to whom Lewis XIV. was indebted for the greateſt part of his military glory. His ſpeech, addreſſed to the earl of Shafteſbury, in vindication of his father, was univerſally admired: it even confounded that intrepid orator, who was in the ſenate what the earl of Offory was in the field. He died July 30, 1680, aged 46. The duke of Ormond his father ſaid, "He would not exchange his dead ſon for any living ſon in chriſtendom."

BUXTON (JEDEDIAH). This extraordinary calculator was born at Elmeton, a ſmall village not far from Cheſterfield in Derbyſhire. His grandfather John Buxton was vicar of Elmeton, and his father William Buxton was ſchoolmaſter in the

ſame

ſame pariſh. We cannot preciſely aſcertain the year in which Jedediah was born; but it is probable that it was in 1704 or 1705. Notwithſtanding the profeſſion of his father, Jedediah's education ſeems to have been totally neglected, for he was never taught either to read or write. How he came firſt to know the relative proportions of numbers, their denominations and powers, he never could remember; but upon theſe his attention was conſtantly riveted, and he ſcarcely took any notice of external objects, except with reſpect to their numbers. If any ſpace of time was mentioned before him, he would ſoon after ſay that it contained ſo many minutes; and if any diſtance, he would aſſign the number of hair-breadths in it, even when no queſtion was aſked him by the company. His power of abſtraction was ſo great, that no noiſe whatever could diſturb him, and when aſked any queſtion, he would immediately reply, and return to his calculation without any confuſion, or the loſs of more time than the anſwer required. A perſon who had heard of his aſtoniſhing performances, meeting with him accidentally, in order to try his calculating powers, propoſed to him the following queſtion: In a body whoſe three ſides are 23,145,789 yards, 5,642,732 yards, and 54,965 yards, how many cubical eighths of an inch? After once naming the ſeveral figures diſtinctly, one after the other, in order to aſſure himſelf of the ſeveral dimenſions, this ſelf-taught calculator fell to work amidſt more than a hundred of his fellow labourers, and the propoſer of the queſtion leaving him for about five hours, returned and found Jedediah ready with his anſwer, which was exactly right. A variety of queſtions, too numerous to be here inſerted, he would ſolve in very little time, by the mere force of memory. He would multiply any number of figures, either by the whole or any part of them, and at different times, and ſtore up the various products in his memory, ſo as to give the anſwers ſeveral months after. He would work at ſeveral queſtions; firſt begin one and work it half through; then another, and ſo on, working in this manner ſix or eight queſtions, and would either, as ſoon as finiſhed, or ſeveral months after, tell the reſult. This extraordinary man would ſtride over a piece of land, and tell the contents of it with as much exactneſs as if he had meaſured it by the chain.

His perpetual application to figures prevented him from making the ſmalleſt acquiſition in any other branch of knowledge; for beyond mere calculation his ideas were as confined perhaps as thoſe of a boy at ten years of age in the ſame claſs of life. The only objects of Jedediah's curioſity, next to figures, were the king and royal family; and his deſire to ſee them was ſo ſtrong, that in the beginning of ſpring 1754, he walked up to London for that purpoſe, but was obliged to return diſap-

pointed, as his majeſty had removed to Kenſington juſt as he arrived in town. He was however introduced to the Royal Society, whom he called the *volk of the ſiety court*. He was likewiſe taken to ſee the tragedy of Richard III. at Drury-lane, and it was expected that the novelty of every thing in this place, together with the ſplendour of the ſurrounding objects, would have fixed him in aſtoniſhment, or that his paſſions would in ſome degree have been rouſed by the action of the performers, even if he did not fully comprehend the dialogue. Inſtead of this, during the dances his attention was engaged in reckoning the number of ſteps. After a fine piece of muſic, he declared that the innumerable ſounds produced by the inſtruments perplexed him beyond meaſure, but he counted the words uttered by Mr. Garrick in the whole courſe of the entertainment, and affirmed that in this he had perfectly ſucceeded. He lived to about 70 years of age, but the exact time of his death we cannot learn. He was married, and had ſeveral children.

BUXTORF (JOHN), the name of two learned profeſſors of hebrew at Baſil, the father and ſon, who are allowed a place among thoſe of the firſt rank for rabbinical learning. The firſt work that Buxtorf the father compoſed was, his great dictionary, intituled Lexicon chaldaicum, talmudicum and rabbinicum, printed at Baſil in 1639, and is abſolutely neceſſary for underſtanding the rabbins, being more extenſive than that of R. David of Pomis, printed at Venice in 1587. He wrote alſo a ſmall dictionary of hebrew and chaldaic words in the bible, which is very methodical. There is nothing more complete than his Treaſury of the hebrew grammar. He alſo printed a great hebrew bible at Baſil in 1618, with the rabbins, the chaldaic paraphraſes, and the Maſſora, after the manner of the great bible of Venice: but father Simon thinks it incorrect. To this bible is commonly added the Tiberias of the ſame author, which is a commentary upon the Maſſora; where he explains at large what the rabbins think of it, and expounds in latin the terms of the Maſſora, which are very difficult. He follows rabbi Elias the levite, in his expoſition of thoſe terms. He has alſo publiſhed Synagoga judaica, where he expoſes the ceremonies of the jews: which, though it abounds in learning, does not greatly ſhew the judgement of the compiler; who inſiſts too much upon trifles, merely for the ſake of rendering the jews ridiculous. The ſmall abridgment of Leo of Modena upon this ſubject, tranſlated by father Simon, is far better. We have beſides ſome other books of the ſame author, among which is his Bibliotheque of the rabbins, a curious work: but there have been ſince his time a great many diſcoveries made in that part of learning. They who have a mind to write hebrew, may make

uſe

uſe of the collection of hebrew letters, which he has publiſhed under the title of Inſtitutio epiſtolaris hebraica. He died at Baſil of the plague in 1629, aged 65 years.

BUXTORF (JOHN), the ſon, had no leſs ſkill in the hebrew and the rabbins than his father. He tranſlated ſome rabbins, and among others the Moreh Nevochim of Maimonides, and the book intituled Coſri. He alſo writ upon the hebrew, chaldaic, and ſyriac grammars. His hebrew concordance is much eſteemed: and being heir of his father's opinion as well as jewiſh literature, he has defended the antiquity of the points and vowels of the hebrew text againſt Lewis Capellus, in a book, intituled, Tractatus de punctorum vocalium & accentuum in libris veteris teſtamenti hebraicis origine, antiquitate, & authoritate, printed at Baſil in 1648. There is a great number of paſſages of the rabbins cited in this book. He has alſo written another book much more valuable againſt the critiques of the ſaid Ludovicus Capellus, with this title: Anticritica; ſeu vindiciæ veritatis hebraicæ adverſus Ludovici Capelli criticam, quam vocat ſacram, printed at Baſil in 1653. He compoſed ſeveral diſſertations upon different matters relating to the jewiſh literature, in which he excelled; and died in 1664.

Many learned men, who admire the rabbinical excellence of theſe two great men, are not always ſatisfied with their judgment. They believe theſe authors too much led by the rabbins; and that Capellus, though not ſo deep in hebrew, has written more judiciouſly upon this argument. They add, that the ſtrong fancy which a great part of the german and geneva divines have for the hebrew points, proceeds in good meaſure from the regard they had for the two Buxtorfs, whoſe opinions they blindly followed, not being able to go to the bottom of ſo difficult a diſquiſition. Father Simon has ſpoken but ſlightly of them. "The two Buxtorfs," ſays he, "who have got much reputation, eſpecially among the proteſtants, have in moſt of their works only ſhewn themſelves extremely prejudiced in favour of the rabbins, without having conſulted any other authors." But Buxtorf the father received the higheſt encomiums from all the learned of his time. In particular, Gerard Voſſius, in the funeral oration which he made for Erpenius, ſays, that "Europe had not a more knowing and learned man, nor one who was better verſed in the rabbins, and in ſuch books as related to the Talmud, than Buxtorf." Joſeph Scaliger goes farther, and ſays, that Buxtorf "ought to be conſidered as the maſter of the rabbins. He declares him to be the only man who underſtood the hebrew language thoroughly; and that notwithſtanding his grey beard, he would gladly be his ſcholar:" which was the higheſt compliment that could be paid to ſo young a man as Buxtorf then was. Iſaac Caſaubon entertained exactly the

the ſame opinion of him as Scaliger; and adds, that "there is a great deal of candour, and an air of honeſty, which runs through all his writings."

BUXTORF (JOHN), nephew of the foregoing, ſucceſſor to his uncle in the chair of oriental languages, was the fourth profeſſor of that family, who occupied that poſt during a whole century. They have been cenſured for too great an attachment to rabbiniſm, to the accents and vowel-points of the hebrew tongue. This jewiſh erudition, which gained them a great reputation, appears with much vanity in ſeveral of their works. The laſt Buxtorf died in 1732, leaving treatiſes on the hebrew language, diſſertations, verſes, ſermons, and a ſon who ſhewed himſelf worthy of his learned anceſtors.

BUY DE MORNAS (CLAUDE), born at Lyons, died at Paris in 1783. This author is principally known by an Atlas of geography and hiſtory, Paris 1762 and 1770, 4 vols. 4to. It is a very good work for the uſes of education, as geography and hiſtory go hand in hand in it. He alſo publiſhed a Coſmography on the ſame plan, 1770.

BYNG (GEORGE), lord viſcount Torrington, was the ſon of John Byng, eſq. and born 1663. At the age of 15 he went volunteer to ſea with the king's warrant. His early engagement in this courſe of life gave him little opportunity of acquiring learning, or cultivating the polite arts; but by his abilities and activity as a naval commander, he furniſhed abundant matter for the pens of others. We ſhall only juſt mention ſome of his great and gallant actions, and muſt refer thoſe who require a fuller and more circumſtantial account of him, to the hiſtorians of his time.

In 1704, he ſerved in the grand fleet ſent to the Mediterranean under the command of ſir Cloudeſley Shovel, as rear-admiral of the red, and it was he who commanded the ſquadron that attacked, cannonaded, and reduced Gibraltar. He was in the battle of Malaga, which followed ſoon after; and, for his behaviour in that action, queen Anne conferred on him the honour of knighthood. In 1705, in about two months time, he took 12 of the enemy's largeſt privateers, with the Thetis, a french man of war of 44 guns; and alſo ſeven merchant-ſhips, moſt of them richly laden. The number of men taken on board was 2070, and of guns 334. In 1718, he was made admiral and commander in chief of the fleet, and was ſent with a ſquadron into the Mediterranean for the protection of Italy, according to the obligation England was under by treaty, againſt the invaſion of the Spaniards; who had the year before ſurpriſed Sardinia, and this year landed an army in Sicily. In this expedition he detached captain Walton in the Canterbury, with five more ſhips, in purſuit of ſix ſpaniſh men of war, with gal-

lies,

lies, fireſhips, bomb-veſſels and ſtoreſhips; who ſeparated from the main fleet, and ſtood in for the Sicilian ſhore. The captain's laconic epiſtle on this occaſion is worthy of notice, which ſhewed that fighting and not writing was his talent as well as his admiral's.

"Sir, We have taken and deſtroyed all the ſpaniſh ſhips and veſſels, which were upon the coaſt, as per margin.

Canterbury, off Syracuſa, I am, &c.
Aug. 16, 1718. G. WALTON."

From the account referred to, it appeared that he had taken four ſpaniſh men of war, with a bomb-veſſel, and a ſhip laden with arms; and burned four, with a fire-ſhip and bomb-veſſel. The king made the admiral a handſome preſent, and ſent him plenipotentiary powers to negotiate with the princes and ſtates of Italy, as there ſhould be occaſion. He procured the emperor's troops free acceſs into the fortreſſes, that ſtill held out in Sicily; ſailed afterwards to Malta, and brought out the Sicilian gallies, and a ſhip belonging to the Turkey company. Soon after he received a gracious letter from the emperor Charles VI. written with his own hand, accompanied with a picture of his imperial majeſty, ſet round with very large diamonds, as a mark of the grateful ſenſe he had of his ſervices. It was entirely owing to his advice and aſſiſtance, that the Germans retook the city of Meſſina, 1719, and deſtroyed the ſhips that lay in the baſon, which entirely completed the ruin of the naval power of Spain. The Spaniards being much diſtreſſed, offered to quit Sicily; but the admiral declared that the ſpaniſh troops ſhould never be ſuffered to quit the iſland, till the king of Spain had acceded to the quadruple alliance. And to his conduct it was entirely owing, that Sicily was ſubdued, and his catholic majeſty forced to accept the terms preſcribed him by the quadruple alliance.

After performing ſo many ſignal ſervices, the king received him with the moſt gracious expreſſions of favour and ſatisfaction, made him rear-admiral of England, and treaſurer of the navy; one of his moſt honourable privy council; baron Byng of Southill, in the county of Bedford; viſcount Torrington in Devonſhire; and one of the knights companions of the Bath, upon the revival of that order.

In 1727, George II. on his acceſſion to the crown, placed him at the head of his naval affairs, as firſt lord commiſſioner of the admiralty; in which high ſtation he died Jan. 17, 1733, in the 70th year of his age, and was buried at Southill, in Bedfordſhire. He was father of the unfortunate admiral John Byng, who was ſhot at Portſmouth, March 14, 1757.

BYRGE (JUSTUS), a mathematical inſtrument maker. In the intervals his buſineſs allowed him, he made two noble diſcoveries:

coveries: the logarithms, and the compaſs of proportion. Theſe inventions were for a long time unknown. Byrge was a man of admirable ſimplicity, working in ſilence and obſcurity. He flouriſhed about the end of the xvith century.

BYROM (JOHN), a poetical writer, and the inventor of a new ſyſtem of ſhort hand, was born at Kerſal, near Mancheſter, in 1691; a younger ſon of Mr. Edward Byrom, linen-draper; deſcended from a genteel family in Lancaſhire. Young Byrom having received the firſt rudiments of education at his native place, was removed to Merchant Taylors' ſchool in London, where his genius ſoon began to diſplay itſelf, and where he made ſuch an extraordinary progreſs in claſſical learning, that he was deſtined for the univerſity. Accordingly, at the age of ſixteen, he was ſent to Cambridge; and on the 6th of July 1708 was admitted a penſioner of Trinity college, under the tuition of Mr. Baker. In the univerſity he gave no greater ſhare of attention to logic and philoſophy than was neceſſary to qualify him for his degrees. The bent of his inclination was to poetry; and the firſt ſpecimen of his talents in this way, appeared in his beautiful and natural paſtoral, Colin to Phœbe, which was printed in the eighth volume of the Spectator, and has always been very much admired. It is indeed the beſt of his poems; and has been the chief ground of his poetical reputation. He is ſaid likewiſe to have written, in the ſame volume of the Spectator, two ingenious letters on dreams. At Cambridge, Mr. Byrom proceeded to take both his degrees in arts; and in 1714 was choſen fellow of his college, the pleaſantry and ſweetneſs of his temper, and the general ſobriety and modeſty of his manners, having recommended him to the particular notice and favour of Dr. Bentley, the maſter. His fellowſhip, however, he did not long hold; being obliged to quit it, by the ſtatutes of the college, in 1716, on account of his not having entered into orders. Not long after, being indiſpoſed, he went to Montpelier for the recovery of his health. During his reſidence in France, he met with father Malebranche's ſearch after truth, and ſome pieces of Mademoiſelle Antoinette Bourignon; the conſequence of which was, that he came home ſtrongly poſſeſſed with the viſionary philoſophy of the former, and the enthuſiaſtic extravagancies of the latter. He was particularly fond of Malebranche's notion of ſeeing all things in God; and it is evident from his poems, that in the latter part of his life, he was attached to Jacob Behmen. Upon his return to London, he had thoughts of applying to the practice of phyſic, but did not proceed ſo far as to take a degree in that ſcience; though from that time he uſually went among his acquaintance under the title of Dr. Byrom. Whilſt Mr. Byrom was in this undetermined ſtate with regard to his choice of a profeſſion, his mind was rendered ſtill more

unſettled

unſettled by a love affair. Two daughters of his uncle, Mr. Joſeph Byrom, a mercer at Mancheſter, having occaſion to viſit London, our poet became deeply enamoured of the younger of them, Miſs Elizabeth Byrom. He made known his paſſion to her before ſhe left London, and ſoon after followed her to Mancheſter; where, for a conſiderable length of time, he proſecuted his addreſſes with ſo much ardour, as to obtain the lady's conſent. But he was not equally ſucceſsful with her parents; who, being opulent in circumſtances, were extremely averſe to the match. Notwithſtanding this, he ventured to marry his couſin; and receiving no ſupport from her father, what little fortune he had of his own was ſoon exhauſted. In this exigence he had recourſe to his new method of writing ſhort hand, which he had invented during his reſidence at Cambridge. He fi taught it at Mancheſter; and, after ſome time, leaving l wife, by her own conſent, to the care of her relations in th place, he came to London; where he continued his inſtructio in the ſame art, for ſeveral years, by which means he obtaine a competent ſubſiſtence. What rendered his ſituation leſs dis agreeable was, that his buſineſs being chiefly confined to the winter months, he had leiſure to ſpend the ſummer ſeaſon at Mancheſter with his family, which uſually received an annual increaſe. On the 29th of March 1724, Mr. Byrom, under the title of M. A. was choſen a fellow of the Royal Society. At length, the family eſtate at Kerſal devolved to him, by the death of his elder brother, Mr. Edward Byrom, without iſſue. After this acceſſion of fortune, the buſineſs of teaching ſhort hand was not ſo aſſiduouſly purſued; and our author was at liberty fully to enjoy that conjugal felicity for which he had the higheſt reliſh, and which was rendered exquiſite by the undeviating fidelity of his wife, whoſe affection had never been leſſened by any events. During the latter part of his life he employed himſelf almoſt entirely in writing a variety of pieces in verſe; ſome of which are of a witty and humorous nature, but ſtill more are on ſerious ſubjects. Many of them are diſcuſſions of learned and critical queſtions. It was remarkable in Mr. Byrom, that he had ſo accuſtomed himſelf to the language of poetry, that he always found it the eaſieſt way of expreſſing his ſentiments upon every occaſion. He himſelf uſed to give this reaſon to his friends, for treating ſuch ſubjects in ſo uncommon a method; and it is to be preſumed, ſays the editor of his poems, that if they are not found deficient in other reſpects, the novelty of the manner will rather be a recommendation than otherwiſe. It may however be greatly doubted, whether our author's mode of carrying on religious controverſies, and writing literary diſſertations in verſe, will, on a peruſal, give much ſatisfaction to a judicious mind. Mr. Byrom died at Mancheſter, on the

28t

28th of September 1763, in the 72d year of his age. As the general tenor of his life was innocent and inoffenſive, ſo he bore his laſt illneſs with reſignation and cheerfulneſs. The great truths of chriſtianity had made, from his earlieſt years, a deep impreſſion upon his mind; and hence it was, that he had a peculiar pleaſure in employing his pen upon ſerious ſubjects. With reſpect to his lighter pieces, he might juſtly apply to them that diſtich of Ovid, which is made the motto to Mr. Waller's works:

Non ego mordaci diſtrinxi carmine quenquam;
Nulla venenato eſt litera mixta joco.

BZOVIUS (Abraham), a learned Polander, is ſaid to have compoſed ſo many books, that it would take ſome pages to contain the titles of them. The chief of his works is, A continuation of Baronius's annals. He began at the year 1118, where that cardinal had ended: and compoſed 12 volumes of annals of the church. He was deſcended from a good family, and born in 1567. His parents dying when he was a child, he was educated by his grandmother on the mother's ſide, in the city of Proſovitz; and he made ſo good uſe of the inſtructions of one of his uncles, that at ten years of age he could write latin, compoſe muſic, and make verſes. After this, he went to continue his ſtudies at Cracow, and there took the habit of a dominican. Being ſent into Italy, he read ſome lectures of philoſophy at Milan, and of divinity at Bologna. After he returned into his own country, he preached in Poſnania, and in Cracow, with the applauſe of all his hearers; and taught philoſophy and divinity. He was principal of a college of his own order; and did ſeveral conſiderable ſervices to that and to his country. Afterwards he went to Rome; where he was received with open arms by the pope, and lodged in the Vatican. He deſerved that reception, Mr. Bayle tells us; for he imitated Baronius cloſely in his manner of turning all things to favour the power, and raiſe the glory, of the papal ſee. His inconſiderate and violent zeal occaſioned him to take ſteps of which he had reaſon to repent. He had very much abuſed the emperor Lewis of Bavaria, and razed him ignominiouſly out of the catalogue of emperors. The duke of Bavaria was ſo incenſed at this audacioufneſs, that, not ſatisfied with cauſing an apology to be wrote for that emperor, he brought an action in form againſt the annaliſt, and got him condemned to make a public retractation. Bzovius did not get off for this diſgrace: he was ſeverely treated in the "Apology of Lewis of Bavaria," publiſhed by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honeſty, or wit, or judgment, or memory, or any other good quality of a writer. Bzo-

vius

vius would probably have continued in the Vatican till his death, if the murder of one of his ſervants, and the loſs of a great ſum of money, which was carried off by the murderer, had not ſtruck him with ſuch a terror, as obliged him to retire into the convent of Minerva. Here he died in 1637, aged 70. The letter, which the king of Poland writ to the pope in 1633, does our dominican much honour; for in it the king ſupplicates Urban VIII. moſt humbly to ſuffer the good old man to return into Poland, that he might employ him in compoſing a hiſtory of the late tranſactions there. He declares, that he ſhall eſteem himſelf much indebted to his holineſs, if he will be pleaſed to grant him that favour, which he ſo earneſtly requeſts of him.

C.

CAB (Ben Zohair), an arabian poet, who flouriſhed before the introduction of muſſulmaniſm. He lived to the time of Mohammed, and died the firſt year of the hegira. He declared himſelf the enemy of the prophet, who, on his part, proclaimed that it was lawful for the muſſulmans to make away with him. This proſcription terrified him ſo much, that he attempted a reconciliation with Mohammed. In order to this, he compoſed a poem called Banat Soad, on account of its beginning with thoſe words; and in it he inſerted a diſtich where he ſays that the pardon of God may always be hoped for till death, according to the teſtimony of the meſſenger of God. This diſtich had ſuch an effect on Mohammed, that he forgave him, and prayed to God for him.

CABOT (Sebastian), the firſt diſcoverer of the continent of America, was the ſon of John Cabot, a Venetian, who reſided ſeveral years at Briſtol, where he was born in 1467. He was educated by his father in thoſe parts of the mathematics, which were then beſt underſtood; eſpecially arithmetic, geometry, and coſmography. Before he was 20 years of age, he made ſeveral voyages; and by thus adding practice and experience to theory, he became moſt eminent in the art of navigation.

The firſt voyage of conſequence in which Sebaſtian Cabot was engaged, ſeems to have been that made by his father, by commiſſion from Henry VII. for the diſcovery of the north-weſt paſſage to India. They ſailed in the ſpring of the year 1497, and happily kept on their north-weſt courſe till June 24, when they firſt diſcovered land, which for that reaſon they called Prima Viſta. Another iſland, leſs than the firſt, they named St. John, becauſe it was found on the feaſt of St. John the Baptiſt. They afterwards ſailed down to Cape Florida, and then returned with a good cargo, and three ſavages on board, into England, where they met with a gracious reception.

It is probable that Sebaſtian, after his father's death, made ſeveral voyages into thoſe parts, to complete his diſcovery of the coaſt of Newfoundland. A map of his diſcoveries, drawn by himſelf, with his effigies under it, was hung in the privy gallery at Whitehall.

Stowe and Speed aſcribe this diſcovery wholly to Sebaſtian, without any mention of the father. And Purchas is very much offended, that America ſhould be ſo called from Americus Veſputius; and aſſerts, that it ought rather to be called Cabotiana, or Sebaſtiana; becauſe, ſays he, Sebaſtian Cabot diſcovered more of it than Americus, or Columbus himſelf. It is evident that Newfoundland was the firſt of our plantations, and that it has been the ſource of riches and naval power to this nation; and it may truly be ſaid of Sebaſtian Cabot, that he was the author of our maritime ſtrength, and opened the way to thoſe improvements which have ſince made us ſo great and flouriſhing a people.

Hiſtory leaves a blank in the life of this great man, of near 20 years; for the next account we hear of him is in the 8th of Henry VIII. At this time he entered into a ſtrict correſpondence with ſir Thomas Pert, vice-admiral of England, who procured him a good ſhip of the king's, in order to make diſcoveries. But it looks as if he had now changed his route, and intended to have paſſed by the ſouth to the Eaſt-Indies: for he ſailed firſt to Brazil, and, miſſing there of his purpoſe, ſhaped his courſe for the iſlands of Hiſpaniola and Porto Rico, where he carried on ſome traffic and then returned; having abſolutely failed in the deſign upon which he went; not through want of any courage or conduct in himſelf, but from the fear and faintheartedneſs of ſir Thomas Pert, his coadjutor, as Mr. Eden ſays.

This diſappointment probably inclined him to leave England, and go to Spain, where he was treated with very great reſpect, and raiſed as high as his profeſſion would permit; being declared pilot-major, or chief pilot of Spain; and, by his office, entruſted with reviewing all projects for diſcovery, which, in thoſe days, were many and important. His great capacity, and approved integrity, induced many rich merchants to treat with him in the year 1524, about a voyage to be undertaken, at their expence, by the new-found paſſage of Magellan to the Moluccas; which at length he accepted, and of which we have a clear account in the writings of Herrera, the ſpaniſh hiſtorian.

He ſailed in April 1525, firſt to the Canaries, then to the iſlands of Cape Verde, thence to Cape St. Auguſtine and the iſland of Patos. Some of his people began to be mutinous, and refuſed to be conducted by him through the Streights: on which account he laid aſide his deſign of going to the Spice iſlands, left ſome of the principal of the mutineers aſhore on a deſert iſland, ſailed up the rivers of Plata and Paraguay, built ſeveral forts, and not only diſcovered, but ſubdued, a large tract

of fine country; producing gold, ſilver, and other rich commodities. He diſpatched meſſengers to Spain, to demand a ſupply of proviſions, ammunition, goods to carry on a trade, and a competent recruit of ſeamen and ſoldiers. But finding his requeſt not readily complied with, after having been five years in America, he returned home; where he met with but a cold reception. The merchants were diſpleaſed becauſe he had not purſued his voyage to the Moluccas: and his ſevere treatment of the mutineers had given umbrage at court.

Theſe unfavourable circumſtances probably induced him to return to his native country, which he did about the latter end of Henry VIII. and ſettled at Briſtol. In the beginning of king Edward's reign, this eminent ſeaman was introduced to the duke of Somerſet, then lord protector; and by his means to the young monarch, who took great delight in his converſation.

He was now in ſuch high favour and eſteem, that a new office was erected for him, equivalent to that which he held in Spain, viz. that of governor of the myſtery and company of merchant adventurers, for the diſcovery of regions, dominions, iſlands, and places unknown; and a penſion of 166l. 13s. 4d. per annum was granted him by letters-patent. From thence great confidence was repoſed in him, and he was conſulted on all matters relating to trade. He was concerned in a very remarkable cauſe, of the utmoſt importance to the engliſh commerce.

There was at this time a company of merchants in Dowgate ward, who came from the hanſe towns in Germany, and brought in various articles, but principally ſteel; from whence the place where they dwelt was called the Steel-yard, which name it ſtill retains. The kings of England had encouraged theſe merchants at firſt, and granted them large privileges; among others, that of exporting our woollen manufactures. And when the Engliſh began to apply themſelves to trade, and to import many of the commodities in which they dealt, great controverſies aroſe between them, and the foreigners, on all occaſions, pleaded an excluſive charter. But our Sebaſtian Cabot, at the head of the merchant adventurers, exhibited in council an information againſt them; brought the matter to a fair hearing; and in concluſion it was decreed, that the merchants of the Steel-yard were no legal corporation.

In 1552, an enterpriſe was entered into by the advice of Cabot, and by his intereſt encouragement was given to it by the court, to fit out ſome ſhips for the ſearch and diſcovery of the northern parts of the world; and thereby to open a paſſage for traffic to new and unknown regions. This was the firſt

voyage the Engliſh made to Ruſſia, and the beginning of the commerce which hath been carried on ever ſince between the two nations. Upon the firſt ſucceſs, the Ruſſia company was founded, and were formed into a body corporate, by a charter granted by Philip and Mary, of which Sebaſtian was appointed governor for life.

After this we find him very active in the affairs of the company. In the journal of Mr. Stephen Burroughs, it is obſerved, that on April 27, 1556, he went down to Graveſend, and there went aboard his ſhip, fitted out for Ruſſia; was very liberal to the ſailors and to the poor, deſiring their prayers for the ſucceſs of the voyage.' It is alſo remarked, that on his return to Graveſend, he made a grand entertainment at the ſign of the Chriſtopher; where, ſays Mr. Burroughs, "for the very joy he had to ſee the towardneſs of our intended diſcovery, he entered into the dance himſelf." This inſtance of his cheerfulneſs and vivacity is the laſt circumſtance related of him in hiſtory: whence it is probable that he died ſoon afterwards, being aged above 70 years. Beſides the many ſervices which he did to mankind in general, and to this kingdom in particular, it is remarked of him, that he was the firſt who took notice of the variation of the needle, a matter of great importance in navigation [A].

CADAMOSTO, or CADAMUSTI (LEWIS), a famous venetian navigator, born about the year 1422, attracted the notice of the infant don Henry of Portugal. This prince, animated with the ſpirit of making diſcoveries, like his father king John, reſolved to gain the attachment of Cadamoſto. He accordingly applied to him, through the conſul of the venetian republic in Portugal, named Patrick Conti, for information concerning the advantageous commerce of the iſland of Madeira, conquered in 1430. Cadamoſto, encouraged by the hopes of profit, came to terms with don Henry, fitted out for him a caravelle, of which Vincent Diaz, a native of Lagos, was the patron. It ſailed the 22d of March 1455; and, after having anchored at Madeira, they proceeded to reconnoitre the Canaries, the cape Blanco, Senegal, cape Verd, and the mouth of the river Gambia. In a ſecond voyage which he made the following year, with a Genoeſe named Anthony, they proſecuted their diſcoveries as far as the river of St. Dominic, to which they gave that name, and from whence they returned to Portugal. He reſided a long time at Lagos, gaining the affection of the merchants and navigators of

[A] There are extant of his ordinances, 1. Inſtructions and advertiſements of and for the direction of the intended voyage to Cathay, to be found in Hakluit's voyages.

2. Navigatione nelle parte ſettentrionali: per Sebaſtiano Cabota. Ven. 1583, fol.

He publiſhed likewiſe, a map of the world.

the place by acts of kindness and civility. On his return to his native country in 1464, he published the account of his voyages, which was translated into french by Peter Kedoner, at the beginning of the xvith century.

CÆLIUS AURELIANUS, or, as some have called him, Lucius Cælius Arianus, an ancient physician, and the only one of the sect of the methodists, of whom we have any remains, was of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny; and we might almost have collected it, without any information at all, from his style, which is very barbarous, and much resembling that of the african writers. It is half greek half latin, harsh, and difficult; yet strong, masculine, full of good sense, and valuable for the matter it contains. It is frequently very acute and smart, especially where he exposes the errors of other physicians; and always nervous. What age Cælius Aurelianus flourished in we cannot determine, there being so profound a silence about it amongst the ancients: but it is very probable that he lived before Galen, since it is not conceivable that he should mention, as he does, all the physicians before him, great as well as small, and yet not make the least mention of Galen. He was not only a careful imitator of Soranus, but also a strenuous advocate for him. He had read over very diligently the ancient physicians of all the sects; and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books, "De celeribus et tardis passionibus." The best edition of these books is that published at Amsterdam 1722, in 4to. He wrote, as he himself tells us, several other works; but they are all perished. This, however, which has escaped the ruins of time and barbarism, is highly valued, as being the only monument of the Medicina methodica which is extant. He is allowed by all to be admirable in the history and description of diseases.

CÆSALPINUS (ANDREAS), an eminent philosopher and physician, was born at Arezzo, about 1159. After being long professor at Pisa, he became first physician to pope Clement VIII. It should seem from a passage in his Quæstiones Peripateticæ, that he had some idea of the circulation of the blood. "The lungs," says he, "drawing the warm blood through a vein [the pulmonary artery] like the arteries, out of the right ventricle of the heart, and returning it by an anastomosis to the venal artery [the pulmonary vein] which goes to the left ventricle of the heart, the cool air being in the mean time let in through the canals of the aspera arteria, which are extended along the venal artery, but do not communicate with it by inosculations, as Galen imagined, cools it only by touching. To this circulation of the blood out of the right ventricle of the heart through the lungs into its left ventricle, what appears upon dissection answers very

very well: for there are two veſſels which end in the right ventricle, and two in the left: but one only carries the blood in, the other ſends it out, the membranes being contrived for that purpoſe." His treatiſe de Plantis entitles him to a place among the capital writers in botany; for he there makes the diſtribution of plants into a regular method, formed on their natural ſimilitude, as being the moſt ſafe and the moſt uſeful for helping the memory and diſcovering their virtues. Yet, which is very ſurpriſing, it was not followed, nor even underſtood, for near a hundred years. The reſtorer of method was Robert Moriſon, the firſt profeſſor of botany at Oxford. Cæſalpinus died at Rome, Feb. 23, 1603 [B].

CÆSAR (Caius Julius), the firſt of the roman emperors, is a perſon, who, though very illuſtrious otherwiſe, is here chiefly mentioned for ſome beautiful memoirs, which he has left us in his author-character. Indeed to write his life, like that of other famous kings and warriors, would be to write the hiſtory of his times; and there is, farther, the leſs neceſſity for it here, as we muſt be very copious in the hiſtory of Cicero, which will unavoidably contain a general hiſtory of Cæſar.

He was born about ninety years before Chriſt, and ſlain in the ſenate-houſe in his 56th year. By his blood he may be ſaid to have founded the roman empire; for, after his death, the republic, though for ſome time it preſerved the forms of liberty, became an abſolute monarchy: the common fate of governments, when luxury and profligate manners have grown univerſal. He had a ſtrong judgment and much learning; was a conſummate ſtateſman, a wiſe and brave general, and an heroic prince. The activity of his ſpirit was ſuch, that, as he himſelf ſaid, "he thought nothing done, while there was any thing left to do." However, amidſt all his concerns civil or military, he found time to be the author of many works: none of which have been preſerved from the ravages of time, except ſeven books De bello Gallico.

CÆSAR (Julius), a learned civilian, was born of an ancient family near Tottenham in Middleſex, in 1557. He took the degree of B. A. May 15, 1575, as a member of Magdalen-hall, Oxford; and went afterwards to ſtudy in the univerſity of Paris; where, in the beginning of 1581, he was created doctor of the civil law; to which degree he was alſo admitted in 1583 at Oxford, and two years after became doctor of the canon law. In the reign of queen Elizabeth, he was maſter of the court of requeſts,

[B] His Hortus ſiccus, conſiſting of 768 dried ſpecimens paſted on 266 large pages, is ſtill in being. The titles of his writings are, 1. Κατοπτρον, ſive Speculum artis medicæ Hippocraticum. 2. De plantis libri xvi. cum appendice; printed at Florence in 1583. 3. De metallicis libri iii. 4. Quæſtionum medicarum libri ii. 5. De medicamentorum facultatibus libri ii. 6. Praxis univerſæ medicinæ. 7. Demonum inveſtigatio peripatetica. 8. Quæſtionum peripateticarum libri v.

judge of the high court of admiralty, and maſter of St. Katharine's hoſpital near the Tower. Upon king James's acceſſion, he was knighted by that prince at Greenwich. He was alſo conſtituted chancellor and under-treaſurer of the exchequer; and, July 5, 1607, ſworn of his majeſty's privy-council. He obtained a reverſionary grant of the office of maſter of the Rolls, and ſucceeded to it Oct. 1, 1614; upon which he reſigned his place of chancellor of the exchequer. He was continued privy-counſellor by king Charles I. and appears to have been alſo cuſtos rotulorum of the county of Hertford. Fuller ſays, he was chancellor of the duchy of Lancaſter. He died April 28, 1636, aged 79, and lies buried in the church of Great St. Helen within Biſhopſgate, London, under a monument deſigned by himſelf; the epitaph on which is in chancery characters, in form of a deed, and made to reſemble ruffled vellum, in alluſion to his office as maſter of the rolls [c]. He was a man of great gravity and integrity, and remarkable for his extenſive bounty and charity to all perſons of worth, or that were in want. He made his grants to all perſons double kindneſs by expedition; and clothed (as Lloyd expreſſes it) his very denials in ſuch robes of courtſhip, that it was not obviouſly diſcernible, whether the requeſt or denial were moſt decent. He was alſo very cautious of promiſes, leſt, becoming unable to perform them, he might multiply his enemies, whilſt he intended to create friends. Beſides, he obſerved that great men eſteem better ſuch perſons they have done ſignal courteſies to, than thoſe they have received great civilities from; looking upon this as their diſparagement, the other as their glory [d].

CAGLIARI (Paul), an excellent painter, was born at Verona in 1532. Gabriel Cagliari, his father, was a ſculptor; and Antonio Badile, his uncle, was his maſter in painting. He was not only eſteemed the beſt of all the Lombard painters, but for his copious and admirable invention, for the grandeur and majeſty of his compoſitions, for the beauty and perfection of his draperies, and for his noble ornaments of architecture, ſtyled by the Italians *Il pittor felice*, "The happy painter." He drew his firſt pieces at Mantua, and ſome other cities in Italy; but meeting with more employment at Venice, he ſettled there: and the beſt of his works were made, after he returned thither from Rome, and had ſtudied the antique. There is ſcarcely a church in Venice, which has not ſome piece or other of his; and De

[c] This epitaph is accurately printed in Dr. Ducarel's Hiſtory of St. Katharine's, 1782, p. 86.

[d] Sir Julius Cæſar's MSS. after having been in vain repeatedly offered to ſale for 40 l. were pledged by their poſſeſſor for only 20 l. They afterwards paſſed through the hands of that ſkilful auctioneer Mr. Samuel Paterſon; by whoſe judicious management they were ſold by public auction, in November 1757, for more than 300 l. Many of the moſt valuable articles are now in the MS. library of the marquis of Lanſdowne.

Piles

Piles says, that "his picture of the marriage at Cana, in the church of St. George, is to be distinguished from his other works, as being not only the triumph of Paul Veronese, but almost the triumph of painting itself." When the senate sent Grimani, procurator of St. Mark, to be their ambassador at Rome, Paul attended him, but did not stay long, having left some pieces at Venice unfinished. Philip II. king of Spain, sent for him to paint the Escurial, and made him great offers; but Paul excused himself from leaving his own country, where his reputation was so well established, that most of the princes of Europe ordered their several ambassadors to procure something of his hand at any rate. He was a person of a noble spirit, used to go richly dressed, and generally wore a gold chain, which had been presented to him by the procurators of St. Mark, as a prize he won from several artists his competitors. He had a great idea of his profession, having been often heard to say, that it was a gift from heaven; that to judge of it well, a man must understand abundance of things; and, what gives us the highest opinion of his moral make, that the sovereign quality of a true painter is probity and integrity of manners. He was highly esteemed by all the principal men of his time; and so much admired by the great masters, as well his contemporaries, as those who succeeded him, that Titian himself used to say, he was the ornament of his profession. And Guido Reni being asked, which of the masters his predecessors he would choose to be, were it in his power, after Raphael and Corregio, named Paul Veronese; whom he always called his Paolino. He died of a fever at Venice in 1588, and had a tomb and a statue of brass erected in the church of St. Sebastian.

Paul left great wealth to his two sons, Gabriel and Charles, who were painters, and lived very happily together. They joined in finishing several pieces left imperfect by their father; and followed his manner so closely in other excellent works of their own, that the connoisseurs do not easily distinguish them from those of Paul's hand. Charles had a very fine genius for painting, and at eighteen years of age had done some rare pieces. It is thought, if he had lived, that he would have exceeded his father; but contracting an imposthume in his breast, by applying too intensely to his profession, he died of it in 1596, when he was only twenty-six years old. Gabriel had no great genius for painting; and therefore, after his brother's decease, applied himself to merchandise. Yet he did not quite lay aside his pencil, but made a considerable number of portraits, and some history-pieces of good taste. He died of the plague in 1631, aged 63.

There was also Benedict Cagliari, a painter and sculptor, who was Paul's brother, and lived and studied with him. He assisted him, and afterwards his sons, in finishing several of their com-

positions; but especially in painting architecture, in which he chiefly delighted. His style in painting was like his brother's; and not being ambitious enough of fame to keep his productions separate, they are in a great measure confounded with Paul's. He practised for the most part in fresco; and some of his best pieces are in chiaro-obscuro. He possessed moreover a tolerable stock of learning, was something of a poet, and had a peculiar talent in satire. He died in 1598, aged 66.

CAGLIOSTRO (Count Alexander), though his true name was Joseph Balsamo, was born at Palermo the 8th of June 1743; Peter Balsamo being his father, and Felix Braconieri his mother, both of humble parentage. He was still a child when his father died; and was therefore brought up by the relations of his mother, who caused him to be instructed in the first principles of religion and philosophy. It was not long, however, before he shewed how little he was disposed to either, by running away more than once from the seminary of St. Roche at Palermo, where he had been placed for education. In his thirteenth year his guardians delivered him to the care of the general of the friars of mercy, who took him along with him to the monastery of that order at Cartagirone; where he was entered as a novice, and committed to the tuition of the apothecary; under whom, as he says, he found means of acquiring the first elements of chemistry and physic. But neither here did he make any long stay. He continued to shew himself on his worst side, and his superiors were frequently obliged to give him correction for obliquities in his conduct. When, according to the custom of monastic foundations, it came to his turn to read during dinner time, he never read what was contained in the book, but delivered a lecture according to the dictates of his fancy. He himself confesses, that in reading from the martyrology, instead of the names of the holy women, he inserted those of the most noted courtesans of the town. At length, being weary of repeated chastisement, he threw off the cowl, and went back to Palermo.

Here he gave himself for a time to the study of drawing; but, without making any reform in his manners, he addicted himself to excesses of every kind. It was his greatest pleasure to rove about armed, and to frequent the company of the most profligate young men of the town. There was never a fray in which he was not concerned, and enjoyed nothing more than when he could resist the magistrate, and deliver the prisoner from his authority. He is said to have been in the practice of forging the tickets of admission to the theatres. From an uncle with whom he lived he stole considerable sums of money and other matters. In a love intrigue between a person of rank and a cousin of his, he made himself the letter-carrier, and occasionally de-

manded of the lover at one time money, at another a watch, and always ſomething of value, in the name of the fair one, which he ſhameleſsly took and appropriated to himſelf. He then inſinuated himſelf into the good graces of a notary, to whom he was related; and, for the ſake of a bribe, counterfeited a will in favour of a certain marcheſe Maurigi. The forgery was diſcovered ſome years afterwards, and the affair being brought before the judges, was fully proved; but this was at a time when the perſons intereſted were not at Palermo. He was likewiſe charged with having murdered a canon, and with obtaining ſeveral ſums of money from a monk for giving him written permits of abſence from his convent at various times; all of which papers were found to be forged.

For ſuch tranſactions as theſe he was ſeveral times arreſted and put into priſon; but either for want of ſufficient evidence, or from the complicated nature of the buſineſs, or from the extenſive influence of his relations, he as often found means of ſoon regaining his liberty. At length he was forced to take to flight for cheating a ſilverſmith named Marano of upwards of ſixty ounces of gold, under pretence of ſhewing him a treaſure hid in a cave. On bringing him to the place, he began to exhibit a variety of fantaſtical mummeries, as if practiſing ſome magical rites, which terminated in the appearance of ſome accomplices of Balſamo, who, in the diſguiſe of theatrical devils, belaboured the ſhoulders of poor Marano. The ſilverſmith, though highly incenſed at this infamous treatment, thought it not prudent to have recourſe to the law, but reſolved to have his revenge by murdering the impoſtor. This being ſurmiſed by Balſamo, he thought it expedient to decamp.

From a newſpaper of the time of his being arreſted at Rome it appears that he was ſtrongly ſuſpected of witchcraft. This ſuſpicion was grounded on two circumſtances. The former, that, under pretext of relieving one of his ſiſters who was poſſeſſed by a devil, he obtained from a country-vicar, named Bagario, a pledget of cotton dipped in holy oil, though none of his ſiſters were poſſeſſed. The other was the apparition of a lady. It was affirmed, that, being aſked in a certain company, in what attitude and employment the abſent lady was at the moment they were ſpeaking of her; Balſamo, to ſatisfy their curioſity, immediately drew a quadrangle on the floor, and paſſing his hands to and fro above it, ſhe was fairly ſeen upon the floor playing at cards with three other perſons. A ſervant was directly diſpatched to the lady's houſe; who found her exactly in the attitude and employment with the three friends as repreſented in the figure.

Balſamo, who had quitted his country Palermo, in the manner above mentioned, now began to roam about the world. We can here

here only follow his own account, till we meet him at Rome, for want of other traces and informations. With the money he had procured by his fraud on the ſilverſmith he travelled to Meſſina. Here he got acquainted with a certain Altotas, a Greek, or according to others a Spaniard, who was verſed in ſeveral languages, poſſeſſed a number of arabic writings, and gave himſelf out for a great chemiſt. With this new friend he took ſhip, viſited the Archipelago, and landed at Alexandria in Ægypt, where they ſtaid about forty days, and his fellow traveller undertook a variety of chemical operations, and among the reſt that of making a ſort of ſilky ſtuff from hemp and flax, by which he got much money. From Alexandria they proceeded to Rodi, where they likewiſe obtained ſome money by chemical operations. Quitting the iſle of Rodi they bent their courſe to Grand Cairo, but by contrary winds were driven to Maltha; where they remained ſome time, working in the laboratory of the grand-maſter Pinto. Here Altotas died; and Balſamo reſolved to go, in company with a knight to whom he was recommended by the grand-maſter himſelf, to Naples.

It is impoſſible by any means to contract the numberleſs tricks and ſtratagems of this grand impoſtor, in almoſt every part of Europe, within the limits preſcribed to the articles of this work. His aſtoniſhing ingenuity in every ſpecies of fiction and deceit, exceeds all that has been recorded in the annals of antient or modern roguery; inſomuch that he was held for a real prodigy by every one to whoſe ears his fame had reached. His impoſtures in each of the places he viſited would fill a conſiderable volume; and we muſt content ourſelves with adding that, for ſome enormities committed at Rome, he was thrown into the caſtle of St. Angelo, where he died towards the latter end of the year 1794; referring ſuch readers as would wiſh to know more of him to the italian original, publiſhed at Rome by the apoſtolical chamber, under the title of Compendium of the life and actions of Giuſeppe Balſamo, otherwiſe called count Caglioſtro, extracted from the documents of the proceſs carried on againſt him at Rome in the year 1790, &c.

CAHUSAC (Louis de), born at Montauban, where his father attended the bar, began his ſtudies in that town, and went to finiſh them at Toulouſe, where he was admitted an advocate. On his return to Montauban, he obtained the poſt of ſecretary of the intendance. It was while he filled this office in 1736 that he brought out his tragedy of Pharamond, in which he errs againſt hiſtorical truth. Notwithſtanding this, and various other defects of the piece, it was however attended with conſiderable ſucceſs on its repreſentation. The deſire of enjoying the applauſes of the parterre, made him quit the country to go to Paris. Here the count de Clermont gave him the title of his ſecretary.

ſecretary. In this quality he made the campaign of 1743 with that prince, whom he afterwards left in order to devote himſelf entirely to literature. The opera was his principal employment; he was lucky enough not to be diſappointed in this career. His verſification, rather cold, and ſometimes dry, is however natural; and therefore Rameau preferred Cahuſac to other poets, who, with a greater ſtock of wit, cannot reſtrict themſelves to ſimple ornaments, nor bend to their ideas. This author died at Paris in the month of June 1759. He was of a reſtleſs, lively, and arrogant temper, extremely tender about his reputation, and of ſo acute a ſenſibility that it turned his head, and in all probability ſhortened his days. Praiſe and cenſure equally raiſed his vivacity. A journaliſt having highly praiſed his opera of Zoroaſter, Cahuſac went to him; and, embracing him, exclaimed: Oh what obligations I owe you! You are the only man in all France who has had the courage to ſpeak well of me[E].

CAIET (Pierre Victor Palma), born in 1525 at Montrichard in Touraine, of a poor family; at firſt he was a proteſtant divine, attached to Catherine of Bourbon, ſiſter of Henry IV. was depoſed in a ſynod on a charge of practiſing the arts of magic. This ſentence accelerated his abjuration: he delivered it at Paris in 1595, and died in 1610, at the age of 85, doctor of Sorbonne, and profeſſor of hebrew in the college royal. Caiet was of a kind and officious diſpoſition, and was ſo unfortunate as to have for his enemies all whom he had obliged. His ſlovenly dreſs, his manner of life, and his fury in looking for the philoſopher's ſtone, drew upon him no leſs contempt than his learning brought him reſpect. Notwithſtanding his humble and ſhabby exterior, Henry IV. continued to admit him to court, not without wiſhing however to avoid it, which he ſhewed by preſenting him with a ſmall eſtate in the country: a philoſophical retreat ſufficient for ſatisfying the ambition of a ſcholar. The calviniſts, whom he had deſerted, did not treat him ſo handſomely as Henry IV.: they loaded him with injuries and calumnies. Since his abjuration he had had a conference with Du Moulin, and this was a freſh reaſon for putting his old friends in an ill humour. Caiet did not remain ſilent, but publiſhed, in 1603, againſt Du Moulin, the book emphatically intituled, "The fiery furnace, and The reverberatory furnace,

[E] He wrote, 1. Grigri, in 12mo. a little romance, prettily written. 2. The hiſtory of the dance, antient and modern, three ſmall vols. in 12mo. which were well received by the public. 3. Pharamond, and the Earl of Warwick, two tragedies; Zeneide, and the Algerine, two comedies, the former of which properly belongs to M. Watelet (Cahuſac did no more than put it in verſe), the feſtivities of Polyhymnia, the feſtivities of Hymen, Zaïs, Naïs, Zoroaſter, the birth of Oſiris, and Anacreon, all operas; beſides the Loves of Tempè, which is attributed to him. He left in MS. a tragedy of Manlius; with two comedies, the Mal-adroit par fineſſe, and the Duc de ſoimême.

for

for evaporating the pretended waters of Siloam (this was the title of *Du Moulin's* work), and for ſtrengthening the fire of purgatory."—An anecdote is related of him, which, if true, is much to his honour [F]. The intimacy between the count de Soiſſons and the ſiſter of Henry IV. proceeded ſuch lengths, that they ordered Caiet to marry them immediately. On his refuſal to do it, the prince threatened to kill him. "Kill me then, replied Caiet: I had much rather die by the hand of a prince than by that of the hangman [G]."

CAJETAN, a cardinal, was born in 1469, at Cajeta, a town in the kingdom of Naples. His proper name was Thomas de Vio; but he took that of Cajetan from the place of his nativity. He was entered of the order of Dominic, of which he became an illuſtrious ornament; and having taken a doctor's degree when he was about twenty-two years of age, he taught philoſophy and divinity firſt at Paris, and afterwards at Rome. He went regularly through all the honours of his order, till he was made general of it; which office he exerciſed for ten years. He defended the authority of the pope, which ſuffered greatly at the council of Nice, in a work intituled, "Of the power of the pope;" and, for his zeal upon this occaſion, was made biſhop of Cajeta. Then he was raiſed to the archiepiſcopal ſee of Palermo; and in 1517 was made a cardinal by pope Leo X. The year after he was ſent a legate into Germany, to quell the commotions which Luther had raiſed by his oppoſition to Leo's indulgences: but Luther, being under the particular protection of Frederic elector of Saxony, ſet him at defiance; and though, in obedience to the cardinal's ſummons, he repaired to Augſburg, yet he rendered his endeavours of no effect. Cajetan was employed in ſeveral other negotiations and tranſactions, being not only a man of letters, but having a peculiar turn for buſineſs; and at length died, in 1534, when he was 65 years old.

Sixtus Senenſis tells us, that he was a moſt ſubtile logician, an admirable philoſopher, and an incomparable divine. He wrote

[F] See the different teſtimonies reſpecting him, by his contemporaries, in the xxxvth vol. of the Memoires de Niceron.

[G] He left behind him ſeveral controverſial pieces, far leſs conſulted than his Chronologie ſeptennaire, 1606, in 8vo. from the peace of Vervins in 1598 to the year 1604. The reception this work met with obliged him to add to the hiſtory of the peace that of the war that went before it. We have this additional hiſtory in the 3 vols. of his Chronologie novennaire, 1608, 8vo. from 1589 to 1598. It ſhews us all the pains and trouble it coſt Henry IV. to get poſſeſſion of his kingdom. The abbé d'Artigny has collected the principal particulars of it in his Nouveaux Memoires de litterature. Dr. Caiet enters into all the details that may furniſh amuſement to curioſity, and matter of reflection to philoſophy. In the Chronologie ſeptennaire are contained relations, poems, manifeſtos, inſtructions, letters, pleadings, and other pieces, of which the greater part would have been loſt to poſterity. Beſides theſe public pieces, we find a great number of private anecdotes, unknown to other writers, which the author was enabled to pick up at the court of Catherine de Bourbon, and that of Henry IV. with whom he was on a familiar footing.

com-

commentaries upon Ariſtotle's philoſophy, and upon Thomas Aquinas's theology. He gave a literal tranſlation of all the books of the old and new teſtaments from the originals, excepting Solomon's ſong and the prophets, which he had begun, but did not live to proceed far in; and the revelations of St. John, which he deſignedly omitted; ſaying, that to explain them, it was neceſſary for a man to be endued, not with parts and learning, but with the ſpirit of prophecy. Father Simon's account of him, as a tranſlator of the bible, is critical and hiſtorical. "Cardinal Cajetan, ſays he, was very fond of tranſlations of the bible purely literal; being perſuaded, that the ſcripture could not be tranſlated too literally, it being the word of God, to which it is expreſsly forbid either to add or diminiſh any thing. This cardinal, in his preface to the pſalms, largely explains the method he obſerved in his tranſlation of that book; and he affirms, that although he knew nothing of the hebrew, yet he had tranſlated part of the bible word for word from it. For this purpoſe he made uſe of two perſons, who underſtood the language well, the one a jew, the other a chriſtian, whom he deſired to tranſlate the hebrew words exactly according to the letter and grammar, although their tranſlation might appear to make no ſenſe at all. I own, ſays he, that my interpreters were often ſaying to me, This hebrew diction is literally ſo; but then the ſenſe will not be clear unleſs it is changed ſo: to whom I, when I heard all the different ſignifications, conſtantly replied, Never trouble yourſelves about the ſenſe, if it does not appear to you; becauſe it is not your buſineſs to expound, but to interpret: do you interpret it exactly as it lies, and leave to the expoſitors the care of making ſenſe of it." Cardinal Pallavicini, who looked upon this as too bold, ſays, that Cajetan, "who has ſucceeded to the admiration of the whole world in his other works, got no reputation by what he did upon the bible, becauſe he followed the prejudices of thoſe who ſtuck cloſe to the hebrew grammar." But father Simon is of opinion that he "may in ſome meaſure be juſtified: for he did not, ſays he, pretend to condemn the antient latin tranſlator, or the other tranſlators of the bible; but would only have tranſlations of the bible to be made from the original as literally as can be, becauſe there are only theſe originals, which can be called the pure word of God; and becauſe in tranſlations, which are not literal, there are always ſome things, which do not thoroughly expreſs the original."

CAILLE (Nicholas Lewis de la), a french mathematician and aſtronomer, was born at Rumigny in 1714, and went through his early ſtudies at the college of Liſieux in Paris. His turn for aſtronomy ſoon connected him with the celebrated Caſſini, who procured him an apartment in the obſervatory; and, aſſiſted by the counſels of this maſter, he ſoon acquired a name

name among the aſtronomers. He divided with M. de Thury the immenſe labour of projecting the meridian line; which, paſſing through the obſervatory, extended to the extremities of the kingdom. In 1739, he was named, without his knowledge, profeſſor of mathematics in the college of Mazarine; and, in 1741, admitted into the Academy of Sciences. Moſt of the academies in Europe did him this honour. In 1750, countenanced and protected by the court, he undertook a voyage to the cape of Good Hope, with a view of examining the ſouthern ſtars which are not viſible in our horizon: and, in the ſpace of two years, determined the poſition of near ten thouſand ſtars till then unknown. Upon his return to France, he continued his aſtronomical purſuits; publiſhed his catalogue of the ſtars, and the obſervations on which it was drawn up; and was every year producing new works in aſtronomy, mathematics, and navigation, when a malignant fever took him off in 1762, aged 48. In all his works (and, beſides pieces inſerted in the collections of the academy, there are ſeveral volumes in 4to and 8vo), there is an accuracy, clearneſs, and preciſion, very neceſſary to the abſtract ſciences, and peculiar to M. de la Caille.

CAIUS, or KAYES (Dr. John), a very eminent Engliſh phyſician, was born at Norwich Oct. 6, 1510; and after he had been well inſtituted in the belles lettres at a ſchool in that city, was ſent to Gonvil-hall in Cambridge Sept. 12, 1529. He took the degrees of B. and M. A. at the regular times; and was choſen fellow of his college in 1533. To accompliſh himſelf as much as poſſible, he formed a ſcheme of travelling; and in 1539 he ſet out for Italy, making France, Flanders, and Germany in his road. He ſtudied at the univerſity of Padua under John Baptiſt Montanus, and took a degree of M. D. there in 1541. He returned to England in 1544; and diſtinguiſhed himſelf ſo greatly by his learning and uncommon ſkill in his profeſſion, that he became at length phyſician to king Edward VI. and was afterwards continued in that place by the queens Mary and Elizabeth, till 1568, when he was turned out, as it is ſaid, upon a ſuſpicion of being too much attached to the popiſh religion [H]. He died at Cambridge in 1573; and at his death gave his eſtate to build a new college to Gonvil-hall, and to maintain ſome ſtudents therein. This houſe is now called Gonvil and Kayes college, where the founder has a monument in the chapel, with this inſcription, *Fui Caius*.

There was alſo another John Caius, who lived ſomewhat

[H] He wrote a great many books in latin, among which were, 1. De ephemera Britannica. 2. De antiquitate Cantabrigienſis academiæ. 3. De canibus Britannicis. 4. De antiquis Britanniæ urbibus. 5. De annalibus collegii Gonevilli & Caii. Beſides theſe original works, he tranſlated a great part of Galen and Celſus into latin, and made large annotations upon theſe authors.

earlier,

earlier, and was poet laureat to Edward IV. This Caius travelled alſo into Italy, and diſtinguiſhed himſelf by ſome literary labours; particularly by a tranſlation from the latin of the hiſtory of the ſiege of the iſle of Rhodes, which he dedicated to that king.

There was likewiſe Thomas Caius, a Lincolnſhire man, who, as Anthony Wood tells us, "was an eminent latiniſt, grecian, poet, orator, excellent for all kinds of worth, and at length antiquitatum oxonienſium planè helluo." He was brought up at Oxford, and elected fellow of All Souls college in 1525. He was made regiſtrar of the univerſity, which place he quitted about 1530, upon his becoming domeſtic chaplain to John Longland, biſhop of Lincoln. In 1559 he was made a prebendary of Sarum, and maſter of Univerſity college in Oxford in 1561. All which preferments, together with the rectory of Tredington in Worceſterſhire, to which he was preſented in 1563, he held to the day of his death; and this happened in his lodge, at Univerſity college, in May 1572. He wrote "Aſſertio antiquitatis Oxonienſis academiæ," which he finiſhed in ſeven days, and preſented it in manuſcript to queen Elizabeth at Oxford, upon her being entertained by the univerſity, in Sept. 1566. A copy of this work coming to the hands of John Caius, the phyſician above mentioned, he wrote an anſwer to it in his book, intituled, "De antiquitate Cantabrigienſis Academiæ," and publiſhed them together in 1568 under the name of Londinenſis, and in 1574 under the name of John Caius. Thomas Caius wrote a reply, as Wood tells us, ſoon after the firſt edition of his Aſſertio was publiſhed, intituled, "Examen judicii Cantabrigienſis cujuſdam, qui ſe Londinenſem dicit, nuper de origine utriuſque academiæ lati:" but this was never printed. Thomas Caius tranſlated into engliſh, at the requeſt of queen Catharine Parr, Eraſmus's paraphraſe on St. Mark: alſo from engliſh into latin, the ſermons of Longland biſhop of Lincoln; from greek into latin, Ariſtotle's book De mirabilibus mundi, Euripides's tragedies, Iſocrates's Nicocles, &c. &c.

CALABER (QUINTUS), an antient poet of Smyrna, is author of the Paralipomena of Homer, a ſort of ſupplement to the Iliad. This greek poem, compoſed with elegance, the beſt edition whereof is that of Paw, Leyden, 1734, 8vo. was found by the cardinal Beſſarion in a monaſtery of the domain of Otranto in Calabria.

CALAMY (EDMUND), an eminent preſbyterian divine, was born at London, Feb. 1600, and educated at Pembroke-hall in Cambridge, where he took the degree of B. A. in 1619, and that of B. D. in 1632. His attachment to the anti-arminian party hindered him from obtaining a fellowſhip, but he was at length choſen tanquam ſocius of that college. Dr. Felton, biſhop of Ely, took

took him afterwards into the number of his chaplains; in which ſtation he purſued his ſtudies with great vigour, employing therein 16 hours a day. He was preſented by that prelate to the vicarage of St. Mary's, in Swaffham-Prior, in Cambridgeſhire, which he reſigned, on being choſen, after Felton's death (which happened in 1626), one of the lecturers of St. Edmundſbury in Suffolk. Here he continued ten years; and is ſaid by ſome writers to have been a very ſtrict conformiſt: but when biſhop Wren's articles and the book of ſports came to be inſiſted on, he thought it his duty to avoid conforming for the future, and apologized for his former conduct in a recantation ſermon, preached at Bury. After this, he was preſented by the earl of Eſſex to the rectory of Rochford in Eſſex; and then choſen miniſter of St. Mary Aldermanbury, which brought him to London in 1639. In July the ſame year, he was incorporated into the univerſity of Oxford. Upon the opening of the long parliament, in Nov. 1640, he diſtinguiſhed himſelf in defence of the preſbyterian cauſe, and had a principal hand in writing the famous Smectymnuus; which, himſelf ſays, gave the firſt deadly blow to epiſcopacy. The authors of this tract were five, the initial letters of whoſe names compoſe the word Smectymnuus, viz. Stephen Marſhal, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurſtow. It was publiſhed at London in 1641, in 4to, and intituled, An anſwer to a book, intituled, An humble remonſtrance, &c. The Smectymnuus is mentioned by biſhop Wilkins, in his diſcourſe concerning the gift of preaching, as a capital work againſt epiſcopacy. In 1641, the houſe of lords appointed Calamy to be a member of the ſub-committee for conſidering of ways to accommodate eccleſiaſtical affairs: "in which," ſays Dr. Calamy, in his account of ejected members, "things were brought into a very hopeful poſture; but the whole deſign was ſpoiled by bringing into the houſe the bill againſt biſhops, &c."

Calamy was afterwards an active member of the aſſembly of divines, and often ordered to preach before the parliament. He was at the ſame time one of the Cornhill lecturers, and his miniſterial abilities procured him very great intereſt in the city of London. His preaching was attended not only by his own pariſh, but by other eminent citizens, and even perſons of quality. He was a ſtrenuous oppoſer of the ſectaries, and uſed his utmoſt endeavours to prevent thoſe violences, which were committed after the king was brought from the iſle of Wight. The repreſentation of the London miniſters to the general and his council of war, preſented Jan. 18, 1648 (which Collier in his Church Hiſtory ſtyles an inſtance of handſome plain-dealing, and a bold reprimand of a victorious army), was drawn up to enforce what Calamy, and ſome other miniſters of the ſame perſuaſion, had delivered

delivered in two conferences; the firſt with the general and his council, the ſecond with the chief officers of the army [I].

When a favourable opportunity offered, he was very aſſiduous to procure the return of Charles II. and actually preached before the parliament the day they voted the king's reſtoration; and was one of the divines ſent over to compliment him in Holland. June 1660, he was made one of his majeſty's chaplains, and was offered the biſhopric of Coventry and Lichfield; which he refuſed [K].

Calamy was one of the commiſſioners for the conference at the Savoy. He was turned out of his cure of St. Mary Aldermanbury, on St. Bartholomew's day 1662, for nonconformity. Aug. 30th following, he preſented a petition to the king, praying that he might be permitted to continue in the exerciſe of his miniſterial office. Next day the matter being debated in council, his majeſty was pleaſed to ſay, that he intended an indulgence, if it were at all feaſible: but Dr. Sheldon, biſhop of London, in a warm ſpeech oppoſed it. So that, upon the whole, it was carried, that no indulgence ſhould be granted. Calamy remained however in his pariſh, and came conſtantly to church. On Sunday, Dec. 28, 1662, the expected preacher not coming in due time, ſome of the principal perſons in the pariſh prevailed upon Calamy to ſupply his place. Certain paſſages in his ſermon on this occaſion gave ſo much offence [L], that he was

[I] In Cromwell's time he lived as privately as he could. The following ſtory, which Harry Neville, who was one of the council of ſtate, aſſerted of his own knowledge, is a proof that he did not approve of his uſurpation. "Cromwell having a deſign to ſet up himſelf, and bring the crown upon his own head, ſent for ſome of the chief city divines, as if he made it a matter of conſcience to be determined by their advice. Among theſe was the leading Mr. Calamy, who very boldly oppoſed the project of Cromwell's ſingle government, and offered to prove it both unlawful and impracticable. Cromwell anſwered readily upon the firſt head of unlawful, and appealed to the ſafety of the nation being the ſupreme law: But, ſays he, pray, Mr. Calamy, why impracticable? He replied; Oh! it is againſt the voice of the nation; there will be nine in ten againſt you. Very well, ſays Cromwell; but what if I ſhould diſarm the nine, and put the ſword in the tenth man's hand, would not that do the buſineſs?"

[K] It was ſaid in the city on this occaſion, as we are told by Baxter in his Reliquiæ, that "if Calamy ſhould accept of a biſhopric, who had preached and written and done ſo much againſt epiſcopacy, never preſbyterian would be truſted for his ſake": ſo the clamour was very loud againſt his acceptance of it."

[L] One of them was this. "You have had three famous ſucceſſors, Dr. Taylor for ſeven years; Dr. Stoughton for ſeven years, and myſelf. I have been with you almoſt twenty-four years; and may not God now unchurch you, by ſuffering you to want a faithful miniſter to go in and out before you? This is one reaſon upon which account I may ſafely ſay, the ark of God is in danger, and Aldermanbury may truly feel the loſs of the ark." Another paſſage ran thus: "I read that among the Romans, when any man was accuſed for his life, all his relations put on mourning apparel, and they followed him to his trial in mourning, thereby to ſhew their love to the party in danger. Now did you love the goſpel, the miniſters of the goſpel, and the ordinances of Chriſt, you would all put on mourning, and lament for the goſpel, the ark of God, that is in danger: and becauſe you do not, it is a ſign you have no love for the goſpel."

committed to Newgate, by the lord mayor's warrant, for contempt of the act of uniformity; but in a few days the king discharged him. The ſight of London in aſhes, which he lived to ſee, broke his heart: he died Oct. 29, 1666.

Though a very learned man, he was a plain and practical preacher, and delivered his ſentiments very freely of the greateſt men; of which his grandſon (after telling us that Calamy had the greateſt intereſt at the time of the reſtoration, at court, in the city, and country, of any of the miniſters, but ſaw whither things were tending) gives the following inſtance. Having occaſion, when general Monk was his auditor in his own church, a little after the reſtoration, on a ſacrament-day, to ſpeak of filthy lucre: "And why (ſaid he) is it called filthy, but becauſe it makes men do baſe and filthy things? ſome men will betray three kingdoms for filthy lucre's ſake." Saying which, he threw his handkerchief, which he uſually waved up and down whilſt he was preaching, towards the general's pew. Beſides publiſhing ſeveral ſermons preached by him on public occaſions, and ſome others on practical ſubjects, he had a hand in drawing up the "Vindication of the preſbyterial government and miniſtry," printed in 1650, and the Jus divinum miniſterii evangelici Anglicani," printed in 1650. He was twice married. By his firſt wife he had a ſon and a daughter, and by his ſecond ſeven children.

CALAMY (Benjamin), an eminent divine and excellent preacher, was ſon of the preceding by a ſecond wife. From St. Paul's ſchool in London, where he was placed when very young, he was ſent to Catherine-hall, Cambridge, and ſucceſſively took the degrees of B. and M. A. He became alſo fellow of that hall, and an eminent tutor. April 25, 1677, he was choſen miniſter of St. Mary Aldermanbury, and ſoon after appointed one of his majeſty's chaplains in ordinary. In 1680 he took his degree of D. D. In 1683 he preached, in his own church, his famous ſermon on Luke xi. 41, which he afterwards publiſhed under the title of A diſcourſe about a ſcrupulous conſcience. It was dedicated to ſir George Jefferies, chief juſtice of Cheſter, afterwards lord Jefferies, and high chancellor of England. At the end of the ſermon we find a quotation from a book of his father's, to ſhew, that ſuch as were nonconformiſts then, were zealous for conformity when themſelves were in poſſeſſion of the churches. This ſermon was attacked ſoon after its publication by Mr. Thomas Delaune, a zealous nonconformiſt, in a piece intituled, "Delaune's plea for the nonconformiſts, &c." in a letter to Dr. Benjamin Calamy, upon the ſermon called, "Scrupulous Conſcience, inviting hereto: to which is added, a parallel ſcheme of the pagan, papal, and chriſtian rites and ceremonies." For the publiſhing this book Delaune was taken up,

Nov.

Nov. 29, 1683, and committed to Newgate. After his commitment, he wrote a long letter to Dr. Calamy, wherein, after having often told him, that he wrote in obedience to his call, and was impriſoned entirely on his account, he concludes thus: "All I deſire is, that ſcrupulous conſciences, who trouble not the peace of the nation, ſhould be dealt withal, at leaſt, as weak brethren, according to Rom. xiv. 1. and not ruined by penalties, for not ſwallowing what is impoſed under the notion of decency and order, though excentric to the ſcheme we have of it in our only rule of faith. Sir, I entreat you to excuſe this trouble from a ſtranger, who would fain be convinced by ſomething more like divinity than Newgate, where any meſſage from you ſhall be welcome to your humble ſervant, T. D." To this epiſtle Calamy anſwered, "that if Mr. Delaune had been impriſoned upon the account of anſwering his book, he would do him any ſervice that became him." Some other letters to the ſame purpoſe were ſent by the priſoner to the doctor, which did not hinder his being tried at the Old Bailey for a libel, Jan. following, and ſentenced to pay a fine of one hundred marks, to remain priſoner till he paid his fine, and give ſecurity for his good behaviour for a year, and his book to be burnt at the Royal Exchange. By which ſentence, himſelf, his wife, and children periſhed in Newgate, nobody thinking fit, ſays the Obſervator, to raiſe ſo ſmall a ſum for one of the beſt ſcholars in Europe. His death gave great concern to Dr. Calamy, who interceded for his diſcharge with ſir George Jefferies, with whom he was very intimate when he was common-ſerjeant and recorder of London, but to no purpoſe.

In 1683, Calamy reſigned the living of St. Mary Aldermanbury, upon his admiſſion to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen, Milk-ſtreet, annexed. June 18, 1685, he was inſtalled into the prebend of Harleſton, in the cathedral of St. Paul. The fate of alderman Corniſh, his pariſhioner at St. Lawrence Jewry, affected him in a very ſenſible manner. He had appeared for that gentleman at his trial for high treaſon, and viſited him in Newgate; and being earneſtly preſſed to attend him to the place of execution, he told Mr. Corniſh, that he could as well die with him, as bear the ſight of his death in ſuch circumſtances as he was in. On his repeated applications to ſir George Jefferies in the alderman's favour, he received this anſwer: "Dear doctor, ſet your heart at reſt, and give yourſelf no further trouble; for I can aſſure you, that if you could offer a mine of gold as deep as the monument is high, and a bunch of pearls as big as the flames at the top of it, it would not purchaſe his life." It is thought the violent death of this gentleman, and a ſenſe of public calamities, brought on his laſt illneſs, which carried him off in January 1686. Dr. William

Sherlock, afterwards dean of St. Paul's, preached Dr. Calamy's funeral ſermon [M].

CALAMY (EDMUND), a very eminent divine among the nonconformiſts, grandſon to Mr. Edmund Calamy miniſter of Aldermanbury, by his eldeſt ſon Mr. Edmund Calamy (who was ejected out of the living of Moreton in Eſſex, on St. Bartholomew's day, 1662), was born April 5, 1671. Having made a conſiderable progreſs in grammar learning at ſeveral private ſchools, and under Mr. Hartcliffe at Merchant-Taylors, where he contracted a cloſe friendſhip with Mr. Dawes, afterwards ſir William Dawes, and archbiſhop of York, as alſo with Mr. Hugh Boulter, the primate of Ireland; he went through a courſe of logic, natural philoſophy, and metaphyſics, under the tuition of Mr. Samuel Craddock at the academy kept by him at Wickham Brook in Suffolk. In March 1688, he went over to the univerſity of Utrecht, where he ſtudied philoſophy under De Vries, and civil law under Vander Muyden, and attended Grævius's lectures upon Sophocles and Puffendorf's Introduction. His application to his ſtudies at this place was ſo great, that he ſpent one whole night every week among his books; and his proficiency therein gained him the friendſhip of two of his countrymen at that univerſity, who roſe afterwards to very high ſtations in church and ſtate, lord Charles Spencer, the famous earl of Sunderland, and his tutor Mr. Charles Trimnell, afterwards ſucceſſively biſhop of Norwich and of Wincheſter, with both of whom he kept up his acquaintance as long as he and they lived. Whilſt he reſided in Holland, an offer of a profeſſor's chair in the univerſity of Edinburgh was made him by Mr. Carſtairs, principal of that univerſity, ſent over on purpoſe to find a perſon properly qualified for ſuch an office; which he declined, and returned to England in 1691, bringing with him letters from Grævius to Dr. Pocock, canon of Chriſt-church, and regius profeſſor of hebrew, and to Dr. Edward Bernard, ſavilian profeſſor of aſtronomy, who obtained leave for him to proſecute his ſtudies in the bodleian library. His reſiding at Oxford procured him the acquaintance of the learned Mr. Henry Dodwell. Having reſolved to make divinity his principal ſtudy, he entered into an examination of the controverſy between the conformiſts and nonconformiſts, and was led to join the latter. Coming to London in 1692, he was unanimouſly choſen aſſiſtant to Mr. Matthew Sylveſter at Blackfriars; and on June 22, 1694, was ordained at Mr. Anneſley's meeting-houſe in Little St. Helen's, and ſoon after invited to become aſſiſtant to Mr. Daniel Williams in Hand-alley. Oct. 20, 1702, he was choſen one of the lecturers at Salters-hall, and in 1703 ſucceeded Mr. Vincent Alſop, as paſtor of a great congregation in Weſtminſter. He drew up

[M] The pieces he printed in his lifetime were, ſeven ſermons on ſeveral occaſions: thirteen others were publiſhed in one volume after his death.

the table of contents to Mr. Baxter's Hiſtory of his life and times, which was ſent to the preſs in 1696, made ſome remarks on the work itſelf, and added to it an index; and reflecting on the uſefulneſs of the book, he ſaw the expediency of continuing it, for Mr. Baxter's hiſtory came no lower than 1684. Accordingly he compoſed an abridgment of it; with an account of many others of thoſe miniſters who were ejected after the reſtoration of Charles II. their apology for themſelves and their adherents; containing the grounds of their nonconformity and practice, as to ſtated and occaſional communion with the church of England; and a continuation of their hiſtory till the year 1691. This work was publiſhed in 1702. The following year Mr. Hoadly (afterwards biſhop of Winchester) publiſhed the two parts of his "Reaſonableneſs of conformity to the church of England, &c. in anſwer to Mr. Calamy's abridgement of Mr. Baxter's hiſtory, &c." As a reply to theſe treatiſes, Mr. Calamy publiſhed the ſame year, "A defence of moderate nonconformity;" and ſoon after Mr. Hoadly ſent abroad, "A ſerious admonition to Mr. Calamy," occaſioned by the firſt part of his "Defence of moderate nonconformity."

Next year Mr. Calamy publiſhed the ſecond part of his "Defence of moderate nonconformity;" with an anſwer to Mr Hoadly's Serious Admonition. In 1705 he ſent abroad the third part of his Defence; to which was added, "A letter to Mr. Hoadly, in anſwer to his Defence of the Reaſonableneſs of Conformity." In 1707 Mr. Hoadly publiſhed his Defence of Epiſcopal Ordination; and Mr. Calamy drew up a reply, both to the argumentative and hiſtorical part of it, but forbore printing it, as he tells us himſelf in his abridgment of Baxter's life, that he might not give his antagoniſt any diſturbance in the purſuit of that political conteſt, in which he was ſo happily engaged, and ſo much to the ſatisfaction of the true lovers of his country. In 1709 Mr. Calamy made a tour to Scotland, and had the degree of D. D. conferred on him by the univerſities of Edinburgh, Aberdeen, and Glaſgow. In 1713 he publiſhed a ſecond edition of his abridgment of Mr. Baxter's hiſtory of his life and times; in which, among other additions, there is a continuation of the hiſtory through king William's reign, and queen Anne's, down to the paſſing of the occaſional bill; and in the cloſe is ſubjoined the reformed liturgy, which was drawn up and preſented to the biſhops in 1661; "that the world may judge (he ſays in the preface) how fairly the ejected miniſters have been often repreſented as irreconcileable enemies to all liturgies." In 1718 he wrote a vindication of his grandfather and ſeveral other perſons, againſt certain reflections caſt upon them by Mr. archdeacon Echard in his hiſtory of England; and in 1728 appeared his continuation of the account of the mi-

niſters, lecturers, maſters, and fellows of colleges, and ſchool-maſters, who were ejected and ſilenced after the reſtoration in 1660, by, or before the act of uniformity. He died June 3, 1732, greatly regretted, not only by the diſſenters, but alſo by the moderate members of the eſtabliſhed church, both clergy and laity, with many of whom he lived in great intimacy. Mr. Daniel Mayo, by whom his funeral ſermon was preached, obſerves, "that he was of a candid and benevolent diſpoſition, and very moderate with regard to differences in point of religion." Beſides the pieces already mentioned, he publiſhed a great many ſermons on ſeveral ſubjects and occaſions, particularly, a vindication of that celebrated text, 1 John v. 7, from being ſpurious, and an explanation of it on the ſuppoſition of being genuine, in four ſermons, preached at the Salters-hall lectures. He was twice married, and had thirteen children.

CALANUS, an indian philoſopher who followed Alexander the Great in his expedition to the Indies. Being tormented with the colic after paſſing 83 years in health, he petitioned the conqueror to cauſe a funeral pile to be erected whereon he might finiſh his days according to the cuſtom of his country. That prince, who loved and eſteemed him, reluctantly yielding to his entreaties, ordered his army to range itſelf in order of battle round the funeral pile. Calanus, crowned with flowers, and magnificently habited, aſcended the pile with a tranquil and compoſed countenance, ſaying as he went up, that, "having loſt his health and ſeen Alexander, life had nothing more to intereſt him." He bore the action of the fire without diſcovering any ſigns of uneaſineſs or pain; and, on being aſked if he had nothing to ſay to Alexander?—"No, returned the philoſopher, I reckon ſoon to receive him at Babylon." The hero dying three months afterwards in that city, the brachman was thought to have been a prophet; a circumſtance which added not a little of the marvellous to his hiſtory.

CALASIO (MARIUS), a franciſcan, and profeſſor of the hebrew language at Rome, of whom there is very little to be ſaid, but that he publiſhed there, in the year 1621, a Concordance of the Bible, which conſiſted of four great volumes in folio. This work, which is properly a concordance of hebrew words, has been highly approved and commended by both papiſts and proteſtants, and is indeed a very admirable work. For, beſides the hebrew words in the bible, which are in the body of the book, with the latin verſion over-againſt them; there are in the margin the differences between the Septuagint verſion and the Vulgate; ſo that at one view may be ſeen, wherein the three bibles agree, and wherein they differ. Moreover, at the beginning of every article there is a kind of dictionary, which gives the ſignification of each hebrew word, and affords an opportunity of comparing

it

it with other oriental languages, viz. with the ſyriac, arabic, chaldee; and this is extremely uſeful for determining more exactly the true meaning of the hebrew words. The plan of this hebrew concordance was taken from a concordance of rabbi Nathan, which was printed firſt at Venice, and afterwards at Baſil, much augmented by rabbi Mordochee. Calaſio's concordance was publiſhed in London by Romaine, Mores, and Lutzena, a portugueſe jew, 1747, 4 vols. folio; but very incorrectly, as it is ſaid; and there is alſo reaſon to think, that the fidelity of the principal editor, who is a follower of Hutchinſon, cannot altogether be depended on. It is certain at leaſt, that the learned in theſe matters greatly prefer the old edition [N].

CALCAR (JOHN DE), ſo called becauſe of his being from a town of that name in the duchy of Cleves, died at Naples, at an early time of life, in 1546. Titian and Raphael were his models in the art of painting. He ſo completely caught their manner, that the talents of theſe great maſters ſeemed to be become his own. Several good judges confeſſed themſelves unable to diſtinguiſh the pictures of the diſciple from thoſe of Titian his maſter. The immortal Rubens reſolved to keep to his death a Nativity by Calcar. It is to him we are indebted for the anatomical figures of the book of Veſal, and the portraits of the painters at the head of their lives by Vaſari.

CALDERONI DE LA BARCA (DON PEDRO), chevalier of the order of St. James, diſtinguiſhed himſelf as a ſoldier. This profeſſion he quitted for becoming an eccleſiaſtic, and was made prieſt and canon of Toledo. There are ſeveral dramatical pieces by him in 9 vols. 4to. 1689, Madrid; not to mention ſeveral others that have not been printed. The imagination of Calderoni was too fertile for allowing him to be regular and correct. The rules of the drama are violated in almoſt all his works. We perceive in his tragedies the irregularity of Shakeſpeare, his elevation and his degradation, flaſhes of genius as ſtrong, comic turns as much out of place, an inflation no leſs capricious, and the ſame buſtle of action and incident. This poet flouriſhed about the year 1640.

CALDERWOOD (DAVID), a famous divine of the church of Scotland, and a diſtinguiſhed writer in behalf of the preſbyterians, was deſcended of a good family in that kingdom. Being early deſigned for the miniſtry, he applied with great diligence to the ſtudy of the ſcriptures in their original tongues, the works of the fathers, the councils, and the beſt writers of church hiſtory. He was ſettled, about 1604, at Crelling, not far from Jedburgh, in the ſouth of Scotland. James VI. of that country,

[N] See the Anecdotes of Bowyer, by Nichols, p. 130.

and the firſt of Great Britain, being deſirous of bringing the church of Scotland to a near conformity with that of England, laboured earneſtly to reſtore the epiſcopal authority, and enlarge the powers of the biſhops in that kingdom: but this deſign was very warmly oppoſed by many of the miniſters, and particularly by David Calderwood, who, when James Law, biſhop of Orkney, came to viſit the preſbyteries of the Merſe and Teviotdale, declined his juriſdiction, by a paper under his hand, dated May 5, 1608. The king however, having its ſucceſs much at heart, ſent the earl of Dunbar, then high-treaſurer of Scotland, Dr. Abbot, afterwards archbiſhop of Canterbury, and two other divines, into that kingdom, with inſtructions to employ every method to perſuade both the clergy and the laity, of his majeſty's ſincere deſire to promote the good of the church, and of his zeal for the proteſtant religion. Calderwood did not aſſiſt at the general aſſembly held at Glaſgow, June 8, 1610, in which lord Dunbar preſided as commiſſioner; and it appears from his writings, that he looked upon every thing tranſacted in it as null and void. Exceptions were alſo taken by him and his party againſt a great part of the proceedings of another general aſſembly held with much ſolemnity at Aberdeen, Aug. 13, 1616. In May following, king James went to Scotland, and in June held a parliament at Edinburgh: at the ſame time the clergy met in one of the churches, to hear and adviſe with the biſhops; which kind of aſſembly, it ſeems, was contrived in imitation of the engliſh convocation. Mr. Calderwood was preſent at it, but declared publicly that he did not take any ſuch meetings to reſemble a convocation; and being oppoſed by Dr. Whitford and Dr. Hamilton, who were friends to the biſhops, he took his leave of them in theſe words: "It is abſurd to ſee men ſitting in ſilks and ſattins, and to cry poverty in the kirk, when purity is departing." The parliament proceeded mean while in the diſpatch of buſineſs; and Calderwood, with ſeveral other miniſters, being informed that a bill was depending to empower the king, with advice of the archbiſhops, biſhops, and ſuch a number of the miniſtry as his majeſty ſhould think proper, to conſider and conclude, as to matters decent for the external policy of the church, not repugnant to the word of God; and that ſuch concluſions ſhould have the ſtrength and power of eccleſiaſtical laws: againſt this they proteſted for four reaſons [o]. 1. Becauſe their church was ſo perfect, that, inſtead of needing reformation, it might be a pattern to others. 2. General aſſemblies, as now eſtabliſhed by law, and which ought always to continue, might by this means be overthrown. 3. Becauſe it might be a means of creating ſchiſm, and diſturb the tranquillity of the church. 4. Becauſe

[o] Spotſwood's Hiſtory of the church of Scotland, p. 530, 535. Biog. Brit.

they

they had received assurances, that no attempts should be made to bring them to a conformity with the church of England. They desired therefore that, for these and other reasons, all thoughts of passing any such law may be laid aside; but in case this be not done, they protest, for themselves and their brethren who shall adhere to them, that they can yield no obedience to this law when it shall be enacted, because it is destructive of the liberty of the church; and therefore shall submit to such penalties, and think themselves obliged to undergo such punishments, as may be inflicted for disobeying that law. This protest was signed by Archibald Simpson, on behalf of the members, who subscribed another separate roll, which he kept for his justification. It was delivered to Peter Hewet, who had a seat in parliament, in order to be presented; and another copy remained in Simpson's hands, to be presented in case of any accident happening to the other. The affair making a great noise, Dr. Spotswood, archbishop of St. Andrew's, asked a sight of the protest from Hewet, one day at court; and, upon some dispute between them, it was torn. The other copy was actually presented by Simpson to the clerk register, who refused to read it before the states in parliament. However, the protest, though not read, had its effect; for although the bill before mentioned, or, as the scottish phrase is, the article, had the consent of parliament, yet the king thought fit to cause it to be laid aside; and not long after called a general assembly at St. Andrew's. Soon after, the parliament was dissolved, and Simpson was summoned before the high commission court, where the roll of names, which he had kept for his justification, was demanded from him; and upon his declaring that he had given it to Harrison, who had since delivered it to Calderwood, he was sent prisoner to the castle of Edinburgh; and Calderwood was summoned to appear before the high commission court at St. Andrew's, on the 8th of July following, to exhibit the said protest, and to answer for his mutinous and seditious behaviour.

July 12, the king came to that city in person, and soon after Hewet and Simpson were deprived and imprisoned. After this, Calderwood was called upon, and refusing to comply with what the king in person required of him, James committed him to prison; and afterwards the privy-council, according to the power exercised by them at that time, directed him to banish himself out of the king's dominions before Michaelmas following, and not to return without licence; and upon giving security for this purpose, he was discharged out of prison, and suffered to return to his parish, but forbid to preach. Having applied to the king for a prorogation of his sentence without success, because he would neither acknowledge his offence nor promise conformity for the future, he retired to Holland. In 1623 he

he publiſhed his celebrated treatiſe, intituled, "Altare Damaſcenum, ſeu eccleſiæ anglicanæ politia, eccleſiæ ſcoticanæ obtruſa à formaliſta quodam delineata; illuſtrata et examinata." The writer of the preface prefixed to Calderwood's "True hiſtory of the church of Scotland" tells us, that "the author of this very learned and celebrated treatiſe doth irrefragably and unanſwerably demonſtrate the iniquity of deſigning and endeavouring to model and conform the divinely ſimple worſhip, diſcipline, and government of the church of Scotland to the pattern of the pompouſly prelatic and ceremonious church of England: under ſome conviction whereof it ſeems king James himſelf was, though implacably diſpleaſed with it, when, being after the reading of it ſomewhat penſive, and being aſked the reaſon by an engliſh prelate ſtanding by and obſerving it, he told him he had ſeen and read ſuch a book; whereupon the prelate telling his majeſty not to ſuffer that to trouble him, for they would anſwer it; he replied, not without ſome paſſion, What would you anſwer, man? There is nothing here but ſcripture, reaſon, and the fathers." Calderwood having in 1624 been afflicted with a long fit of ſickneſs, and nothing having been heard of him for ſome time, one Patrick Scot (as Calderwood himſelf informs us) took it for granted that he was dead; and thereupon wrote a recantation in his name, as if before his deceaſe he had changed his ſentiments. This impoſture being detected, Scot went over to Holland, and ſtaid three weeks at Amſterdam, where he made diligent ſearch for the author of Altare Damaſcenum, with a deſign, as Calderwood believed, to have diſpatched him: but Calderwood had privately returned into his own country, where he remained for ſeveral years. Scot gave out that the king furniſhed him with the matter for the pretended recantation, and that he only put it in order.

During his retirement, Calderwood collected all the memorials relating to the eccleſiaſtical affairs of Scotland, from the beginning of the reformation there, down to the death of king James: which collection is ſtill preſerved in the univerſity library at Glaſgow; that which was publiſhed under the title of "The true hiſtory of Scotland" being only an extract from it. In the advertiſement prefixed to the laſt edition of his Altare damaſcenum, mention is made of his being miniſter at Pencaitland near Edinburgh, in 1638; but we find nothing ſaid there or any where elſe of his death. That he was a man of quick parts and ſound learning is evident from his productions, which are highly valued by the beſt writers on the ſide of nonconformity.

CALDWALL (Richard), or Chaldwell, an engliſh phyſician, was born in Staffordſhire about 1513. He was admitted into Brazen-noſe college in Oxford, of which he was

in

in due ſeaſon elected fellow. When he took his degree of M. A. he entered upon the phyſic line; and became one of the ſenior ſtudents of Chriſt-church in 1547, which was a little after its laſt foundation by king Henry VIII. Afterwards he took the degrees in the ſaid faculty, and grew into ſuch high eſteem for his learning and ſkill, that he was examined, approved, admitted into, and elected cenſor of, the college of phyſicians at London, all in one and the ſame day. Six weeks after, he was choſen one of the elects of the ſaid college, and in 1570 made preſident of it. Wood tells us, that he wrote ſeveral pieces upon ſubjects relating to his profeſſion; but does not ſay what they were. He mentions a book written by Horatio More, a florentine phyſician, and called, The tables of ſurgery, briefly comprehending the whole art and practice thereof; which Caldwall tranſlated into engliſh, and publiſhed at London in 1585. We learn from Camden, that Caldwall founded a chirurgical lecture in the college of phyſicians, and endowed it with a handſome ſalary. He died in 1585, and was buried at the church of St. Bennet near Paul's wharf.

CALENTIUS (Elisius), preceptor of Frederic ſon of Ferdinand II. king of Naples, left behind him ſeveral eſtimable works both in verſe and proſe. He combined the precepts of philoſophy with the charms of poetry. He inſpired his pupil with the love of virtue. He did not approve of condemning malefactors to death. According to him, "thieves ſhould be obliged to reſtore what they had ſtolen, after being beaten for the theft; homicides ſhould be made ſlaves; and other criminals be ſent to the mines and the gallies." He died about the year 1503. He was born in the kingdom of Naples; an edition of his works was given at Rome in folio, 1503; an edition more eſteemed than thoſe ſince given, as containing a great number of bold pieces. His poem of the battle between the rats and the frogs, imitated from Homer, was reprinted in 1738 at Rouen, in a collection, 12mo. of ſelect fables of la Fontaine put into latin verſe, publiſhed by the abbé Saas. Calentius compoſed this poem at 18 years of age, and finiſhed it in ſeven days.

CALLIMACHUS, an antient greek poet, was born at Cyrene, a town in Africa; but when, we cannot preciſely determine. We ſay preciſely, becauſe it is agreed, that he flouriſhed under the Ptolemies, Philadelphus, and Euergetes; and that Berenice, queen of the latter, having conſecrated her locks in the temple of Venus, and a flattering aſtronomer having tranſlated them from thence into a conſtellation in the heavens, gave occaſion to the fine elegy of this poet, which we have now only in the latin of Catullus. His common name Battiades has made the grammarians uſually aſſign one Battus for his father;

ther; but perhaps he may as well derive that name from king Battus, the founder of Cyrene, from whose line, as Strabo assures us, he declared himself to be descended. But whoever was his father, the poet has paid all his duties and obligations to him in a most delicate epitaph, which we find in the Anthologia; and which shews that Martial had good reason to assign him, as he has done, the crown among the grecian writers of the epigram. The old gentleman is supposed thus to address the visitants at his tomb:

> Stranger! I beg not to be known, but thus,
> Father and son of a Callimachus.
> Chief of a war, the first enlarg'd his name;
> And the last sung what envy ne'er shall damn,
> For whom the heavenly muse admir'd a child,
> On his grey hairs the goddess always smil'd.

Before Callimachus was recommended to the favour of the kings of Ægypt, he taught a school at Alexandria; and had the honour of educating Apollonius, the author of the Argonautics. But Apollonius making an ungrateful return to his master for the pains he had taken with him, Callimachus was provoked to revenge himself in an invective poem, called Ibis; which, it is known, furnished Ovid with a pattern and title for a satire of the same nature. Suidas relates, that Callimachus wrote above 800 pieces; of which we have now remaining only a few hymns and epigrams. These were published at Paris in 1675, by the ingenious mademoiselle Le Fevre, afterwards madame Dacier, with notes critical and learned. Quintilian is very justifiable in having asserted, that Callimachus was the first of all the elegiac poets.

We know no more of the time of this poet's death than we do of that of his birth; but it was probably in the reign of Ptolemy Euergetes: for Apollonius Rhodius, who was his scholar, was chosen by that prince to the care of the Alexandrian library, and after dying in that office was buried in Callimachus's grave [P].

CALLISTHENES, a native of Olinthus, disciple and relation of Aristotle, accompanied Alexander in his expeditions. Aristotle gave him to his scholar, that he might moderate the fury of his passions; but Callisthenes was too deficient in the arts of a courtier to render truth sufficiently palatable to the

[P] For what reason this was done we cannot guess, unless to make two persons friends when dead, who were very great enemies when they were living. Besides the edition of Callimachus by Mrs. Le Fevre in 4to, there was another in 2 vols. 8vo. cum notis variorum, præsertim Ezechielis Spanhemii, Grævii, et Bentleii, L. Bat. 1697; which, on account of its scarceness, is not to be purchased for less than a guinea.

prince.

prince. His animadverſions on him were more in the haughty ſtyle of a pedant, than in that of an amiable philoſopher. He placed his writings far above the conqueſts of the king of Macedon, who ought, ſaid he, "to look for immortality more from his books than from the madneſs of being the ſon of Jupiter." Puffed up with vanity himſelf, but deteſting it in others, he became inſupportable to the youthful hero. Calliſthenes being accuſed, in the year 328 before the chriſtian æra, of conſpiring againſt the life of Alexander, the prince eagerly ſeized that opportunity for getting rid of his cenſor. "This conqueror (ſays the hiſtorian Juſtin), irritated againſt the philoſopher Calliſthenes for boldly diſapproving his reſolution to make himſelf adored after the manner of the kings of Perſia, pretended to believe that he had engaged in a conſpiracy againſt him; and made uſe of this pretext for cruelly cauſing his lips, his noſe, and his ears to be cut off. In this mutilated condition he had him drawn in his retinue, ſhut up with a dog in an iron cage, to make him an object of horror and affright to his army. Lyſimachus, a diſciple of this virtuous man, moved at beholding him languiſh in a miſery he had brought on himſelf only by a laudable frankneſs, procured him poiſon, which at once delivered him from his exquiſite torments and ſuch unmerited indignity. Alexander, being informed of it, was ſo tranſported with rage, that he cauſed Lyſimachus to be expoſed to the fury of a hungry lion. The brave man, on ſeeing the beaſt approach to devour him, folded his cloak round his arm, plunged it down his throat, and, tearing out his tongue, ſtretched him dead upon the ſpot. An exploit ſo courageous ſtruck the king with an admiration that diſarmed his wrath, and made Lyſimachus more dear to him than ever." It is reported that Alexander cauſed theſe words to be engraved on the tomb of Calliſthenes: ODI SOPHISTAM QUI SIBI NON SAPIT. In the viith vol. of memoirs of the academy of belles lettres of Paris may be ſeen ſome curious reſearches on the life and writings of this philoſopher by the abbé Sevin. The philoſophers that ſucceeded Calliſthenes thought it their duty (ſays M. Hardion) to avenge their brother by launching out into furious declamations againſt the memory of Alexander, whoſe criminality, according to Seneca, was never to be effaced. Let hiſtorians particularize as they will the brilliant actions of the macedonian conqueror, Seneca will always make this the burthen of the panegyric: But he was the murderer of Calliſthenes!

CALLISTUS (JOHANNES ANDRONICUS), was one of thoſe learned Greeks, to whom we are obliged for bringing learning into the Weſt, after Conſtantinople was taken by the Turks in 1453. He is ſaid to have been a native of Theſſalonica, and afterwards to have ſettled in Conſtantinople; where he was a profeſſor

profeſſor of the peripatetic philoſophy, and acquired a high reputation for learning. When that city was taken, he fled with many others into Italy, and fixed his reſidence firſt at Rome, where he profeſſed to teach the greek language, and to read lectures upon Ariſtotle's philoſophy. But, not meeting with encouragement ſufficient to maintain him, he moved next to Florence, where he had a vaſt concourſe of diſciples; among whom were Angelus Politianus, Janus Pannonius, Georgius Valla, and others of the ſame rank. When he had ſpent ſeveral years in Italy, he went into France, hoping for greater advantages there than he had yet obtained; but being very old when he went, he died in a ſhort time after he arrived. Pannonius ſpeaks of him in a poem, as teaching Homer, Demoſthenes, and reading lectures upon Ariſtotle's philoſophy, at Florence; and others have repreſented him, as not only a learned, but as an honeſt, good-natured, and worthy man. There are ſome greek manuſcripts in being with his name upon them; one particularly was in the king of France's library at Paris intituled, A monody upon the miſeries of Conſtantinople. There are ſome philoſophical and moral pieces in manuſcript, which are alſo aſcribed to him.

CALLOT (James), a famous engraver, ſon of John Callot, herald of arms in Lorrain, was deſcended from an antient and noble family, and born at Nancy in 1593. He did not intend, however, that the antiquity and nobleneſs of his family ſhould ſupply the neceſſary accompliſhments of a gentleman; and therefore we find him cheriſhing, from almoſt his infancy, a taſte and ſpirit for the belles lettres, as well as for the fine arts. When he was only twelve years old he ſet off for Rome, without acquainting any body, in order to ſee the many curioſities there he had heard ſo much talk of; but his caſh failing, he joined himſelf to a party of Bohemians, who were going into Italy, and went with them to Florence. There he was taken under the protection of an officer of the great duke, who put him out to learn deſigning under a ſkilful painter and engraver. Afterwards he got to Rome, where he was known by a merchant of Nancy, and ſent immediately home to his parents. When he was about 14 years of age he gave them the ſlip again, and directed his courſe towards Rome; but he happened upon his elder brother, who was at Turin about buſineſs, and was brought back a ſecond time to Nancy. His paſſion, however, for ſeeing Rome being ſtill as warm as ever, his father at length gave him leave to go; and he went in the train of a gentleman, whom the duke of Lorrain ſent to the pope.

When he arrived at Rome, he learned to deſign and engrave from Philip Thomaſſin of Troyes in Champagne, who had ſettled in that city. Afterwards he removed to Florence, where

the great duke employed him with ſeveral other excellent workmen. Callot at that time began to deſign in miniature, and had ſo happy a genius for it, that he became incomparable in that way. He quitted his graver, and uſed aquafortis, becauſe this was both the quickeſt way of working, and gave more ſtrength and ſpirit to the performance. After the great duke's death, he began to have thoughts of returning to his own country; and about that very time, prince Charles, coming through Florence, and being uncommonly ſtruck with ſome of his curious pieces, perſuaded Callot to go along with him to Lorrain, and promiſed him a good ſalary from his father-in-law Henry, the reigning duke. Callot attended him, and had a conſiderable penſion ſettled upon him; and, being in his 32d year, he took a wife, who was a woman of family. His reputation was now ſpread all over Europe, inſomuch that the infanta of Spain ſent for him to Bruſſels, when the marquis of Spinola was laying ſiege to Breda, that he might firſt draw, and afterwards engrave, as he did, the ſiege of that town. He went to France in 1628, when Louis XIII. made him deſign and engrave the ſiege of Rochelle and the iſle of Rhé. After he had been amply recompenſed by that monarch, he returned to Nancy; where he continued to follow the buſineſs of engraving ſo aſſiduouſly, that he is ſaid to have left 1380 pieces of his own doing: a prodigious number for ſo ſhort a life as his! When the duke of Orleans, Gaſton of France, withdrew into Lorrain, he made him engrave ſeveral ſilver ſtamps, and went to his houſe two hours every day to learn to draw. In 1631, when the king of France had reduced Nancy, he ſent for Callot to engrave that new conqueſt, as he had done Rochelle; but Callot begged to be excuſed, becauſe that being a Lorrainer he could not do any thing ſo much againſt the honour of his prince and country. The king was not diſpleaſed at his anſwer, but ſaid, "The duke of Lorrain was very happy in having ſuch faithful and affectionate ſubjects." Some of the courtiers inſinuated, that he ought to be forced to do it; to which Callot, when it was told him, replied with great firmneſs, "That he would ſooner cut off his thumb than be obliged to do any thing againſt his honour." But the king, inſtead of forcing him, endeavoured to draw him into France, by offering to ſettle upon him a very large penſion; to which Callot anſwered, "That he could not leave his country and birth-place, but that there he would always be ready to ſerve his majeſty." Nevertheleſs, when he afterwards found the ill condition Lorrain was reduced to by the taking of Nancy, he projected a ſcheme of returning with his wife to Florence; but was hindered from executing it by his death, which happened on the 28th of March 1636, when he was only 43 years of

of age [Q] He was buried in the cloiſter of the cordeliers at Nancy, where his anceſtors lay; and had an epitaph inſcribed upon a piece of black marble, on which was engraved a half portrait of himſelf.

CALMET (Auguſtin), a Frenchman, born in 1672. He became a benedictine monk of the order of St. Vannes in 1688, and diſcovered early a ſtrong diſpoſition towards the oriental languages. After having taught philoſophy and theology to his younger brethren, he was ſent, in 1704, as ſub-prior to the abbey of Munſter; and there formed a ſociety of eight or ten, whoſe ſole object was to be the ſtudy of the holy ſcriptures. Here he compoſed part of his commentaries, which father Mabillon and the abbé Duguet prevailed on him to publiſh in french rather than latin [R]. His labours were recompenſed by his being nominated abbot of St. Leopold de Nanci in 1718, and afterwards of Senones in 1728; in which laſt houſe he died in 1757.

Calmet, as may eaſily be imagined, collected every thing that had any relation to the ſubject he was upon, but it is ſeldom that he makes his reader think. He deals abundantly more in facts than in reflections; and it muſt be owned, that many of his facts are curious and intereſting. Indeed, a man who wrote ſo much could ſcarcely have any time to think.

[Q] Our countryman Evelyn, who was a very good judge of his merit, ſpeaks of him as one who "gave the utmoſt reputation to his art of which it is capable, and attained, if ever any did, to its ſublimity; and beyond which it ſeems not poſſible for human induſtry to reach, eſpecially for figures in little: though he has likewiſe publiſhed ſome in great, as boldly and maſterly performed as can poſſibly be imagined. What a loſs, ſays he, it has been to the virtuoſi, that he did not more delight in thoſe of a greater volume! ſuch as once he graved at Florence, do ſufficiently teſtify, and which likewiſe have exalted his incomparable talent to the ſupremeſt point." Then enumerating ſome of his principal performances, as his St. Paul; the demoniac cured, after Andrea Roſcoli; a madonna after Andrea del Sarto; St. Luke's fair dedicated to Coſmo di Medicis; the murderer of the holy innocents; the duke of Lorrain's palace and garden at Nancy; the entrance of the great duke, with all the ſcenes and repreſentations at the duke of Florence's nuptials; the catafalco erected at the emperor Matthias's death; the famous ſiege of Rochelle, &c. &c. he concludes his account of the ſtupendous works of this inimitable maſter, with obſerving, "that his point and manner of etching was nothing inferior, nay ſometimes even exceeded, the moſt ſkilful burin. Sculptura, or the hiſtory and art of chalcography, p. 87.

[R] He was a man of vaſt erudition, and a moſt voluminous writer: as witneſſeth the following liſt. 1. A literal commentary upon all the books of the old and new teſtament, 23 vols. 4to. Theſe were printing from 1707 to 1716, and afterwards abridged into 14 vols. 4to. 2. Diſſertations and prefaces of his commentaries, printed ſeparately with 19 new diſſertations, 3 vols. 4to. Perhaps there are none of his writings more uſeful than theſe. 3. The hiſtory of the old and new teſtament, 4 vols. 4to. This was intended for an introduction to Fleury's eccleſiaſtical hiſtory. 4. An hiſtorical, critical, and chronological dictionary of the bible. Here every thing in his commentaries is reduced to alphabetical order. 5. Eccleſiaſtical and civil hiſtory of Lorrain, 3 vols. folio. 6. Bibliotheque of the writers of Lorrain, folio. 7. Univerſal hiſtory, ſacred and profane, 15 vols. 4to. of which eight only were printed. 8. Diſſertations upon apparitions, demons, witches, &c. 9. Literal, hiſtorical, and moral commentary upon the rules of St. Benedict, 4to. All theſe works are written in the french language.

CALMO

CALMO (ANDREW), born at Venice about the year 1510, was famous both as a comedian and an author. He compoſed ſeveral comedies in proſe, of which the beſt is his Rodiana, which in fact belongs to him, though printed under the name of Ruzzante. There is alſo by him a volume of letters, intituled, Lettre piacevoli, Venice, 1684, 8vo. which had a great run in their day. Theſe letters, as well as almoſt all his other works, are written in the venetian dialect. Calmo died at Venice in 1571.

CALPRENEDE (GAUTIER DE LA), was born at Cahors about the year 1612. He was gentleman in ordinary to the king. He was the firſt that brought into taſte long romances. The merit of thoſe romances lay in the adventures, the intrigue whereof was not without art, and which were not impoſſible, though they were almoſt incredible. On the contrary, Boiardo, Arioſto, and Taſſo had loaded their poetical romances with fictions altogether unnatural. But the charms of their poetry, the innumerable beauties of the epiſodes, and their marvellous allegories, eſpecially in Arioſto's performances, make them immortal; whereas the works of La Calprenede, as well as the other large romances, are fallen into diſcredit on account of the improvement of the ſtage. The good tragedies and operas are filled with much more ſentiments than thoſe voluminous performances: theſe ſentiments are better expreſſed, and the knowledge of the human heart better ſearched into. Thus Racine and Quinaut, who have imitated a little the ſtyle of thoſe romances, have made them forgotten, in ſpeaking to the heart a language more true, more affecting, and more harmonious. La Calprenede died in 1663.

CALPURNIUS, a native of Sicily, who flouriſhed in 281, was the reputed author of ſeven eclogues addreſſed to Nemeſian, under the name of Melibœus, of which the firſt, the fourth, and ſeventh turn chiefly upon politics, the others are paſtoral fictions. Specimens of his poetry may be ſeen in the 9th vol. of Crevier's Roman Hiſtory.

CALVART (DENYS), a painter, born at Antwerp in 1552, opened a ſchool at Bologna in Italy, from whence proceeded Guido, Albano, Dominichino, and many other maſters worthy of being his diſciples. Calvart poſſeſſed all the ſciences that were either neceſſary or uſeful to the art of painting; ſuch as architecture, perſpective, and anatomy. His moſt remarkable pictures are at Bologna, at Rome, and at Reggio. They are highly valued for diſpoſition, ordonnance, dignity and colouring. Calvart died at Bologna in 1619, at the age of 67.

CALVERT (GEORGE), deſcended from the antient and noble houſe of Calvert, in the earldom of Flanders, and afterwards created lord Baltimore, was born at Kipling in Yorkſhire, about

1582. In 1593 he became a commoner of Trinity college in Oxford, and in Feb. 1597 he took the degree of B. A. At his return from his travels he was made ſecretary to Robert Cecil, one of the principal ſecretaries of ſtate to James I. who continued him in his ſervice, when he was raiſed to the office of lord high-treaſurer. Aug. 30, 1605, when James was entertained by the univerſity of Oxford, he was created M. A. with ſeveral noblemen and gentlemen. Afterwards he was made one of the clerks of the privy council, and in 1617 received the honour of knighthood. Feb. 1619 he was appointed to be one of the principal ſecretaries of ſtate. Thinking the duke of Buckingham had been the chief inſtrument of his preferment, he preſented him with a jewel of great value: but the duke returned it, acknowledging he had no hand in his advancement, for that his majeſty alone had made choice of him on account of his great abilities. May 1620 the king granted him a yearly penſion of 1000 l. out of the cuſtoms. After having held the ſeals about five years, he reſigned them in 1624, frankly owning to the king, that he was become a roman catholic. The king, nevertheleſs, continued him a privy counſellor all his reign; and in Feb. 1625 created him (by the name of ſir George Calvert of Danbywiſke in Yorkſhire, knight) baron of Baltimore in the county of Longford in Ireland. He was at that time a repreſentative in parliament for the univerſity of Oxford.

While he was ſecretary of ſtate, he had obtained a patent for him and his heirs to be abſolute lord and proprietor (with the royalties of a count-palatine) of the province of Avalon in Newfoundland. This name he gave it from Avalon in Somerſetſhire, whereon Glaſtonbury ſtands, the firſt-fruits of chriſtianity in Britain, as the other was in that part of America. He laid out 7500 l. in advancing this new plantation, and built a handſome houſe in Ferryland. After the death of king James, he went twice to Newfoundland. When M. de l'Arade, with three french men of war, had reduced the engliſh fiſhermen there to great extremity, lord Baltimore, with two ſhips manned at his own expence, drove away the French, taking 60 of them priſoners, and relieved the Engliſh. Nevertheleſs, finding his plantation very much expoſed to the inſults of the French, he at laſt determined to abandon it. He went to Virginia; and having viewed the neighbouring country, returned to England, and obtained from Charles I. (who had as great a regard for him as James had) a patent to him and his heirs for Maryland on the north of Virginia. He died at London April 15, 1632, before the grant was made out; but his ſon Cecil Calvert, lord Baltimore, who had been at Virginia, took it out in his own name, and the patent bears date, June 20, 1632. He was to hold

hold it of the crown of England in common ſoccage, as of the manor of Windſor; paying yearly, on Eaſter Tueſday, two indian arrows of thoſe parts at the caſtle of Windſor, and the fifth part of the gold and ſilver ore that ſhould be found therein. King Charles himſelf gave that province the name of Maryland, in honour of his queen Henrietta Maria. The firſt colony ſent thither conſiſted of about 200 people, roman catholics, the chief of whom were gentlemen of good families. Since the firſt planting of this colony, in 1634, it is become very conſiderable and flouriſhing, being chiefly peopled with roman catholics, who have tranſplanted themſelves thither, in order to avoid the penal laws made againſt them in England. The Baltimore family were in danger of loſing their property on account of their religion, by the act which requires all roman catholic heirs to profeſs the proteſtant religion, on pain of being deprived of their eſtates: but this was prevented by their profeſſing the proteſtant religion.

George, the firſt lord, was buried in the chancel of St. Dunſtan's in the weſt, in Fleet-ſtreet. As to his character, Lloyd ſays, "he was the only ſtateſman, that, being engaged to a decried party [the roman catholics], managed his buſineſs with that great reſpect for all ſides, that all who knew him applauded him, and none that had any thing to do with him complained of him [s].

CALVERT (JAMES), the ſon of Robert Calvert, a grocer and ſheriff of York, was born on the Pavement in that antient city: he was of Clare-hall in Cambridge, contemporary with the famous archbiſhop Tillotſon. He was bred up under Mr. David Clarkſon, and was a graduate in the univerſity. He had been for ſeveral years at Topcliff, when he was ſilenced by the act of uniformity; after which he retired to York, lived privately, but ſtudied hard; and there it was that he wrote his learned book concerning the ten tribes, intituled Naphthali, ſeu colluctatio theologica de reditu decem tribuum, converſione Judæorum et menſ. Ezekielis, Lond. 4to. 1672. This book he dedicated to biſhop Wilkins, on whom he waited at Scarborough Spaw, together with Mr. Williams of York. Biſhop Wilkins received him with much reſpect, and encouraged him to live in hopes of a comprehenſion. About the year 1675 he became chaplain to ſir William Strickland of Boynton, where he continued ſeveral years, preaching and educating his ſon, till both he and his lady died; then he removed to Hull, and from thence into Northumberland, to ſir William Middleton's, where he conſtantly exer-

[s] He wrote; 1. Carmen funebre in D. Hen. Untonum ad Gallos bis legatum, ibique nuper fato functum. 2. Speeches in parliament. 3. Various letters of ſtate. 4. The anſwer of Tom Teli Truth. 5. The practice of princes, and 6. The lamentation of the kirk.

ciſed his function as chaplain, educated his only ſon, was left tutor to him when his father died, and was very careful of his education both at home and in Cambridge. He died in December 1698.

CALVIN (JOHN), one of the chief reformers of the church in the xvith century, was born at Noyon in Picardy, July 10, 1509. He was inſtructed in grammar learning at Paris under Maturinus Corderius, and ſtudied philoſophy in the college of Montaigu under a ſpaniſh profeſſor. His father, who diſcovered many marks of his early piety, particularly in his reprehenſions of the vices of his companions, deſigned him for the church, and got him preſented, May 21, 1521, to the chapel of Notre Dame de la Geſine, in the church of Noyon. In 1527 he was preſented to the rectory of Marteville, which he exchanged in 1529 for the rectory of Pont l'Eveque near Noyon. His father afterwards changed his reſolution, and would have him ſtudy law; to which Calvin, who, by reading the ſcriptures, had conceived a diſlike to the ſuperſtitions of popery, readily conſented, and reſigned the chapel of Geſine and the rectory of Pont l'Eveque in 1534: he had never been in prieſt's orders, and belonged to the church only by having received the tonſure. He was ſent to ſtudy the law firſt under Peter de l'Etoile (Petrus Stella) at Orleans, and afterwards under Andrew Alciat at Bourges. He made a great progreſs in that ſcience, and improved no leſs in the knowledge of divinity by his private ſtudies. At Bourges he applied to the greek tongue, under the direction of profeſſor Wolmar. His father's death having called him back to Noyon, he ſtaid there a ſhort time, and then went to Paris, where he wrote a commentary on Seneca's treatiſe de Clementia, being at this time about 24. Having put his name in latin to this piece, he laid aſide his ſurname Cauvin, for that of Calvin, ſtyling himſelf in the title-page Lucius Calvinus civis romanus. He ſoon made himſelf known at Paris to ſuch as had privately embraced the reformation. A ſpeech of Nicholas Cop, rector of the univerſity of Paris, of which Calvin furniſhed the materials, having greatly diſpleaſed the Sorbonne and the parliament, gave riſe to a perſecution againſt the proteſtants; and Calvin, who narrowly eſcaped being taken in the college of Forteret, was forced to retire to Xaintonge, after having had the honour to be introduced to the queen of Navarre, who laid this firſt ſtorm raiſed againſt the proteſtants. Calvin returned to Paris in 1534. This year the reformed met with ſevere treatment, which determined him to leave France, after publiſhing a treatiſe againſt thoſe who believe that departed ſouls are in a kind of ſleep. He retired to Baſil, where he ſtudied hebrew: at this time he publiſhed his Inſtitutions of the chriſtian religion; a work well adapted to ſpread his fame,

though he himſelf was deſirous of living in obſcurity. It is dedicated to the french king, Francis I. This prince being ſollicitous, according to Beza, to gain the friendſhip of the proteſtants in Germany, and knowing that they were highly incenſed by the cruel perſecutions which their brethrén ſuffered in France, he, by advice of William de Bellay, repreſented to them, that he had only puniſhed certain enthuſiaſts, who ſubſtituted their own imaginations in the place of God's word, and deſpiſed the civil magiſtrate. Calvin, ſtung with indignation at this wicked evaſion, wrote this work as an apology for the proteſtants who were burnt for their religion in France. The dedication to Francis I. is one of the three that have been highly admired: that of Thuanus to his hiſtory, and Caſaubon's to Polybius, are the two others. This treatiſe, when firſt publiſhed in 1535, was only a ſketch of a larger work. The complete editions, both in latin and in french, with the author's laſt additions and corrections, did not appear till 1558. After the publication of this work, Calvin went to Italy to pay a viſit to the ducheſs of Ferrara, a lady of eminent piety, by whom he was very kindly received. From Italy he came back to France, and having ſettled his private affairs, he purpoſed to go to Straſbourg or Baſil, in company with his ſole ſurviving brother Antony Calvin; but as the roads were not ſafe on account of the war, except through the duke of Savoy's territories, he choſe that road. "This was a particular direction of Providence," ſays Bayle; "it was his deſtiny that he ſhould ſettle at Geneva, and when he was wholly intent on going farther, he found himſelf detained by an order from heaven, if I may ſo ſpeak." William Farel, a man of a warm enthuſiaſtic temper, who had in vain uſed many entreaties to prevail with Calvin to be his fellow-labourer in that part of the Lord's vineyard, at laſt ſolemnly declared to him, in the name of God, that if he would not ſtay, the curſe of God would attend him wherever he went, as ſeeking himſelf and not Chriſt. Calvin therefore was obliged to comply with the choice which the conſiſtory and magiſtrates of Geneva made of him, with the conſent of the people, to be one of their miniſters, and profeſſor of divinity. He wanted to undertake only this laſt office, and not the other; but in the end he was obliged to take both upon him, in Auguſt 1536. The year following he made all the people declare, upon oath, their aſſent to a confeſſion of faith, which contained a renunciation of popery; and becauſe this reformation in doctrine did not put an entire ſtop to the immoralities that prevailed at Geneva, nor baniſh that ſpirit of faction which had ſet the principal families at variance, Calvin, in concert with his colleagues, declared, that they could not celebrate the ſacrament whilſt they kept up their animoſities, and trampled on the diſcipline

of the church. He alſo intimated, that he could not ſubmit to the regulation which the ſynod of the canton of Berne had lately made [r]. Whereupon the ſyndics of Geneva ſummoned an aſſembly of the people; and it was ordered that Calvin, Farel, and another miniſter, ſhould leave the town in two days, for refuſing to adminiſter the ſacrament. Calvin retired to Straſbourg, and eſtabliſhed a french church in that city, of which he was the firſt miniſter: he was alſo appointed to be profeſſor of divinity there. During his ſtay at Straſbourg, he continued to give many marks of his affection for the church of Geneva; as appears, amongſt other things, by the anſwer which he wrote in 1539, to the beautiful but artful letter of cardinal Sadolet, biſhop of Carpentras, inviting the people of Geneva to return into the boſom of the romiſh church. Two years after, the divines of Straſbourg being very deſirous that he ſhould aſſiſt at the diet, which the emperor had appointed to be held at Worms and at Ratiſbon, for accommodating the religious difference, he went thither with Bucer, and had a conference with Melancthon. Meanwhile the people of Geneva (the ſyndics who promoted his baniſhment being now ſome of them executed, and others forced to fly their country for their crimes) entreated him ſo earneſtly to return to them, that at laſt he conſented. He arrived at Geneva Sept. 13, 1541, to the great ſatisfaction both of the people and the magiſtrates; and the firſt thing he did, after his arrival, was to eſtabliſh a form of church diſcipline, and a conſiſtorial juriſdiction, inveſted with the power of inflicting cenſures and canonical puniſhments, as far as excommunication incluſively. This ſtep was exclaimed againſt by many, as a revival of romiſh tyranny: nevertheleſs it was carried into execution, the new canon being paſſed into a law, in an aſſembly of the whole people, held on Nov. 20, 1541; and the clergy and laity ſolemnly promiſed to conform to it for ever. Agreeably to the ſpirit of this conſiſtorial chamber, which ſome conſidered as a kind of inquiſition, Calvin proceeded to moſt unwarrantable lengths; to which indeed he was but too eaſily impelled by a natural warmth and unrelenting hardneſs of temper. Michael Servetus, a phyſician, having written to him ſome letters upon the myſtery of the trinity, which appeared to contain heterodox notions, he actually made them the ground-work of a perſecution againſt him; and this perſecution did not ceaſe, or ſtop in its progreſs, till the unhappy culprit was conſigned to the flames. This pious reformer forgot that he was exerciſing

[r] The church of Geneva made uſe of leavened bread in the holy communion, had removed all the baptiſmal fonts out of the churches, and obſerved no holidays but Sundays. Theſe three things were diſapproved by the churches of the canton of Berne, who made an act in a ſynod held at Lauſanne, that the church of Geneva ſhould be required to reſtore the uſe of unleavened bread, the baptiſmal fonts, and the obſervation of the feaſts. Theſe were the regulations to which Calvin refuſed to ſubmit.

that

that ſpirit of intolerance in the church of Geneva, which had ſo much contributed to drive him from the church of Rome; and he is a ſtrong example to countenance the well known aphoriſm, that "Prieſts of all religions are the ſame;" that is, will be perſecutors when they can. The inflexible rigour with which Calvin aſſerted, on all occaſions, the rights of his conſiſtory, procured him many enemies: but nothing daunted him; and one would hardly believe, if there were not unqueſtionable proofs of it, that, amidſt all the commotions at home, he could take ſo much care as he did of the churches abroad, in France, Germany, England, and Poland, and write ſo many books and letters [u]. He did more by his pen than by his preſence; nevertheleſs, on ſome occaſions he acted in perſon, particularly at Francfort in 1556, whither he went to put an end to the diſputes which divided the french church in that city. He was always employed; having almoſt conſtantly his pen in his hand, even when ſickneſs confined him to his bed; and he continued the diſcharge of all thoſe duties, which his zeal for the general good of the churches impoſed on him, till the day of his death, May 27, 1564. He was a man whom God had endowed with very eminent talents; a clear underſtanding, a ſolid judgment, and a happy memory [x]: he was a judicious, elegant, and indefatigable writer, and poſſeſſed of very extenſive learning, and a great zeal for truth. Joſeph Scaliger, who was not laviſh of his praiſe, could not forbear admiring Calvin: none of the commentators, he ſaid, had hit ſo well the ſenſe of the prophets; and he particularly commended him for not attempting to comment the book of the Revelation. We learn from Guy Patin, that many of the roman catholics would do juſtice to Calvin's merit, if they dared to ſpeak their minds. One cannot help laughing at thoſe who have been ſo ſtupid as to accuſe him of having been a lover of wine, good chear, money, &c. Artful ſlanderers would have owned that he was ſober by conſtitution, and that he was not ſollicitous to heap up riches. That a man who had acquired ſo great a reputation and ſuch an authority, ſhould yet have had but a ſalary of 100 crowns, and refuſe to accept of more; and after living 55 years with the utmoſt frugality, ſhould leave but 300 crowns to his heirs, including the value of his library, which ſold very dear, is ſomething ſo heroical, that one muſt have loſt all feeling not to admire it. When Calvin took his leave of the people of Straſbourg, to return to

[u] The edition of his works publiſhed at Geneva, contains 12 volumes in folio; which have been brought into 9 vols. in the edition printed at Amſterdam, in 1667.

[x] We are told by Beza, who wrote his life both in latin and french, that he knew men again, after many years, whom he had ſeen but once; and that when he was interrupted for ſeveral hours, whilſt he was dictating any thing, he would reſume the thread of his diſcourſe, without being told where he broke off; and never forgot what he had once committed to memory.

Geneva, they wanted to continue to him the privileges of a free-man of their town, and the revenues of a prebend, which had been aſſigned to him; the former he accepted, but abſolutely refuſed the other. He carried one of his brothers with him to Geneva, but he never laboured to raiſe him to an honourable poſt, as any other poſſeſſed of his credit would have done. He took care indeed of the honour of his brother's family by getting him looſened from an adultereſs, and obtaining leave for him to marry again: but even his enemies relate, that he made him learn the trade of a bookbinder, which he followed all his life.

Calvin, when he was about thirty, by the advice of his patron Martin Bucer, married at Straſbourg Idoletta de Bure, widow of an anabaptiſt, whom he had converted. She had ſome children by her firſt huſband, and bore Calvin one ſon, who died ſoon after his birth. The mother died in 1549. Calvin appears, by his letters, to have been extremely afflicted for the loſs of her, and never married again.

CALVISIUS (Sethus), a learned German, was born at Groſleb, a little town in Thuringia, in 1556. He was famous for his ſkill in chronology, and publiſhed a ſyſtem of it in 1605, upon the principles of Joſeph Scaliger, for which he was not a little commended by Scaliger. Iſaac Caſaubon alſo, a better judge in this caſe than Scaliger, as being under leſs temptation to be partial, has ſaid very high things of Calviſius. In 1611, Calviſius publiſhed a work againſt the gregorian calendar, under the title of Elenchus calendarii a papa Gregorio XIII. comprobati; or, a Confutation of the calendar, approved and eſtabliſhed by pope Gregory XIII. Voſſius tells us, that he not only attempts in this work to ſhew the errors of the gregorian calendar, but offers alſo a new and more conciſe, as well as truer method of reforming the calendar. He prepared a more correct edition of his chronology, but did not live to publiſh it himſelf; for he died in 1617, and it was not publiſhed till 1620. This work is ſaid to have coſt him twenty years pains and ſtudy.

CAMBERT, a french muſician, was firſt made ſuperintendant of muſic to the queen-mother Ann of Auſtria. He was the firſt that gave operas in France, conjointly with the abbé Perrin, who aſſociated him in the privilege granted him by the king for that ſpecies of performance. Lulli having eclipſed him, and obtaining the privilege in 1672, Cambert went over to England; where Charles II. appointed him maſter of his band, which poſt he filled till his death, which happened in 1677. His genius was not equal to that of Lulli; but he took better care of his conduct; and his diſpoſition was leſs ſatirical. There are ſome operas of his, ſeveral divertiſements, and various ſmall pieces of muſic. He firſt made himſelf talked of by his exquiſite talent in touching the organ.

CAMDEN

CAMDEN (WILLIAM), one of the moſt illuſtrious men of his age, was born at London, May 2, 1551. His father was a native of Lichfield in Staffordſhire, but ſettling at London became a member of the company of painter-ſtainers. His mother was deſcended from the ancient family of the Curwens of Wirkington in Cumberland. He received the firſt tincture of learning in Chriſt's hoſpital; was afterwards ſent to St. Paul's ſchool; and at fifteen entered as a ſervitor at Magdalen college in Oxford: he perfected himſelf in grammar learning in the ſchool adjoining, under Dr. Thomas Cooper, afterwards biſhop of Lincoln. Upon miſſing a demi's place, he went from thence to Broadgate-hall, now Pembroke college, in the ſame univerſity; where he remained two years and a half, under the tuition of Dr. Thomas Thornton, who being advanced to a canonry of Chriſt-church, carried Camden along with him, and entertained him in his own lodgings [Y]. At this time it was that his friendſhip commenced with the two Carews [Z], Richard and George; the latter of whom was afterwards created earl of Totneſs. By the intereſt of the popiſh party, he loſt a fellowſhip in the college of All Saints. In 1570 he was deſirous of being admitted B. A. but in this alſo he miſcarred. The year following he came up to London, to proſecute his ſtudies; Dr. Gabriel Goodman, dean of Weſtminſter, and Dr. Godfrey Goodman his brother, ſupplying him both with money and books. In 1573 he returned to Oxford, where he ſupplicated again for the degree that had been refuſed him; and his requeſt being now granted, he took, but did not complete, it by determination. In 1575 Dr. Gabriel Goodman procured him to be choſen ſecond maſter of Weſtminſter-ſchool. While he diſcharged this laborious office with diligence and faithfulneſs, he was very attentive to whatever might contribute to the perfection of the work he had in view, namely, "A hiſtory of the ancient inhabitants of Britain, their origin, manners, and laws," which appeared in 1586, in latin. The author himſelf tells us, that he ſpent ten years in compiling it; and that he was firſt put upon it by

[Y] Among the reſt of the proofs which Camden afforded of his early attention to the ſtudy of antiquities, one was, that when he was an undergraduate at Chriſt-church, he ſurveyed all the churches and chapels in Oxford, and gave a deſcription of the monuments and arms in each of them. Wood often told Dr. Smith, that he had ſeen theſe church-notes, but never would ſay where; and they are probably by this time entirely loſt.

[Z] As they were both antiquaries, it has been ſuppoſed that their converſation might give Camden a turn that way. This is the more probable, becauſe we learn from himſelf, that before he left Oxford, he had a ſtrong inclination to theſe ſtudies; and that he could never hear any thing mentioned, relating to that ſubject, without more than ordinary attention. After he quitted the univerſity, and before he was ſettled at Weſtminſter, he made frequent excurſions, for the ſake of informing himſelf in matters of this nature; and began very early to form thoſe collections, out of which he afterwards drew his learned and laborious performance. Biog. Brit.

Abraham

Abraham Ortelius, the moſt learned geographer of his age; who coming over to England, made an acquaintance with Camden, and correſponded with him conſtantly. He began to digeſt his collections the year after he came to Weſtminſter, devoting to it his ſpare hours and holidays. It was reprinted in 1587 and a third edition appeared in 1590. In 1588 Dr. John Piers, biſhop of Saliſbury, conferred on Camden the prebend of Iffarcomb, which he enjoyed during his life without reſidence, and without having been promoted to holy orders. In June, the ſame year, he ſupplicated the univerſity of Oxford for the degree of M. A. which deſire of his was granted on condition that he ſhould ſtand in the act following; but his admiſſion occurs not in their regiſter. In 1593 he ſucceeded Dr. Edward Grant, as head maſter of Weſtminſter-ſchool. The year following he publiſhed the fourth edition of his Britannia, corrected and very much enlarged. In 1597 he publiſhed a new greek grammar, intituled, Grammatices Græcæ Inſtitutio compendiaria, in uſum regiæ Scholæ Weſtmonaſterienſis; which was received in all the public ſchools in England. Dr. Smith ſays, that this grammar had at that time run through very near 100 impreſſions [A]. Its author was taken from the life of a pedagogue the ſame year, and promoted to be Clarenceux king at arms. In 1600 he ſent abroad an account of all the monuments of the kings, queens, nobles, and others, in Weſtminſter-abbey, with their inſcriptions [B]. This year alſo came out the fifth edition of his Britannia; to which was annexed, an apology to the reader, in anſwer to what had been publiſhed by Rafe Brooke to the prejudice of his work [C]. In 1603 a collection

[A] Mr. Camden's greek grammar was not ſtrictly and originally his own. His predeceſſor in Weſtminſter-ſchool, Dr. Edward Grant, compoſed a copious one, of which Camden's is only an abridgement.

[B] It was again publiſhed in 1603, and a third time in 1606.

[C] Upon the publication of the 4th edition of Camden's work, it was warmly attacked by Rafe Brooke, York-herald, who pretended to diſcover in it many errors, in relation to deſcents; on which article the author had enlarged very much in that edition. Camden, in his defence, ſhews, from various authorities both of hiſtory and records, that in many of the places objected to, himſelf was in the right, and his adverſary, notwithſtanding the many years he had ſpent in the office of herald, in the wrong. He acknowledges, that by following one of his predeceſſors, Robert Cook, Clarenceux king at arms, he had fallen into ſome miſtakes, which he thinks were excuſable, on account of the authority by which he was miſled. He concludes this ſhort diſcourſe with ſome very quick and lively ſtrokes of learned raillery upon his opponent. It is a circumſtance to the honour of our great author, that in Dr. Smith's interleaved copy of the "Britannia" at Oxford, is a formal recantation by Brooke. The ducheſs of Newcaſtle, however, above 50 years after, took up the quarrel. In one of her plays, juſtly called, "The Unnatural Tragedy," is a whole ſcene againſt the Britannia. Three or four virgins and matrons criticiſing on the ſpeeches in ancient hiſtorians, one of the ladies in the dialogue proceeds to charge our later chronologers, and eſpecially Camden, with writing not only partially, but falſely. The immediate object of the charge is his account of families. The criticiſm of this famous ducheſs, who might probably be diſguſted at ſome ſuppoſed omiſſion or neglect in our author, can be of little injury to his reputation.

of

of our ancient hiſtorians appeared at Francfort, by Camden's care, under the title of "Anglica, Normannica, Hibernica, Cambrica, a veteribus deſcripta; ex quibus Aſſer Menevenſis, anonymus de vita Gulielmi Conquæſtoris, Thomas Walſingham, Thomas de la More, Gulielmus Gemiticenſis, Giraldus Cambrenſis; plerique nunc in lucem editi, ex bibliotheca Gulielmi Camdeni." Having laid aſide the deſign he once formed of writing a civil hiſtory of England, he thought himſelf obliged in juſtice, to add to the ſmall ſtock of materials already prepared by theſe original and valuable authors. This account he himſelf gives in his epiſtle to ſir Fulke Grevile, to whom he dedicated this collection in acknowledgment of the good offices he had done him, in procuring him to be made king at arms. In the year following he publiſhed his "Remaines of a greater work concerning Britain, the inhabitants thereof, their languages, names, ſurnames, empreſes, wiſe ſpeeches, poeſies, and epitaphes [D]." This was a collection of things which had been communicated to him, whilſt he was gathering materials for his Britannia. After the diſcovery of the gunpowder plot, king James, being deſirous to put the reformed churches abroad upon their guard againſt the enemies of the proteſtant religion, and to ſatisfy foreign princes of the juſtice of his proceedings, made choice of Camden as beſt qualified to draw up the whole caſe in latin. In 1607 Camden publiſhed the complete edition of his Britannia, in folio, amended, enlarged, and adorned with maps and cuts; a tranſlation of which was publiſhed in 1695, by Edmund Gibſon, of Queen's college, in Oxford, afterwards biſhop of London. Dr. Holland, a phyſician of Coventry, who publiſhed a tranſlation of Camden's Britannia in 1611, had inſerted therein ſeveral things of his own. Theſe interpolations, which a great many readers could not diſtinguiſh, occaſioned ſome writers to allege the authority and teſtimony of Camden to prove facts which he never advanced. To prevent this miſtake for the future, Gibſon reſolved to give a new tranſlation of Camden, purged from all foreign interpolations: but becauſe Holland's additions were ſometimes good, and it was generally believed that he had conſulted Camden himſelf, when he met with any obſcurities, Gibſon preſerved them, and placed them at the bottom of the page. He alſo added remarks at the end of each county, either to confirm what Camden had advanced, or to give a more particular account of places which he had deſcribed, or deſcription of places omitted by him; with a liſt of the per-

[D] Mr. Granger takes notice, that Camden is one of thoſe writers who have ſubjoined the final letters for their names to ſome of their works. This appears from the end of his dedication to his Remaines concerning Great Britain. The ſame fancy was adopted by ſeveral authors of the laſt century.

ſons

ſons by whom he was furniſhed with his materials [E]. In 1615 Camden publiſhed in latin his annals of queen Elizabeth, under the following title, "Annales rerum Anglicarum & Hibernicarum, regnante Eliſabetha, ad annum ſalutis MDLXXXIX." The continuation of theſe annals was finiſhed about 1617; but he never would conſent to its being publiſhed in his life-time.

Camden, not contented with having employed his pen in the ſervice of the republic of letters, reſolved alſo to beſtow part of his property in founding a lecture on hiſtory in the univerſity of Oxford. By a deed executed in due form, March 5, 1622, he made over all his right in the manor of Bexley in Kent, with all profits, &c. ariſing therefrom, to the chancellor, maſters, and ſcholars of the univerſity of Oxford, and their ſucceſſors, with this proviſo, that the profits of the ſaid manor, which were computed to be of the yearly value of 400l. ſhould be enjoyed by Mr. William Heather, his heirs and executors, for the ſpace of 99 years from the death of the donor, during which time the ſaid William Heather was to pay to the profeſſor of hiſtory in Oxford 140l. per annum, by half-yearly payments; and after the expiration of that term, the whole eſtate to be veſted in that univerſity: for which ample donation he was unanimouſly declared and received into the number of benefactors to the univerſity [F]. He appointed Degory Wheare, M. A. fellow of Exeter college, to be his firſt profeſſor. He died Nov. 9, 1623, at his houſe at Chiſſelhurſt in Kent; where, from 1609, he had paſſed all the time that he could be abſent from London. By his will, written by himſelf upon his laſt birth-day, May 2, 1623 (which day, it appears by his diary, was conſtantly ſpent by him in good works and pious meditations), he bequeathed eight pounds to the poor of the pariſh in which he ſhould happen to die; a piece of plate of ten pounds value to ſir Fulke Grevile, lord Brooke, who preferred him gratis to his office; ſixteen pounds to the company of painter-ſtainers of London, to buy them a piece of plate, upon which he directed this inſcription, "Gul. Camdenus Clarenceux, filius Samſonis pictoris Londinenſis, dono dedit;" twelve pounds to the Cordwainers com-

[E] This edition of the Britannia was publiſhed, 1722, in 2 vols. folio, under Gibſon's own inſpection; and was reprinted in 1772, under the direction of George Scott, eſq. the biſhop's ſon-in-law, in two handſome folio volumes; but without any material improvements, Mr. Scott having profeſſedly declined the uſe of any corrections but ſuch as he found among the biſhop's papers.—The writer of this note congratulates the learned world on the appearance of a ſtill more uſeful tranſlation of Camden's invaluable labours, enriched with the reſult of every more recent diſcovery, and digeſted by the very perſon to whom Camden (if he could have foreſeen the exiſtence of ſo intelligent and indefatigable a topographer) would have delegated the important truſt.

[F] When Camden went to Oxford in 1613, on account of ſir Thomas Bodley's funeral, he was offered the degree of M. A. but declined it, as he did afterwards the title of knight.

pany

pany [G] to purchaſe them a piece of plate, on which the ſame inſcription was to be engraved; ſeveral legacies to his relations, and ſome ſmall memorials to his particular acquaintances. His books and papers he bequeathed to ſir Robert Cotton of Conington [H]. He alſo directed by his will, that he ſhould be buried where he died; but his executors did not follow his intention in that particular: they interred him with great pomp in the ſouth aiſle in Weſtminſter-abbey, near the learned Caſaubon, and over-againſt the celebrated Chaucer [I]. He was not leſs illuſtrious for his virtues than for his learning. In his writings he was candid and modeſt, in his converſation eaſy and innocent, and in his whole life even and exemplary. With theſe good qualities it is no wonder that he had ſo great a number of illuſtrious friends in England, and in foreign countries. To be particular in his acquaintance (ſays the learned biſhop Gibſon) would be to reckon up all the learned men of his time. When he was young, learned men were his patrons; when he grew up, the learned men were his intimates, and when he came to be old, he was a patron to the learned. So that learning was his only care, and learned men the only comfort of his life. What an uſeful and honourable correſpondence he had ſettled both at home and abroad, doth beſt appear from his letters; and with what candour and eaſineſs he maintained it, the ſame letters may inform us. The work he was engaged in for the honour of his native country, gained him reſpect at home and admiration abroad, ſo that he was looked upon as a common oracle; and for a foreigner to travel into England, and return without ſeeing Camden, was thought a very groſs omiſſion. He was viſited by ſix german noblemen at one time, and at their requeſt wrote his lemma in each of their books, as a teſtimony that they had ſeen him [K].

CAME-

[G] In the hall belonging to this company is a fine original picture of Camden.

[H] His collections in ſupport of his hiſtory, with reſpect to civil affairs, were before this time depoſited in the Cotton library; for as to thoſe that related to eccleſiaſtical matters, when aſked for them by Dr. Goodman, ſon to his great benefactor, he declared, he ſtood engaged to Dr. Bancroft, archbiſhop of Canterbury; who, upon his death, transferred his right to them to his ſucceſſor, Dr. Abbot, who actually had them, and intended to have publiſhed them. They came afterwards into the hands of archbiſhop Laud, and are ſuppoſed to have been deſtroyed, when his papers fell into the hands of Prynne, Scott, and Hugh Peters; for upon a diligent ſearch made by Dr. Sancroft, ſoon after his promotion to the ſee of Canterbury, there was not a line of them to be found. Biog. Brit.

[I] Near the place a handſome monument of white marble was erected, with his effigies, and in his hand a book with "Britannia" inſcribed on the leaves. According to Dr. Smith, a certain young gentleman, who thought the reputation of his mother hurt by ſomething that Camden has delivered of her in hiſtory, could find no other way to be revenged, than by breaking off a piece from the noſe of his ſtatue in Weſtminſter-abbey.

[K] Dr. Smith publiſhed ſome ſmall pieces, written by Camden, and in the ſame volume with his life and letters. The moſt conſiderable is in latin, and bears the title of "Gulielmi Camdeni annales ab anno 1583, ad ann. 1623;" but the running is, "Gulielmi Camdeni regni regis Jacobi

CAMERARIUS (JOACHIMUS), an exceedingly learned German, was born at Bamberg in 1500, and sent to a school at Leipsic when he was 13 years of age. Here he soon distinguished himself by his hard application to greek and latin authors, which he read without ceasing; and there goes a story, that when Leipsic was in a tumult on some account or other, Camerarius shewed no concern about any thing, but an Aldus's Herodotus, which he carried under his arm; and which indeed to a scholar at that time was of some consequence, when printing was but lately introduced, and greek books were not easy to be come at. In 1517 he studied philosophy under Mosellanus; and this was the year, when the indulgences were preached, which gave occasion to the reformation. Camerarius was at St. Paul's church in Leipsic with Heltus, who was his master in greek and latin literature, when these notable wares were exposed from the pulpit; but Heltus was so offended with the impudence of the dominican who obtruded them, that he went out of the church in the middle of the sermon, and ordered Camerarius to follow him. When he had staid at Leipsic five years, he went to Erford; and three years after to Wittemberg, where Luther and Melancthon were maintaining and propagating the business of the reformation. He knew Melancthon before; lived afterwards in the utmost intimacy with him; and, after Melancthon's death, wrote his life, as is well known, in a very copious and particular manner. He was also soon after introduced to Erasmus; and in short, his uncommon abilities, but more uncommon application to letters, made him known to all the eminent men of his time.

In 1525 there was such an insurrection and tumult among the common people through all Germany, that Camerarius thought it proper to make an excursion into Prussia; but he returned very soon, and was made professor of the belles lettres in an university which the senate of Nuremberg had just founded under the direction and superintendency of Melancthon. In 1526, when the diet of Spires was held, Albert earl of Mansfelt was appointed ambassador to Charles V. of Spain, and Camerarius to attend him as his latin interpreter: but this embassy dropping through, and Camerarius having no more views of travelling, he settled at home, and was married the year after

Jacobi I. annalium apparatus." Wood (Ath. Oxon. vol. i. c. 481.) thought these were Camden's materials for writing annals of king James's reign: but what they really were we learn from bishop Gibson. From the end of queen Elizabeth to his own death, Camden kept a diary of all (rather of many of) the remarkable passages in the reign of king James. Not that he could so much as dream of living to make use of them himself at that age, and under those many infirmities which a laborious life had drawn upon him; but he was willing however to contribute all the assistance he could to any that should do the same honour to the reign of king James, which he had done to that of queen Elizabeth. Biog. Brit.

to a gentlewoman of an ancient and noble family. He lived 46 years with this wife in a moſt happy manner, and had four daughters and five ſons by her, who all grew up and did honour to their family. In 1534 he was offered the place of ſecretary to the ſenate of Nuremberg; but, preferring the eaſe and freedom of a ſtudious life to all advantages of a pecuniary nature, he refuſed it. Two years after, Ulric prince of Wittemberg ſent him to Tubingen, to reſtore the diſcipline and credit of that univerſity; and when he had been there above five years, Henry duke of Saxony, and afterwards Maurice his ſon, invited him to Leipſic, whither he went, to direct and aſſiſt in founding an univerſity there.

When Luther was dead, and Germany all in war, Camerarius experienced very great hardſhips; which yet he is ſaid to have borne like a philoſopher. Leipſic was beſieged by the elector of Saxony; on which account he removed all his effects with his family to Nuremberg, not however without conſiderable loſs, and did not return till the war was at an end. In 1556 he went with Melanchthon to the diet of Nuremberg; and attended him the year after to that of Ratiſbon. After ſpending a life of letters and happineſs, he died, full of years and honour, at Leipſic, April 17, 1575, ſurviving his beloved wife not quite a year; and Melchior Adam relates, that he was ſo deeply afflicted with her death, as never to be perfectly well after. Among his friends were Jerome Baumgartner, Carlowitch, Melanchthon, Petrus Victorius, Turnebus, Hieronymus Wolfius, and, in ſhort, almoſt all the great men of his time. He is ſaid to have been to Melanchthon, what Atticus was to Cicero, an adviſer, counſellor, aſſiſtant, and friend upon all occaſions; and accordingly we find, that, when Melanchthon's wife died during his abſence at the diet of Worms, Camerarius quitted all his concerns at home, however neceſſary and requiring his preſence, and immediately ſet off on purpoſe to comfort him.

His labours in the literary republic were prodigious. He wrote a vaſt number of books; and, which in thoſe days was no ſmall ſervice, tranſlated as many. Greek was but little underſtood; ſo that to facilitate the learning of that language, he tranſlated ſeveral authors of antiquity: Herodotus, Demoſthenes, Xenophon, Euclid, Homer, Theocritus, Sophocles, Lucian, Theodoret, Nicephorus, &c. Melchior Adam ſays, that "he ſtudied evermore, within doors and without, up and in bed, on a journey and in hours even of recreation: that he learned french and italian when he was old; that he had but a ſmattering of hebrew; that he underſtood greek well; and that in latin he was inferior to none." Thuanus ſpeaks of him in the higheſt terms, and Voſſius calls him "The phœnix of Germany." However, though we are very ready to allow abilities to Camerarius,

yet

yet we think Erasmus did him no wrong, when he said, "That he shewed more industry than genius in what he wrote." He was a man of great goodness of disposition, great humanity, candour, and sincerity in his searches after truth; and for these and such like qualities we suppose it was that he was ranked, with his friend Melancthon and others, amongst heretics of the first class at Rome.

CAMERARIUS (JOACHIM), son of the foregoing, and deeply versed in several arts, particularly that of medicine, was born at Nuremberg in 1534. He rejected the invitations of several princes, who were desirous of having him about them; that he might devote himself entirely to chemistry and botany [L]. He died in 1598, aged 68.

CAMOENS (LEWIS), a celebrated portuguese poet, called the Virgil of Portugal, from his much admired poem the Lusiadas, or conquest of the Indies by the Portuguese, was born of a good family at Lisbon, about 1527. He studied in the university of Coimbra, and gave proofs of his genius for poetry while he was very young. However, not being born to a fortune, he was obliged to quit books, and have recourse to arms. He was sent to Ceuta in Africa, which the Portuguese were in possession of at that time, and acquitted himself like a good soldier upon many occasions, but at last had the misfortune to lose one of his eyes, in defence of that town against the Moors. From thence he returned to Portugal, but did not yet find himself in a condition to live as he would, and therefore went next in an expedition to the East-Indies. In this absence he composed a great many poems, which gained him the good-will and affection of the commanding officer and others, who had a tincture of polite literature; but happening unluckily to be severe upon one who did not understand the privilege of poets, he was forced to withdraw to be out of the reach of his anger. He went to the frontiers of China, where he found means of being conveyed to Goa, and thence to Portugal. In his passage thither, he was shipwrecked by a storm, lost all his effects, and with great difficulty saved his life. He did not lose however, says Ballet, his senses in the midst of all this danger; but had the presence of mind to preserve his Lusiadas, which he held in his left hand, while he swam with his right. As soon as he was settled again in his own country, he put the finishing hand to this poem, and dedicated it in 1569 to don Sebastian, king of Portugal, in hopes of making his fortune by it. But that prince being very young, and the courtiers no ad-

[L] His works in the latter department are, 1. Hortus medicus, Nuremberg, 1654, 4to. 2. De plantis, 1586, 4to. 3. Epistolæ. 4. Electa georgica, five opuscula de re rustica, ibid. 1596, 8vo. This last book is in great request. 5. The life of Philip Melancthon, also in latin, 1655, 8vo.

mirers

mirers of poetry, the unfortunate Camoens was entirely diſappointed. He did not however travel again in ſearch of farther adventures, but ſpent the remainder of his life at Liſbon; where, to the eternal reproach of his countrymen, he died miſerably poor and unregarded in 1579.

It is generally agreed, that Camoens had a moſt extraordinary genius for poetry; that he had an abundance of that vivida vis animi which is neceſſary to conſtitute a poet; that he had a fertile invention, a ſublime conception, and an eaſe and aptitude in his temper, which could accommodate itſelf to any ſubject. Nicholas Antonio, from whom we collected the above circumſtances of his life, ſays, that "he perfectly ſucceeded in all ſubjects of the heroic kind; that he had a peculiar talent in deſcribing perſons and places; that his compariſons were great and noble, his epiſodes very agreeable and diverſified, yet never leading his reader from the principal object of his poem; and that he had mixed a great deal of learning in it, without the leaſt appearance of affectation and pedantry." Rapin has criticiſed the Luſiadas ſomewhat ſeverely, and tells us, that as divine a poet as Camoens may paſs for with the Portugueſe, yet he is exceptionable on many accounts. His verſes are often ſo obſcure, that they may ſeem rather to be myſteries or oracles. The deſign is too vaſt, without proportion or juſtneſs; and, in ſhort, it is a very bad model for an epic poem." He adds, that "Camoens has ſhewn no judgment in compoſition; that he has mixed indiſcriminately Venus, Bacchus, and other heathen divinities in a chriſtian poem; and that he has conducted it no better in many other reſpects."

But notwithſtanding Rapin's diſlike of this poem, it has been often reprinted and tranſlated into ſeveral languages. It has been tranſlated once into french, twice into italian, four times into ſpaniſh: and lately, with uncommon excellence, into engliſh by Mr. Mickle. It was tranſlated into latin by Thomas de Faria, biſhop of Targa in Africa; who, concealing his name, and ſaying nothing of its being a tranſlation, made ſome believe that the Luſiadas was originally in latin. Large commentaries have been written upon the Luſiadas; the moſt conſiderable of which are thoſe of Emanuel Faria de Souſa, printed in 2 vols. folio, at Madrid, 1639. Theſe commentaries were followed the year after with the publication of another volume in folio, written to defend them; beſides eight volumes of obſervations upon the Miſcellaneous Poems of Camoens, which this commentator left behind him in manuſcript. We cannot conclude our account of this poet, without lamenting, that his great merit was not known; or, which is the ſame thing, or rather worſe, not acknowledged till after his death.

CAMPANELLA (Thomas), a celebrated italian philoſo-

pher, was born at Stilo, a ſmall village in Calabria, Sept. 5, 1568. At thirteen he underſtood the antient orators and poets, and wrote diſcourſes and verſes on various ſubjects; and the year after, his father purpoſed to ſend him to Naples to ſtudy law: but young Campanella, having other views, entered himſelf into the order of the dominicans. Whilſt he was ſtudying philoſophy at San Giorgio, his profeſſor was invited to diſpute upon ſome theſes which were to be maintained by the franciſcans; but finding himſelf indiſpoſed, he ſent Campanella in his room, who argued with ſo much ſubtilty and force, that every body was charmed with him. When his courſe of philoſophy was finiſhed, he was ſent to Coſenza to ſtudy divinity: but his inclination led him to philoſophy. Having conceived a notion that the truth was not to be found in the peripatetic, he anxiouſly examined all the greek, latin, and arabian commentators upon Ariſtotle, and began to heſitate more and more with regard to their doctrines. His doubts ſtill remaining, he determined to peruſe the writings of Plato, Pliny, Galen, the ſtoics, the followers of Democritus, and eſpecially thoſe of Teleſius; and he found the doctrine of his maſters to be falſe in ſo many points, that he began to doubt even of uncontroverted matters of fact. At the age of 22 he began to commit his new ſyſtem to writing, and in 1590 he went to Naples to get them printed. Some time after he was preſent at a diſputation in divinity, and took occaſion to commend what was ſpoken by an antient profeſſor of his order, as very judicious; but the old man, jealous perhaps of the glory which Campanella had gained, bade him in a very contemptuous manner be ſilent, ſince it did not belong to a young man, as he was, to interpoſe in queſtions of divinity. Campanella fired at this, and ſaid, that, young as he was, he was able to teach him; and immediately confuted what the profeſſor had advanced, to the ſatisfaction of the audience. The profeſſor conceived a mortal hatred to him on this account, and accuſed him to the inquiſition, as if he had gained by magic that vaſt extent of learning which he had acquired without a maſter. His writings made a prodigious noiſe in the world, and the novelty of his opinions ſtirring up many enemies againſt him at Naples, he removed to Rome; and not meeting with a better reception in that city, he proceeded to Florence, and preſented ſome of his works to the grand duke, Ferdinand I. the patron of learned men. After a ſhort ſtay there, as he was paſſing through Bologna, in his way to Padua, his writings were ſeized, and carried to the inquiſition at Rome. This gave him little diſturbance, and he continued his journey. At Padua, he was employed in inſtructing ſome young Venetians in his doctrines, and compoſing ſome pieces. Returning afterwards to Rome, he met with a better reception than before, and was honoured with

with the friendſhip of ſeveral cardinals. In 1598 he went to Naples, where he ſtaid but a ſhort time, then viſited his own country. Some expreſſions which he dropped, with regard to the government of the Spaniards and the project of an inſurrection, being reported to the Spaniards, he was ſeized and carried to Naples in 1599, as a criminal againſt the ſtate, and put ſeven times to the rack, and afterwards condemned to perpetual impriſonment. At firſt he was not permitted to ſee any perſon, and denied the uſe of pen, ink, and paper; but, being afterwards indulged therewith, he wrote ſeveral of his pieces in priſon; ſome of which Tobias Adamus of Saxony procured from him, and publiſhed in Germany. Pope Urban VIII. who knew him from his writings, obtained his liberty from Philip IV. of Spain, in May 1626: he went immediately to Rome, where he continued ſome years in the priſons of the inquiſition, but was a priſoner only in name. In 1629 he was diſcharged, but the reſentment of the Spaniards was not abated. The friendſhip ſhewn him by the pope, who ſettled a conſiderable penſion, and conferred many other favours on him, excited their jealouſy; and his correſpondence with ſome of the french nation, gave them new ſuſpicions of him. Being informed of their deſigns againſt him, he went out of Rome, diſguiſed like a minime, in the french ambaſſador's coach, and, embarking for France, landed at Marſeilles in 1634. Mr. Peireſc, being informed of his arrival, ſent a letter to bring him to Aix, where he entertained him ſome months. The year following he went to Paris, and was graciouſly received by Lewis XIII. and cardinal Richelieu; the latter procured him a penſion of 2000 livres, and often conſulted him on the affairs of Italy. He paſſed the remainder of his days in a monaſtery of the dominicans at Paris, and died March 21, 1639. A liſt of his writings may be ſeen in Moreri.

CAMPBELL (ARCHIBALD), earl and marquis of Argyle, was the ſon of Archibald, earl of Argyle, by the lady Anne Douglas, daughter of William, earl of Morton. He was born in the year 1598, and educated in the profeſſion of the proteſtant religion. He all along acted the part of a patriot, and of a good ſubject, though he could not come into all the meaſures of the king's miniſters; he particularly oppoſed Laud's ſcheme for changing the conſtitution of the church; however, in 1641, he was created marquis: he exerted himſelf in defence of king Charles I. oppoſed Cromwell on his entering Scotland; and on the coronation of Charles II. at Scone, in January 1651, ſet the crown upon his head, and was the firſt nobleman that did homage, and ſwore allegiance to him. Nevertheleſs, after the reſtoration, coming to London to congratulate his majeſty upon his return, he was committed to the Tower without being allowed to ſee the king, and afterwards ſent down to Scotland.

The earl of Middleton, his moſt inveterate enemy, was appointed lord high commiſſioner, in order to try him. He was condemned for high treaſon, on account of his compliance with the uſurpation; and was beheaded at the croſs of Edinburgh, May 27, 1661. He behaved on the ſcaffold with the intrepidity of an hero: his laſt words were, "I deſire you, gentlemen, and all that hear me, to take notice and remember, that now, when I am entering on eternity, and am to appear before my judge, and as I deſire ſalvation, and expect eternal happineſs from him, I am free from any acceſſion, by knowledge, contriving, counſel, or any other way, to his late majeſty's death; and I pray the Lord to preſerve his majeſty, the preſent king, and to pour his beſt bleſſings upon his perſon and government, and the Lord give him good and faithful counſellors!" He wrote, 1. Inſtructions to a Son; and, 2. Defences againſt the grand indictment of high treaſon.

The Rev. Mr. Granger, in his Biographical Hiſtory of England, obſerves, that "the marquis of Argyle was, in the cabinet, what his enemy the marquis of Montroſe was in the field, the firſt character of his age and country for political courage and conduct. He was the champion of the Covenant, or, in other words, of the religion of his country, which he zealouſly and artfully defended. Such were his abilities, that he could accommodate himſelf to all characters and all times; and he was the only man in the kingdom of Scotland who was daily riſing in wealth and power amidſt the diſtractions of a civil war."

CAMPBELL (George, D. D.), was born in Argyleſhire, 1696, and educated in St. Salvator's college, St. Andrew's, where he took his degrees, and obtained a ſmall living in the highlands of Scotland. In 1728 he was appointed by letters patent profeſſor of church hiſtory in the new college, St. Andrew's, and ſoon after publiſhed his celebrated diſcourſe on miracles. In 1736 he publiſhed a vindication of the chriſtian religion, which gave great offence to his brethren, becauſe it was contrary to the calviniſtical ſyſtem. He afterwards publiſhed a treatiſe on moral virtue, and died in 1757, aged 61.

CAMPBELL (Colin), the author of Vitruvius Britannicus, 3 vol. fol. was a north Briton. The beſt of his deſigns are Wanſtead, the Rolls, and Mereworth in Kent: this is copied from Palladio. He was ſurveyor of the works at Greenwich hoſpital, and died in 1734.

CAMPBELL (John), an eminent hiſtorical, biographical, and political writer, was born at Edinburgh, March 8, 1708. His father was Robert Campbell of Glenlyon, eſq; and captain of horſe in a regiment commanded by the then earl of Hyndford; and his mother, Elizabeth, daughter of —— Smith, Eſq. of Windſor, in Berkſhire, had the honour of claiming a deſcent from

from the poet Waller. Our author was their fourth ſon; and, at the age of five years, was brought to Windſor, from Scotland, which country he never ſaw afterwards. At a proper age he was placed out as clerk to an attorney, being intended for the law; but whether it was that his genius could not be confined to that dry ſtudy, or to whatever cauſes beſides it might be owing, it is certain that he did not purſue the line of his original deſignation: neither did he engage in any other particular profeſſion, unleſs that of an author ſhould be conſidered in this light. One thing we are ſure of, that he did not ſpend his time in idleneſs and diſſipation, but in ſuch a cloſe application to the acquiſition of knowledge of various kinds, as ſoon enabled him to appear with great advantage in the literary world. What ſmaller pieces might be written by Mr. Campbell, in the early part of his life, we are not capable of aſcertaining; but we know that, in 1736, before he had completed his 30th year, he gave to the public, in two volumes folio, "The military hiſtory of prince Eugene, and the duke of Marlborough; comprehending the hiſtory of both thoſe illuſtrious perſons, to the time of their deceaſe." This performance was enriched with maps, plans, and cuts, by the beſt hands, and particularly by the ingenious Claude de Boſc. The reputation hence acquired by our author occaſioned him ſoon after to be ſollicited to take a part in the "Ancient Univerſal Hiſtory." Whilſt employed in this capital work, Mr. Campbell found leiſure to entertain the world with other productions. In 1739 he publiſhed the "Travels and adventures of Edward Brown, eſq;" 8vo. In the ſame year appeared his "Memoirs of the baſhaw duke de Ripperda," 8vo. reprinted, with improvements, in 1740. Theſe memoirs were followed, in 1741, by the "Conciſe hiſtory of Spaniſh America," 8vo. In 1742 he was the author of "A letter to a friend in the country, on the publication of Thurloe's ſtate papers;" giving an account of their diſcovery, importance and utility. The ſame year was diſtinguiſhed by the appearance of the 1ſt and 2d volumes of his "Lives of the engliſh admirals, and other eminent britiſh ſeamen." The two remaining volumes were completed in 1744; and the whole, not long after, was tranſlated into german. This, we believe, was the firſt of Mr. Campbell's works to which he prefixed his name; and it is a performance of great and acknowledged merit. The good reception it met with, was evidenced in its paſſing through three editions [M] in his own life-time; and a fourth has lately been given to the public, under the inſpection

[M] When our author had finiſhed the third edition, which is more correct and complete than the former ones, he thus wrote to his ingenious and worthy friend, the reverend Mr. Hall: "I am certain the Lives of the Admirals coſt me a great deal of trouble; and I can with great veracity affirm, that they contain nothing but my real ſentiments, ariſing from as ſtrict an enquiry into the matters which they relate, as was in my power."

of Dr. Berkenhout. In 1743 he publiſhed "Hermippus Revived;" a ſecond edition of which, much improved and enlarged, came out in 1749, under the following title: Hermippus Redivivus: or, the ſage's triumph over old age and the grave. Wherein a method is laid down for prolonging the life and vigour of man. Including a commentary upon an ancient inſcription, in which this great ſecret is revealed; ſupported by numerous authorities. The whole interſperſed with a great variety of remarkable and well-atteſted relations." This extraordinary tract had its origin in a foreign publication [N]; but it was wrought up to perfection by the additional ingenuity and learning of Mr. Campbell. In 1744 he gave to the public, in two volumes, folio, his "Voyages and travels," on Dr. Harris's plan, being a very diſtinguiſhed improvement of that collection, which had appeared in 1705. The work contains all the circumnavigators from the time of Columbus to lord Anſon; a complete hiſtory of the Eaſt-Indies; hiſtorical details of the ſeveral attempts made for the diſcovery of the north-eaſt and north-weſt paſſages; the commercial hiſtory of Corea and Japan; the ruſſian diſcoveries by land and ſea; a diſtinct account of the ſpaniſh, portugueſe, britiſh, french, dutch, and daniſh ſettlements in America; with other pieces not to be found in any former collection. The whole was conducted with eminent ſkill and judgment, and the preface is acknowledged to be a maſter-piece of compoſition and information. The time and care employed by Mr. Campbell in this important undertaking did not prevent his engaging in another great work, with regard to which we have reaſon to record his learned labours with particular pleaſure. The work we mean is the Biographia Britannica, which began to be publiſhed in weekly numbers in 1745, and the firſt volume of which was completed in 1746, as was the ſecond in 1748 [O].

When the late Mr. Dodſley formed the deſign of "The preceptor," which appeared in 1748, Mr. Campbell was applied to, to aſſiſt in the undertaking; and the parts written by him were the Introduction to chronology, and the Diſcourſe on trade and

[N] Under the title of Hermippus Redivivus, Coblentz, 1743; of which ſee a curious account in Biog. Brit. vol. iii. p. 210.

[O] By one of thoſe revolutions to which the beſt deſigns are ſubject, the public attention to the Biographia ſeemed to flag when about two volumes had been printed; but this attention was ſoon revived by the very high encomium that was paſſed upon it by Mr. Gilbert Weſt, at the cloſe of his poem on Education; from which time the undertaking was carried on with increaſing reputation and ſucceſs. We need not ſay, that its reputation and ſucceſs were greatly owing to our author. It is no diſparagement to the abilities and learning of his coadjutors to aſſert, that his articles conſtitute the prime merit of the four volumes through which they extend. He was not ſatisfied with giving a cold narration of the perſonal circumſtances relative to the eminent men whoſe lives he drew up, but was ambitious of entering into ſuch a copious and critical diſcuſſion of their actions or writings, as ſhould render the Biographia Britannica a moſt valuable repoſitory of hiſtorical and literary knowledge. This end he has admirably accompliſhed, and herein has left an excellent example to his ſucceſſors. Dr. KIPPIS.

com-

commerce, both of which diſplayed an extenſive fund of knowledge upon theſe ſubjects. In 1750 he publiſhed the firſt ſeparate edition of his Preſent ſtate of Europe; a work which had been originally begun in 1746, in the Muſeum, a very valuable periodical performance, printed for Dodſley. There is no production of our author's that has met with a better reception. It has gone through ſix editions, and fully deſerved this encouragement. The next great undertaking which called for the exertion of our author's abilities and learning, was "The modern univerſal hiſtory." This extenſive work was publiſhed, from time to time, in detached parts, till it amounted to 16 volumes folio; and a 2d edition of it, in 8vo. began to make its appearance in 1759. The parts of it written by Campbell were the hiſtories of the portugueſe, dutch, ſpaniſh, french, ſwediſh, daniſh, and oſtend ſettlements in the Eaſt-Indies; and the hiſtories of the kingdoms of Spain, Portugal, Algarve, Navarre, and that of France, from Clovis to 1656. As our author had thus diſtinguiſhed himſelf in the literary world, the degree of LL. D. was very properly and honourably conferred upon him, June 18, 1754, by the univerſity of Glaſgow. With regard to his ſmaller publications, there are ſeveral, Dr. Kippis apprehends, that have eluded his moſt diligent enquiry: of ſome others an account is given below [P].

His

[P] In early life, he wrote 1. A diſcourſe on providence, 8vo, the third edition of which was printed in 1748. In 1742 he publiſhed, 2. The caſe of the oppoſition impartially ſtated, 8vo. In Mr. Reed's copy of this pamphlet are various corrections and additions in Dr. Campbell's own hand, which appear evidently written with a view to a ſecond impreſſion. He publiſhed, in 1746, 3. The ſentiments of a dutch patriot. Being the ſpeech of Mr. V. H***n, in an auguſt ASSEMBLY, on the preſent ſtate of affairs, and the reſolution neceſſary at this juncture to be taken for the ſafety of the republic, 8vo. The hiſtory of this little tract, the deſign of which was to expoſe the temporiſing policy of the ſtates of Holland, is ſomewhat amuſing. His amanuenſis, when he was going to write the pamphlet, having diſappointed him, he requeſted, after tea in the afternoon, that Mrs. Campbell, when ſhe had ordered a good fire to be made, would retire to bed as ſoon as poſſible, with the ſervants; and, at the ſame time, leave him 4 ounces of coffee. This was done, and he wrote till 12 o'clock at night, when, finding his ſpirits flag, he took 2 ounces. With this aſſiſtance, he went on till 6 in the morning, when again beginning to grow weary, he drank the remainder of the coffee. Hence he was enabled to proceed with freſh vigour, till nine or ten o'clock in the morning, when he finiſhed the pamphlet, which had a great run, and was productive of conſiderable profit. Mr. Campbell having ſucceeded ſo well in a performance haſtily written, expected much greater ſucceſs from another work, about which he had taken extraordinary pains, and which had coſt him a long time in compoſing. But when it came to be publiſhed, it ſcarcely paid the expence of advertiſing. Some years afterwards, a book in french was brought to him, that had been tranſlated from the german; and he was aſked, whether a tranſlation of it into engliſh would not be likely to be acceptable. Upon examining it, he found that it was his own neglected work, which had made its way into Germany, and had there been tranſlated and publiſhed, without any acknowledgment of the obligation due to the original writer.

In 1749, he printed, 4. Occaſional thoughts on moral, ſerious, and religious ſubjects, 8vo. In 1754, he was the author of a work, intituled, 5. The rational amuſement, comprehending a collection of letters on a great variety of ſubjects, interſperſed with eſſays, and ſome little pieces of humour, 8vo. 6. An exact

His laſt grand work was "A political ſurvey of Britain: being a ſeries of reflections on the ſituation, lands, inhabitants, revenues, colonies, and commerce of this iſland. Intended to ſhew that they have not as yet approached near the ſummit of improvement, but that it will afford employment to many generations, before they puſh to their utmoſt extent the natural advantages of Great Britain." This work, which was publiſhed in 1774, in two volumes, royal 4to. coſt Dr. Campbell many years of attention, ſtudy, and labour. As it was his laſt, ſo it ſeems to have been his favourite production, upon which he intended to erect a durable monument of his ſincere and ardent love to his country. A more truly patriotic publication never appeared in the engliſh language. The variety of information it contains is prodigious; and there is no book that better deſerves the cloſe and conſtant ſtudy of the politician, the ſenator, the gentleman, the merchant, the manufacturer; in ſhort, of every one who has it in any degree in his power to promote the intereſt and welfare of Great-Britain. Among other encomiums produced by Dr. Kippis on the literary merit of his predeceſſor, that of the author of the "Account of the European ſettlements in America" is perhaps the moſt honourable [Q]. Dr. Campbell's reputation

and authentic account of the greateſt white-herring-fiſhery in Scotland, carried on yearly in the iſland of Zetland, by the Dutch only, 1750. 8vo. 7. The Highland Gentleman's Magazine, for Jan. 1751, 8vo. 8. A letter from the prince of the infernal legions, to a ſpiritual lord on this ſide the great gulph, in anſwer to a late invective epiſtle levelled at his highneſs, 1751, 8vo. 9. The naturalization bill confuted, as moſt pernicious to theſe united kingdoms, 1751, 8vo. 10. His royal highneſs Frederick late prince of Wales deciphered: or a full and particular deſcription of his character, from his juvenile years, until his death, 1751, 8vo. 11. A Vade Mecum: or companion for the unmarried ladies: wherein are laid down ſome examples whereby to direct them in the choice of huſbands, 1752, 8vo. 12. A particular but melancholy account of the great hardſhips, difficulties, and miſeries, that thoſe unhappy and much to be pitied creatures, the common women of the town, are plunged into at this juncture, 1752, 8vo. 13. A full and particular deſcription of the Highlands of Scotland, 1752, 8vo 14. The caſe of the publicans, both in town and country, laid open, 1752, 8vo. 15. The ſhepherd of Banbury's rules, a favourite pamphlet with the common people; and the hiſtory of the war in the Eaſt-Indies, which appeared in 1758 or 1759, under the name of Mr. Watts, are ſuppoſed to have been of Mr. Campbell's compoſition. Upon the concluſion of the peace of Paris, our author was requeſted by lord Bute to take ſome ſhare in the vindication of that peace. Accordingly, he wrote a deſcription and hiſtory of the new Sugar Iſlands in the Weſt-Indies, 8vo, the deſign of which was to ſhew the value and importance of the neutral iſlands that had been ceded to us by the French. The only remaining publication of Dr. Campbell's, that hath hitherto come to our knowledge, is, a treatiſe upon the trade of Great-Britain to America, printed in quarto, in 1772.

[Q] "Having ſpoken, perhaps, a little too hardly of my materials, I muſt except the aſſiſtance I have had from the judicious collection called Harris's Voyages. There are not many finer pieces than the hiſtory of Brazil in that collection. The light in which the author ſets the events in that hiſtory is fine and inſtructive; an uncommon ſpirit prevails through it; and his remarks are every where ſtriking and deep. The little ſketch I have given in the part of portugueſe America, if it has any merit, is entirely due to that original. — Where I differ from him in any reſpect, it is with deference to the judgment of a writer, to whom this nation is much obliged, for endeavouring every where, with ſo much good ſenſe and eloquence, to rouſe that ſpirit of generous enterpriſe, that can alone make any nation powerful or glorious."

was

was not confined to his own country, but extended to the remoteſt parts of Europe. As a ſtriking inſtance of this, we may mention, that in the ſpring of 1774 the empreſs of Ruſſia was pleaſed to honour him with the preſent of her picture, drawn in the robes worn in that country in the days of Ivan Vaſſillievitch, grand duke of Ruſſia, who was contemporary with queen Elizabeth. To manifeſt the doctor's ſenſe of her imperial majeſty's goodneſs, a ſet of the "Political ſurvey of Britain," bound in Morocco, highly ornamented, and accompanied with a letter deſcriptive of the triumphs and felicities of her reign, was forwarded to St. Peterſburg, and conveyed into the hands of that great princeſs, by prince Gregory Orloff, who had reſided ſome months in this kingdom. The empreſs's picture, ſince the death of our author, has been preſented by his widow to Lord Macartney.

Let us now advert a little to Dr. Campbell's perſonal hiſtory [R]. May 23, 1736, he married Elizabeth, daughter of Benjamin Vobe, of Leominſter, in the county of Hereford, gentleman, with which lady he lived nearly 40 years in the greateſt conjugal harmony and happineſs. So wholly did he dedicate his time to books, that he ſeldom went abroad: but to relieve himſelf, as much as poſſible, from the inconveniencies incident to a ſedentary life, it was his cuſtom, when the weather would admit, to walk in his garden; or, otherwiſe, in ſome room of his houſe, by way of exerciſe. By this method, united with the ſtricteſt temperance in eating, and an equal abſtemiouſneſs in drinking, he enjoyed a good ſtate of health, though his conſtitution was delicate. His domeſtic manner of living did not preclude him from a very extenſive and honourable acquaintance. His houſe, eſpecially on a Sunday evening, was the reſort of the moſt diſtinguiſhed perſons of all ranks, and particularly of ſuch as had rendered themſelves eminent by their knowledge, or love of literature. He received foreigners, who were fond of learning, with an affability and kindneſs, which excited in them the higheſt reſpect and veneration; and his inſtructive and cheerful converſation made him the delight of his friends in general. On March 5, 1765, Dr. Campbell was appointed his majeſty's agent for the province of Georgia, in North America, which employment he held till his deceaſe. His laſt illneſs was a decline, the conſequence of a life devoted to ſevere ſtudy, and which reſiſted every attempt for his relief that the moſt ſkilful in the medical ſcience could deviſe. By this illneſs he was carried off, at his houſe in Queen-ſquare, Ormond-ſtreet, on Dec. 28, 1775, when he had nearly completed the 68th year of his age. His end was tranquil and eaſy, and he preſerved the full uſe of all his faculties to the lateſt moment of his life. On Jan. 4th following his deceaſe,

[R] Literally tranſcribed from Dr. Kippis.

he

he was interred in the new burying-ground, behind the Foundling-hofpital, belonging to St. George the Martyr, where a monument, with a plain and modeſt inſcription, has been erected to his memory. Dr. Campbell had by his lady ſeven children, one of whom only ſurvived him. Dr. Campbell's literary knowledge was by no means confined to the ſubjects on which he more particularly treated as an author. He was well acquainted with the mathematics, and had read much in medicine. It has been with great reaſon believed, that, if he had dedicated his ſtudies to the laſt ſcience, he would have made a very conſpicuous figure in the phyſical profeſſion. He was eminently verſed in the different parts of ſacred literature; and his acquaintance with the languages extended not only to the hebrew, greek, and latin among the ancient, and to the french, italian, ſpaniſh, portugueſe, and dutch, among the modern; but, likewiſe, to the oriental tongues. He was particularly fond of the greek language. His attainment of ſuch a variety of knowledge was exceedingly aſſiſted by a memory ſurpriſingly retentive, and which, indeed, aſtoniſhed every perſon with whom he was converſant. A ſtriking inſtance of this has been given by the honourable Mr. Daines Barrington, in his tract, intituled, "The probability of reaching the north pole diſcuſſed [s]." In communicating his ideas, our author had an uncommon readineſs and facility; and the ſtyle of his works, which had been formed upon the model of that of the celebrated biſhop Sprat, was perſpicuous, eaſy, flowing, and harmonious. Should it be thought that it is ſometimes rather too diffuſive, it will, notwithſtanding, indubitably be allowed, that it is, in general, very elegant and beautiful.

To all theſe accompliſhments of the underſtanding, Dr. Campbell joined the more important virtues of a moral and pious character. His diſpoſition was gentle and humane, and his manners kind and obliging. He was the tendereſt of huſbands, a moſt indulgent parent, a kind maſter, a firm and ſincere friend. To his great Creator he paid the conſtant and ardent tribute of devotion, duty, and reverence; and in his correſpondences he ſhewed, that a ſenſe of piety was always neareſt his heart. It was our author's cuſtom every day, to read one or more por-

[s] The inſtance mentioned by Mr. Barrington regards the accuracy wherewith Dr. Campbell, at the diſtance of 30 years, remembered the facts related to him by a Dr. Daillie, concerning a voyage towards the North Pole; in which the navigators, among whom was Dr. Daillie himſelf, went ſo far as to the 82d degree of north latitude; and might eaſily have proceeded farther, had not the captain thought himſelf obliged, by his duty in other reſpects, to return. In Mr. Barrington's curious collection of papers relative to the probability of reaching to the North Pole, is a tract which he received from a learned friend, who permitted him to print it, though not to inform the public to whom they were indebted for the communication. It is intituled, Thoughts on the probability, expediency, and utility of diſcovering a paſſage by the North Pole. We are now permitted by Mr. Barrington to ſay, that the writer of this ingenious eſſay was Dr. Campbell.

tions of ſcripture, in the original, with the ancient verſions, and the beſt commentators before him; and in this way, as appears from his own occaſional notes and remarks, he went through the ſacred writings a number of times, with great thankfulneſs and advantage.

Such was Dr. Campbell as a writer and as a man. By his works he has ſecured not only a laſting reputation, but rendered himſelf highly beneficial to the public; and, by his virtues, he became prepared for that happy immortality, which awaits all the genuine followers of goodneſs.

CAMPI (BERNARDIN), a painter of Cremona, known by his very valuable pictures, and by a work in italian on painting, printed at Cremona in 1580, 4to. under the title of Parere ſopra la Pittura; from whence both artiſts and admirers find no ſmall information.

CAMPIAN (EDMUND), a very ingenious and learned Engliſhman, was born at London in 1540, and educated in ſchool-learning at Chriſt's hoſpital. Being a boy of great parts, he was pitched upon, while he was at ſchool, to make an oration before queen Mary at her acceſſion to the crown; and from thence elected ſcholar of St. John's college in Oxford by Thomas White, the founder of it, in 1553. He took his degrees of B. and M. A. regularly, and afterwards went into orders. In 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and alſo kept an act in St. Mary's church, with very great applauſe from that learned queen. In 1568, he went into Ireland, where he wrote a hiſtory of that country in two books; but being then diſcovered to have embraced the popiſh religion, and to labour for proſelytes, he was ſeized and detained for ſome time. He eſcaped ſoon after into England; but in 1571 tranſported himſelf into the Low-countries, and ſettled himſelf in the engliſh college of jeſuits at Doway, where he openly renounced the proteſtant religion, and had the degree of B. D. conferred upon him. From thence he went to Rome, where he was admitted into the ſociety of jeſuits in 1573; and afterwards ſent by the general of his order into Germany. He lived for ſome time in Brune, and then at Vienna; where he compoſed a tragedy, called "Nectar and Ambroſia," which was acted before the emperor with great applauſe. Soon after he ſettled at Prague in Bohemia, and taught rhetoric and philoſophy for about ſix years in a college of jeſuits, which had been newly erected there. At length being called to Rome, he was ſent by the command of pope Gregory XIII. into England, where he arrived in June 1580. Here he performed all the offices of a good provincial, and was diligent in propagating his religion by all the arts of converſation and writing. He ſeems to have challenged the engliſh clergy to a diſputation by a piece, intituled

"Rationes

" Rationes decem oblati certaminis in cauſa fidei, redditæ academicis Angliæ," which was printed at a private preſs in 1581; and many copies of which, as Wood tells us, were diſperſed that year in St. Mary's church at Oxford, during the time of an act. In ſhort, Campian, though nobody knew where he was, was yet ſo active as to fall under the cognizance of Walſingham ſecretary of ſtate; and Walſingham employed a prieſt-catcher to find him out. He was at laſt diſcovered in diſguiſe at the houſe of a private gentleman in Berks, from whence he was conveyed in great proceſſion to the Tower of London, with a paper faſtened to his hat, on which was written " Edmund Campian a moſt pernicious jeſuit." Afterwards, having been found guilty of high treaſon in adhering to the biſhop of Rome the queen's enemy, and in coming to England to diſturb the peace and quiet of the realm, he was hanged and quartered, with other romiſh prieſts, at Tyburn, Decemb. 1, 1581.

All parties allow him to have been a moſt extraordinary man: of admirable parts, an eloquent orator, a ſubtile philoſopher and ſkilful diſputant, an exact preacher both in latin and engliſh, and withal a good-natured and well-behaved man: ſo that we are ready to lament his having been a papiſt, and ſuffering ſo hard a fate [T].

CAMPISTRON (JEAN GALBERT), born at Toulouſe in 1615, with very happy diſpoſitions, which were brought to effect by a good education. His taſte for poetry and the belles lettres led him to Paris; where he took Racine for his guide in the dramatic career. But, though it may be allowed that Campiſtron came near him in the conduct of his pieces, yet he could never equal him in the beauties of compoſition, in that enchanting verſification which has placed him on a line with Virgil. Too feeble for avoiding the defects of Racine, and unable like him to atone for them by beautiful ſtrokes of the ſublime, he copied him in his ſoft manner of delineating the love of his heroes, of whom, it muſt be confeſſed, he ſometimes made inamoratos fitter for the moſt comic ſcenes, than for a tragic piece, where paſſion ought always to employ a firm and noble ſtyle. Racine, while he was forming Campiſtron for the department of the drama, was not inattentive to promote the fortune of the young poet. Having propoſed him to the duke de Vendôme for the

[T] Beſides the books already mentioned, he wrote, 1. Chronologia univerſalis: a very learned work. 2. Nine articles directed to the lords of the privy-council, in 1581. 3 Various conferences concerning religion, had with proteſtant divines in the Tower of London, in 1581. 4. Narratio de divortio, Henrici VIII. regis ab uxore Catherina, &c. The manuſcript of his hiſtory of Ireland was found in the Cotton library, and publiſhed at Dublin by ſir James Ware in 1633.

compoſition

compoſition of the heroic paſtoral of Acis, which he deſigned ſhould be repreſented at his chateau of Anet; that prince, well ſatisfied both with his character and his talents, firſt made him ſecretary of his orders, and then ſecretary general of the gallies. He afterwards got him made knight of the military order of St. James in Spain, commandant of Chimene, and marquis of Penange in Italy. The poet, now become neceſſary to the prince, by the cheerfulneſs of his temper and the vivacity of his imagination, attended him on his travels into various countries. Campiſtron, ſome time after his return, retired to his own country; where he married mademoiſelle de Maniban, ſiſter of the firſt preſident of Toulouſe, and of the biſhop of Mirepoix, afterwards archbiſhop of Bourdeaux; and there he died the 11th of May 1723, of an apoplexy, at the age of 67. This ſtroke was brought on by a fit of paſſion excited by a couple of chairmen who refuſed to carry him on account of his great weight. Campiſtron kept good company, loved good cheer, and had all the indolence of a man of pleaſure. While ſecretary to the duke de Vendôme, he found it a more expeditious way to burn the letters that were written to that prince than to anſwer them. Accordingly, the duke, ſeeing him one day before a rouſing fire, in which he was caſting a heap of papers: There ſits Campiſtron, ſaid he, employed in anſwering my correſpondents. He followed the duke even to the field of battle. At the battle of Steinkerque, the duke ſeeing him always beſide him, ſaid, What do you do here, Campiſtron? Monſeigneur, anſwered he, I am waiting to go back with you. This ſedateneſs of mind in a moment of ſo much danger was highly pleaſing to the hero. His plays, 3 vols. 12mo. 1750, have gone through the moſt editions, after thoſe of Corneille, Racine, Crebillon, and Voltaire.

CAMPO (Antonio), an italian author, born at Cremona in the xvth century, is looked upon by his countrymen as a very good hiſtorian of that important town of the duchy of Milan. His hiſtory is in italian. The beſt edition is that of 1585 at Cremona, in folio. It is not ſo much eſteemed, however, for its matter, as for the plates by Auguſtin Carachi. It is ſcarce, and much ſought after; but the edition of Milan in 4to. is greatly inferior in value.

CAMPRA (Andrew), a famous muſician, born at Aix the 4th of December 1660, died at Verſailles the 29th of July 1744, at the age of 84, firſt made himſelf known by performing motets in the churches, and by private concerts. Theſe little productions procured him the place of maſter of muſic in the maiſon profeſſe of the jeſuits at Paris, and afterwards that of maſter of the band of the metropolis. His genius, too confined in the motets, took to the opera, in which new career he ſucceeded

as

as happily as in the former. He followed the ſteps of Lulli, and very nearly came up to him. His Europe galante, his Carnival de Veniſe, his Fêtes Venetiennes, his Ages, his Fragmens de Lulli, ballets; Heſione, Alcine, Telephus, Camilla and Tancred, tragic operas, appeared with great applauſe, and ſtill maintain their ground. The variety, the graces, the livelineſs of his muſic, and, above all, that uncommon talent of expreſſing juſtly the ſenſe of the words, were highly admired. Campra alſo retouched the Iphigenia of Deſmarets.

CAMPS (François de), was born at Amiens in 1643, the ſon of a hardwareman. Ferroni, biſhop of Mende, took him from the dominican convent of the fauxbourg St. Germain, where he ſerved maſſes, provided for his education, and made him his ſecretary. This prelate gave him the priory at Flore, obtained for him the abbey of St. Marcel, the coadjutorſhip of Glandéves, and laſtly the biſhopric of Pamiers. But not able to obtain his bulls on account of his bad conduct, he had by way of compenſation the abbey of Signy. He is the author of ſeveral diſſertations on medals, on the hiſtory of France, on the title of moſt chriſtian given to the kings of France, on the guard of theſe monarchs, on the daughters of the houſe of France given in marriage to heretical or pagan princes, on the nobility of the royal race, on the heredity of the grand fiefs, on the origin of enſigns armorial, on the hereditary dignities attached to titled eſtates, &c. His cabinet was rich in medals; the celebrated Vaillant publiſhed the moſt curious of them accompanied with explications. Abbé de Camps died at Paris in 1723, aged 81. He was learned and laborious, and his inveſtigations have been of great uſe to the hiſtorians that have come after him.

CAMUS (Antoine le), born at Paris in 1722, died in the ſame city in 1772, at 50 years of age, practiſed medicine there with great ſucceſs, and wrote on the art he practiſed. He wrote, 1. Phyſic for the mind, Paris, 1753, 2 vols. 12mo. It is written with eaſe and energy. His reaſonings are not always juſt; but his conjectures are in general very ingenious, and may be of great ſervice. 2. Abdeker, or the art of preſerving beauty, 1756, 4 vols. ſmall twelves; a romance in which the author introduces a variety of receipts and precepts for the benefit of the ladies. The true coſmetics are exerciſe and temperance. 3. On various ſubjects of medicine; and many other tracts.

CANCAH, or Canghah, or alſo Kengch, an indian philoſopher, phyſician and aſtronomer, whoſe erudition has been much celebrated by Abu Maaſchar. Beſides the Aſrar al mavalid, which M. d'Herbelot has rightly tranſlated, the ſecrets of nativities, he wrote, 2. Kitab al keranat al cabir u of-Sagir, the great and the little book of Syzyges, or of the conjunctions of the planets. 3. A manual of medicine. 4. Fi-l tavahumi,

of

of phyſiognomy. 5. Menazel ol camari, de manſionibus lunæ, and ſeveral other works of leſs conſequence.

CANISIUS (Henry), born at Nimeguen, profeſſor of canon law at Ingolſtadt, died in 1609, left behind him ſeveral valuable works, 1. Summa juris canonici. 2. Commentarium in regulas juris. 3. Antiquæ lectiones, 7 vols. 4to. reprinted by the care of M. James Baſnage, under the title of, Theſaurus monumentorum eccleſiaſticorum & hiſtoricorum, &c. Amſterdam, 1725. The learned editor has enriched them with particular prefaces at the head of each work indicating the ſubject and the author, accompanied by uſeful and curious remarks, and ſome notes and variantes of Capperonier. This collection compriſes ſeveral pieces of great importance to the hiſtory of the middle ages, and to chronology in general. Caniſius was a man of extenſive erudition, but modeſt and diſcreet in his behaviour.

CANITZ (the Baron of), a german poet and ſtateſman, was of an ancient and illuſtrious family in Brandenburg, and born at Berlin in 1654, five months after his father's death. After his early ſtudies, he travelled to France, Italy, Holland, and England; and, upon his return to his country, was charged with important negotiations by Frederic II. Frederic III. employed him alſo. Canitz united the ſtateſman with the poet; and was converſant in many languages, dead as well as living. His german poems were publiſhed for the tenth time, 1750, in 8vo. He is ſaid to have taken Horace for his model, and to have written purely and delicately. But he did not content himſelf with barely cultivating the fine arts in himſelf: he gave all the encouragement he could to them in others. He died at Berlin, in 1699, privy counſellor of ſtate, aged 45.

CANN (John), a leader of the engliſh browniſts at Amſterdam, whither he fled on the reſtoration. His employ in England before his flight ſeems to have been no other than compiling the weekly news, yet he found time ſufficient to collate many paſſages of Scripture, from whence he drew his notes, which he placed in the margin of his bible; the firſt edit. printed in 8vo. at Amſterdam, in 1664, is the rareſt. In the preface he mentions a larger work, to be ſoon publiſhed, but it does not ſeem to have ever been printed. He entertained a whimſical conceit, that the original text of ſcripture in hebrew and greek ſhould be tranſlated, as much as poſſible, even word for word, as Ainſworth did the Pentateuch, the Pſalms, and Canticles, which were all printed together in folio, 1639.

CANTACUZENUS (Johannes), a celebrated byzantine hiſtorian, was born at Conſtantinople of a very antient and noble family; his father being governor of Peloponneſus, and his mother a near relation of the emperor's. He was bred to letters

letters and to arms, and afterwards to the higheſt offices of ſtate; where he acquitted himſelf in ſuch a manner as to gain the favour of both court and city. He was made firſt lord of the bedchamber to the emperor Andronicus, but loſt his favour about 1320, by addicting himſelf too much to the intereſt of his grandſon Andronicus. However, when the grandſon ſeized the empire, as he did in 1328, he loaded Cantacuzenus with wealth and honours; made him generaliſſimo of his forces; did nothing without conſulting him; and would fain have joined him with himſelf in the government, which Cantacuzenus refuſed. In 1341 Andronicus died, and left to Cantacuzenus the care of the empire, till his ſon John Paleologus, who was then but nine years of age, ſhould be fit to take it upon himſelf: which truſt he diſcharged very diligently and faithfully. But the empreſs dowager, the patriarch of Conſtantinople, and ſome of the nobles, ſoon growing jealous and envious of Cantacuzenus, formed a party againſt him, and declared him a traitor: upon which a great portion of the nobility and army beſought him to take the empire upon himſelf, and accordingly he was crowned at Hadrianopolis in May 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who however came to pretty reaſonable terms of peace with John Paleologus: viz. that himſelf ſhould be crowned, and that John ſhould be a partner with him in the empire, though not upon an equal footing, till he ſhould arrive at years ſufficient. He gave him alſo his daughter Helen, to whom he had formerly been engaged, for a wife; and the nuptials were celebrated in May 1347. But ſuſpicions and enmities ſoon ariſing between the new emperors, the war broke out again, and laſted, till John took Conſtantinople in 1355. A few days after the city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his ſhare of the empire, and retired to a monaſtery, where he took the habit of a monk, with the new name of Joaſaphus, and ſpent the remainder of his life in reading and writing. His wife retired alſo at the ſame time to a nunnery, where ſhe changed her own name Irene for the new one of Eugenia.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and ſuppoſed by ſome, that he did not die till 1411, when he was 100 years of age, or upwards. Here he wrote a hiſtory of his own times, in four books, or rather of the times in which he was engaged in worldly affairs; ſince the period it includes is only from 1320 to 1355. He was a very proper perſon to relate the tranſactions within this period, becauſe he was not only an eye-witneſs of what was done, but himſelf the orderer and doer of a great part: upon which account

Voſſius

Voſſius has not ſcrupled to prefer him to all the Byzantine hiſtorians. A latin tranſlation of this hiſtory, from the greek manuſcript in the duke of Bavaria's library, was publiſhed by Pontanus at Ingolſtadt in 1603: and afterwards at Paris, 1645, a ſplendid edition in three volumes fol. of the greek from the MS. of M. Legviere, chancellor of France, with Pontanus's latin verſion, and the notes of him and Greſſer.

Beſides this hiſtory he wrote alſo ſome theological works, particularly an apology for the chriſtian religion againſt that of Mohammed, in four books: this he did at the requeſt of a monk and friend of his, who, it ſeems, had been ſollicited by a muſſulman of Perſia, to deſert chriſtianity, and embrace mohammediſm: where he does not content himſelf with replying to the particular objection of the muſſulman to chriſtianity, but writes a general defence of it againſt the Koran. He calls himſelf Chriſtodulus as a writer.

CANTARINI (Simon), ſurnamed the Pezarese, from his having been born at Pezaro in 1612, was the diſciple and friend of Guido, and arrived at excellence in the art of painting by imitating that great artiſt. The works of the ſcholar were often miſtaken for thoſe of the maſter. This famous painter died in the flower of his age at Verona in 1648.

CANTEL (Peter Joseph), born in the territory of Caux in 1645, entered himſelf of the ſociety of Jeſus, and gained diſtinction in it. He died at Paris in 1579, at the age of 34; his ardent attachment to ſtudy having ſhortened his days. We have by him, 1. De romana republica, 12mo. Utrecht, 1707, with plates. 2. Metropolitanarum urbium hiſtoriæ civilis & eccleſiaſticæ, tomus primus. It was the only one that has appeared. He gave the Juſtin ad uſum Delphini, Paris 1677, 4to. and the Valerius Maximus, alſo ad uſum, &c. Paris 1679. Theſe editions are much eſteemed.

CANTEMIR (Demetrius), of an illuſtrious family in Tartary, was born in 1673. His father, who was governor of the three cantons of Moldavia, became prince of this province in 1664. Demetrius, being ſent early to Conſtantinople, flattered himſelf with the proſpect of ſucceeding him; but was ſupplanted by a rival at the Porte. Being ſent in 1710, by the Ottoman miniſter, to defend Moldavia againſt the czar Peter, he delivered it up to that monarch: and, following his new maſter through his conqueſts, indemnified himſelf for all he had loſt; for he obtained the title of prince of the empire, with full power and authority over the Moldavians, who quitted their country to attach themſelves to his fortunes. He died, 1723, in his territories of the Ukraine, much lamented [u].

CAN-

[u] He was author of ſome conſiderable works, 1. An hiſtory of the riſe and fall of the ottoman empire, in latin. 2. The ſyſtem of the mohammedan religion. This work

CANTEMIR (Antiochus), ſon of the above, born in 1710. The moſt ſkilled at Peterſburg in mathematics, phyſics, hiſtory, morality, and polite literature, were employed to continue thoſe lectures, which his father had begun to give him. The academy of Peterſburg opened their gates to him, and the miniſtry initiated him into affairs of ſtate. Succeſſively ambaſſador to London and Paris, he was equally admired as a miniſter and man of letters. On his return to Ruſſia, he conducted himſelf with moſt conſummate wiſdom and prudence, during the different revolutions which agitated that country. This accompliſhed perſon died in 1744, aged 34. The Ruſſians before him had nothing in verſe but ſome barbarous ſongs: he was the firſt who introduced any civilized poetry among them [x]. The abbé de Guaſco, who has tranſlated his ſatires, has written his life.

CANTERUS (William), an eminent linguiſt and philologer, was born at Utrecht of an antient and reputable family in 1542; and educated in the belles lettres under the inſpection of his parents, till he was 12 years of age. Then he was ſent to Cornelius Valerius at Louvain, with whom he continued four years: and gave ſurpriſing proofs of his progreſs in greek and latin literature, by writing letters in thoſe languages, by tranſlations, and by drawing up ſome dramatic pieces. Having a ſtrong propenſity to greek authors, he removed in 1559 from Louvain to Paris, for the ſake of learning the language more perfectly from John Auratus. Under this profeſſor he ſtudied till 1562, and then was obliged to leave France on account of the civil wars there. He travelled next into Germany and Italy, and viſited the ſeveral univerſities of thoſe countries; Bononia particularly, where he became known to the famous Carolus Sigonius, to whom he afterwards dedicated his eight books Novarum Lectionum. Venice he had a great deſire to ſee, not only for the beauty and magnificence of the place, but for the opportunity he ſhould have of purchaſing manuſcripts; which the Greeks brought in great abundance from their own country, and there expoſed to ſale: and from Venice he purpoſed to go to Rome. But, not being able to bear the heat of thoſe regions, he dropped the purſuit of his journey any farther, and returned through Germany to Louvain, where in about eight years time he ſtudied himſelf to death; for he died there of a lingering conſumption in 1575, when he was only in his 33d year. Thuanus ſays, that he deſerved to be reckoned among the moſt learned men of his age; and that he would certainly have done

work was written in the ruſſian language, at the command of the czar Peter, to whom it is dedicated. 3. The preſent ſtate of Moldavia, in latin; with a large map of the country.

[x] Beſides a tranſlation of Anacreon and the epiſtles of Horace, he gave them of his own, ſatires, odes, and fables. He made ſeveral foreign works known to them; as, 1. The plurality of worlds. 2. The perſian letters. 3. The dialogues of Algarotti upon light, &c.

great

great things, if he had not died ſo very immaturely [r]. He underſtood ſix languages, beſides that of his native country, viz. the latin, greek, hebrew, french, italian, and german.

It may juſtly ſeem a matter of wonder, how in ſo ſhort a life a man could go through ſo many laborious taſks; and no leſs matter of curioſity to know, how he contrived to do it. Melchior Adam has given us ſome account of this: and according to him, Canterus was, in the firſt place, very temperate and abſtemious in point of diet; that is, he ate for the ſake of living, and did not live, as great numbers of mankind do, for the ſake of eating. He always began his ſtudies at ſeven in the morning, and not ſooner, becauſe early riſing did not agree with him; and purſued them very intenſely till half paſt eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his ſtudy, he ſlept an hour upon a couch, and after that reſumed his ſtudies, which he continued till almoſt ſun-ſet in winter, and ſeven in ſummer. Then he took another hour's walk; and, after returning again to his ſtudies, continued them till midnight without interruption, for he never ate any ſupper, and had no wife to diſturb him. Theſe laſt hours of the day were not however devoted by him to ſevere ſtudy, but to writing letters to his friends, or any other buſineſs that required leſs labour and attention. One would be ready to conclude upon a firſt reflection, that this was not ſufficient to do what Canterus did: but men, who have not experienced it, do not eaſily conceive, what a vaſt deal of reading and writing, aſſiduity and conſtancy will run through. Canterus was both aſſiduous and conſtant; and his ſtudies were conducted with as much form and method, as if he himſelf had been a machine. He had not only his particular hours for ſtudying, as we have ſeen, but he divided thoſe hours by an hour-glaſs, ſome of which he ſet apart for reading, others for writing; and as he tells us himſelf in a preface to his latin tranſlation of Stobæus, he never varied from his eſtabliſhed method on any account whatever.

We muſt not forget to obſerve, that, as ſhort a time as he lived, he collected a moſt excellent and curious library; not only full of the beſt authors in all the languages he underſtood, but abounding alſo with greek manuſcripts, which he had purchaſed in his travels, and which, if death had ſpared him, he intended to have publiſhed with latin verſions and notes. He could have ſaid with Antoninus, that "nothing was dearer to him than his books:" his inordinate love of which expoſed him

[r] His writings are purely philological and critical, as, 1. Novarum lectionum libri octo. 2. Syntagma de ratione emendandi græcos autores. 3. Notæ, ſcholia, emendationes, & explicationes in Euripidem, Sophoclem, Æſchylum, Ciceronem, Propertium, Auſonium, Arnobium, &c. beſides a book of various readings in ſeveral MSS. of the Septuagint, and a great many tranſlations of greek authors.

to a moſt ſevere trial, when a ſudden inundation at Louvain greatly damaged, and had like to have deſtroyed his whole library. This happened in the winter of 1573, and was ſuch an affliction to him, that, as Melchior Adam ſays, it would certainly have killed him, if his friends had not plied him with proper topics of conſolation, and aſſiſted him in drying and bringing his books and manuſcripts to themſelves again.

CANTON (John), an ingenious natural philoſopher, was born at Stroud, in Glouceſterſhire, July 31, 1718; and was placed, when young, under the care of a Mr. Davis, of the ſame place, a very able mathematician, with whom, before he attained the age of nine years, he had gone through both vulgar and decimal arithmetic. He then proceeded to the mathematics, and particularly to algebra and aſtronomy, wherein he made a conſiderable progreſs, when his father took him from ſchool, and put him to learn his own buſineſs, which was that of a broad-cloth weaver. This circumſtance was not able to damp his zeal for the acquiſition of knowledge. All his leiſure time was devoted to the aſſiduous cultivation of aſtronomical ſcience; and, by the help of the Caroline tables, annexed to Wing's aſtronomy, he computed eclipſes of the moon and other phænomena. His acquaintance with that ſcience he applied, likewiſe, to the conſtructing of ſeveral kinds of dials. But the ſtudies of our young philoſopher being frequently purſued to very late hours, his father, fearing that they would injure his health, forbade him the uſe of a candle in his chamber, any longer than for the purpoſe of going to bed, and would himſelf often ſee that his injunction was obeyed. The ſon's thirſt of knowledge was, however, ſo great, that it made him attempt to evade the prohibition, and to find means of ſecreting his light till the family had retired to reſt; when he roſe to proſecute undiſturbed his favourite purſuits. It was during this prohibition, and at theſe hours, that he computed, and cut upon ſtone, with no better an inſtrument than a common knife, the lines of a large upright ſun-dial; on which, beſides the hour of the day, were ſhewn the riſing of the ſun, his place in the ecliptic, and ſome other particulars. When this was finiſhed, and made known to his father, he permitted it to be placed againſt the front of his houſe, where it excited the admiration of ſeveral gentlemen in the neighbourhood, and introduced young Mr. Canton to their acquaintance, which was followed by the offer of the uſe of their libraries. In the library of one of theſe gentlemen, he found Martin's philoſophical grammar, which was the firſt book that gave him a taſte for natural philoſophy. In the poſſeſſion of another gentleman, a few miles from Stroud, he firſt ſaw a pair of globes; an object that afforded him uncommon pleaſure, from the great eaſe with which he could ſolve thoſe problems

problems he had hitherto been accuſtomed to compute. The dial was beautified a few years ago, at the expence of the gentlemen at Stroud; ſeveral of whom had been his ſchool-fellows, and who continued ſtill to regard it as a very diſtinguiſhed performance. Among other perſons with whom he became acquainted in early life, was the late reverend and ingenious Dr. Henry Miles of Tooting, a learned and reſpectable member of the Royal Society, and of approved eminence in natural knowledge. This gentleman, perceiving that Mr. Canton poſſeſſed abilities too promiſing to be confined within the narrow limits of a country town, prevailed on his father to permit him to come to London. Accordingly he arrived at the metropolis March 4, 1737, and reſided with Dr. Miles [z], at Tooting, till the 6th of May following; when he articled himſelf, for the term of five years, as a clerk to Mr. Samuel Watkins, maſter of the academy in Spital-ſquare. In this ſituation, his ingenuity, diligence, and good conduct were ſo well diſplayed, that, on the expiration of his clerkſhip, in the month of May 1742, he was taken into partnerſhip with Mr. Watkins for three years; which gentleman he afterwards ſucceeded in Spital-ſquare, and there continued during his whole life. On December 25, 1744, he married Penelope, the eldeſt daughter of Mr. Thomas Colbrooke, and niece to James Colbrooke, eſq. banker in London.

Towards the end of the year 1745, electricity, which ſeems early to have engaged Mr. Canton's notice, received a very capital improvement by the diſcovery of the famous Leyden phial. This event turned the thoughts of moſt of the philoſophers of Europe to that branch of natural philoſophy; and our author, who was one of the firſt to repeat and to purſue the experiment, found his aſſiduity and attention rewarded by many capital diſcoveries. Towards the end of 1749 he was concerned with his friend, the late ingenious Benjamin Robins, eſq. in making experiments in order to determine to what height rockets may be made to aſcend, and at what diſtance their light may be ſeen. On January 17, 1750, was read at the Royal Society, Mr. Canton's method of making artificial magnets, without the uſe of, and yet far ſuperior to, any natural ones. This paper procured him, March 22, 1750, the honour of being elected a member of the ſociety; and, on the St. Andrew's day following, the farther honour of receiving the moſt diſtinguiſhed teſtimony of their approbation, in the preſent of their gold medal. On April 21, in the ſame year, he was complimented with the degree of M. A. by the univerſity of Aberdeen: and, on No-

[z] Dr. Miles, at his death, left all his philoſophical inſtruments to Mr Canton.

vember 30, 1751, was chosen one of the council of the Royal Society.

In 1752, when the act passed for changing the style, Mr. Canton gave to the earl of Macclesfield several memorial canons for finding leap-year, the dominical letter, the epact, &c. This he did with the view of having them inserted in the common-prayer book; but he happened to be too late in his communication, the form in which they now stand having been previously settled [A].

On July 20, 1752, our philosopher was so fortunate as to be the first person in England, who, by attracting the electric fire from the clouds during a thunder storm, verified Dr. Franklin's hypothesis of the similarity of lightning and electricity. December 6, 1753, his paper, intituled, Electrical experiments, with an attempt to account for their several phænomena, was read at the Royal Society. In the same paper Mr. Canton mentioned his having discovered, by a great number of experiments, that some clouds were in a positive, and some in a negative state of electricity. Dr. Franklin, much about the same time, made the like discovery in America. This circumstance, together with our author's constant defence of the doctor's hypothesis, induced that excellent philosopher, immediately on his arrival in England, to pay Mr. Canton a visit, and gave rise to a friendship which ever after continued without interruption or diminution. On November 14, 1754, was read at the Royal Society, a letter to the right honourable the earl of Macclesfield, concerning some new electrical experiments. On St. Andrew's day, 1754, he was a second time elected a council of the Royal Society for the year ensuing. In the Lady's Diary for 1756, our author answered the prize question that had been proposed in the preceding year. The question was, "How can what we call the shooting of stars be best accounted for; what is the substance of this phænomenon; and in what state of the atmosphere doth it most frequently shew itself?" The solution, though anonymous, was so satisfactory to his friend, Mr. Thomas Simpson, who then conducted that work, that he sent Mr. Canton the prize, accompanied with a note, in which he said he was sure that he was not mistaken in the author of it, as no one besides, that he knew of, could have answered the question. Our philosopher's next communication to the public, was a letter in the Gentleman's Magazine for September 1759, on the electrical properties of the tourmalin, in which the laws of that wonderful stone are laid

[A] These canons, with an explication of the reasons of the rules, were afterwards given to the rev. Dr. Jennings, who was thankful for the permission of inserting them in his Introduction to the use of the globes.

down

down in a very concise and elegant manner. On Dec. 13, in the same year, was read, at the Royal Society, "An attempt to account for the regular diurnal variation of the horizontal magnetic needle; and also for its irregular variation at the time of an aurora borealis." A complete year's observations of the diurnal variations of the needle are annexed to the paper. On Nov. 5, 1761, our author communicated to the Royal Society an account of the transit of Venus, June 6, 1761, observed in Spital-square. Mr. Canton's next communication to the society, was a letter addressed to Dr. Benjamin Franklin, and read Feb. 4, 1762, containing some remarks on Mr. Delaval's electrical experiments. On Dec. 16, in the same year, another curious addition was made by him to philosophical knowledge, in a paper, intituled, Experiments to prove that water is not incompressible. These experiments are a complete refutation of the famous florentine experiment, which so many philosophers have mentioned as a proof of the incompressibility of water. On St. Andrew's day, 1763, our author was the third time elected one of the council of the Royal Society; and on Nov. 8, in the following year, were read, before that learned body, his farther Experiments and observations on the compressibility of water, and some other fluids. The establishment of this fact, in opposition to the received opinion, formed on the hasty decision of the florentine academy, was thought to be deserving of the society's gold medal. It was accordingly moved for in the council of 1764; and after several invidious delays, which terminated much to the honour [B] of Mr. Canton, it was presented to him Nov. 30, 1765.

The next communication of our ingenious author to the Royal Society, which we shall take notice of in this place, was on Dec. 22, 1768, being "An easy method of making a phosphorus, that will imbibe and emit light like the bolognian stone; with experiments and observations." When he first shewed to Dr. Franklin the instantaneous light acquired by some of this phosphorus from the near discharge of an electrified bottle, the doctor immediately exclaimed, "And God said, Let there be light, and there was light!" The dean and chapter of St. Paul's having, in a letter to the president, dated March 6, 1769, requested the opinion of the Royal Society relative to the best and most effectual method of fixing electrical conductors to preserve that cathedral from damage by lightning, Mr. Canton was one of the committee appointed to take the letter into consideration, and to report their opinion upon it. The gentlemen joined with him in this business were Dr. Watson, Dr. Franklin, Mr. Delaval, and Mr. Wilson. Their report was made on the 8th

[B] See the particulars in Biog. Brit. vol. iii. p. 219.

of June following; and the mode recommended by them has been carried into execution. This will probably contribute, in the moſt effectual manner, to preſerve the noble fabric of St. Paul's from being injured by lightning. The laſt paper of our author's, which was read before the Royal Society, was on Dec. 21, 1769; and contained experiments to prove that the luminouſneſs of the ſea ariſes from the putrefaction of its animal ſubſtances. In the account now given of his communications to the public, we have chiefly confined ourſelves to ſuch as were the moſt important, and which threw new and diſtinguiſhed light on various objects in the philoſophical world. Beſides theſe, he wrote a number of papers, both in earlier and in later life, which appeared in ſeveral different publications, and particularly in the Gentleman's Magazine [c]. We may add, that he was very particular with regard to the neatneſs and elegance of his apparatus; and that his addreſs in conducting his experiments was remarkably conſpicuous.

The cloſe and ſedentary life of Mr. Canton, ariſing from an unremitted attention to the duties of his profeſſion, and to the proſecution of his philoſophical enquiries and experiments, probably contributed to ſhorten his days. The diſorder into which he fell, and which carried him off, was a dropſy. It was ſuppoſed, by his friend Dr. Milner, to be a dropſy in the thorax. His death was on March 22, 1772, in the 54th year of his age, to the great regret of his family, and of his literary and other acquaintance. Nor was his deceaſe a ſmall loſs to the intereſts of knowledge; ſince from the time of life in which he died, and his happy and ſucceſsful genius in philoſophical purſuits, he might have been expected to have enriched the world of ſcience with new diſcoveries. Mr. Canton was a man of very amiable character and manners. In converſation he was calm, mild, and rather ſparing than redundant: what he did ſay was remarkably ſenſible and judicious. He had much pleaſure in attending the meetings of the Royal Society, and ſome voluntary private ſocieties of learned and intelligent perſons, to which he belonged. By his wife, who ſurvived him, he left ſeveral children. His eldeſt ſon, Mr. William Canton, ſucceeded him in the academy at Spital-ſquare, which he carried on with great reputation; and he alſo purſued with advantage the ſame philoſophical ſtudies to which his ingenious and worthy father was ſo eminently devoted.

CANTWELL (Andrew), phyſician, of the county of Tipperary, in Ireland, F. R. S. died the 11th of July 1764, acquired diſtinction by ſeveral publications of merit. The moſt known are: 1. Latin diſſertations on medicine, on fevers, on the

[c] Theſe are particularly pointed out in Biog. Brit. vol. iii. p. 221.

ſecretions,

ſecretions. 2. New experiments on Mrs. Stephens's remedies. 3. Hiſtory of a remedy for weakneſſes of the eyes. 4. Account of the ſmall pox, 1758, 12mo. 5. Diſſertation on inoculation.

CANUS, or CANO (SEBASTIAN), a Biſcayan, companion of the famous Magellan in his maritime expeditions, paſſed, in company with him, about the year 1520, the ſtraits to which that celebrated navigator gave his name. After the death of Magellan, he reached the iſles of Sunda, from whence he proceeded to double the cape of Good Hope. He returned to Seville in 1522, after having made the circuit of the world by the eaſt, in three years and four weeks. Charles V. gave him for his device a terreſtrial globe, with theſe words: PRIMUS ME CIRCUMDEDISTI. Care muſt be taken not to confound him with James Canus, a Portugueſe, who, in 1484, diſcovered the kingdom of Congo.

CANINIUS (ANGELUS), one of the moſt learned grammarians of the ſixteenth century, was born in a village of Tuſcany called Angiari: Thuanus places his death in the year 1557, and gives him the character of a good græciaır and orientaliſt. He was preceptor to Andrew Dudithius, the famous hungarian biſhop, that oppoſed the court of Rome at the council of Trent. Caninius wrote an excellent greek grammar. His other works are, Inſtitutiones linguæ ſyriacæ aſſyriacæ atque thalmudicæ, unà cum æthiopicæ atque arabicæ collatione; quibus addita eſt ad calcem Novi Teſtamenti multorum locorum hiſtorica enarratio. De locis ſcripturæ hebraicis commentarius.

CAPACCIO (JULIO CESARE), was a perſon of reputation in the beginning of the xviith century. He was born in Campagnia, in the kingdom of Naples, of a ſlender family, which was afterwards raiſed by Capaccio's merits. He ſtudied at Naples, and letters agreeing very much with his genius, he made an extraordinary progreſs that way. He improved himſelf in philoſophy, in the civil and canon law, and afterwards read over the poets and hiſtorians. Being a perſon of note for his learning and parts, he was made ſecretary to the town of Naples. He was one of thoſe that had the greateſt ſhare in ſetting up the academy of the Otioſi. Francis de la Rovere, duke of Urbin, got him to take care of the education of the prince his ſon; and while he was employed in this buſineſs he wrote moſt of his works. He died in 1631. His works are, Tratato de'l impreſe. Il ſecretario, prediche quadrajecimali. Il principe. Hiſtoria puteolana. Hiſtoria napolitana, &c.

CAPECIO (SCIPIO), of Naples, a latin poet of the ſixteenth century, attempted to imitate Lucretius, in his poem of the Principles of things, Frankfort, 1631, 8vo. with tolerable ſucceſs. Cardinal Bembo and Manucius placed this work on a level

level with his model. An edition, with an italian tranſlation, was given in 8vo, at Venice, in 1754. He alſo compoſed elegies, epigrams, and a poem de Vate maximo, which Geſner, doubtleſs a great friend of the poet, equalled with the productions of antiquity.

CAPEL (ARTHUR, lord), poſſeſſed almoſt every virtue and accompliſhment that could endear him to his friends in private, or gain him honour and reſpect in public life. He at his own expence raiſed ſeveral troops of horſe for Charles I. which he commanded in perſon. He defended Colcheſter with invincible reſolution; but when the garriſon was forced to ſurrender, he yielded himſelf a priſoner, and was executed March 9, 1649, in violation of a promiſe of quarter given him by the parliament general. He behaved upon the ſcaffold with all the dignity of conſcious virtue, and met death with the ſame intrepidity with which he had been accuſtomed to face the enemy.

CAPELL (EDWARD), a gentleman well known by his indefatigable attention to the works of Shakſpeare, was born at Troſton, near Bury, Suffolk, June 11, 1713, and received his education at the ſchool of St. Edmund's Bury. In the dedication of his edition of Shakſpeare, in 1768, to the duke of Grafton, he obſerves, that "his father and the grandfather of his grace were friends, and to the patronage of the deceaſed nobleman he owed the leiſure which enabled him to beſtow the attention of twenty years on that work." The office which his grace beſtowed on Mr. Capell was that of deputy inſpector of the plays, to which a ſalary is annexed of 200l. a year. So early as the year 1745, as Capell himſelf informs us, ſhocked at the licentiouſneſs of Hanmer's plan, he firſt projected an edition of Shakſpeare, of the ſtricteſt accuracy, to be collated and publiſhed, in due time, "ex fide codicum." He immediately proceeded to collect and compare the oldeſt and ſcarceſt copies; noting the original excellencies and defects of the rareſt quartos, and diſtinguiſhing the improvements or variations of the firſt, ſecond, and third folios. But while all this maſs of profound criticiſm was tempering in the forge, out comes, in defiance of all dull order, a ſelf-armed Ariſtarchus, almoſt as lawleſs as any of his predeceſſors, vindicating his claim to public notice by his eſtabliſhed reputation, the authoritative air of his notes, and the ſhrewd obſervations, as well as majeſty, of his preface. His edition, however, was the effort of a poet, rather than of a critic; and Mr. Capell lay fortified and ſecure in his ſtrong holds, entrenched in the black letter. Three years after (to uſe his own language) he "ſet out his own edition, in ten volumes, ſmall octavo, with an introduction." There is not, among the various publications of the preſent literary æra, a more ſingular compoſition than that "Introduction." In ſtyle and manner it is more obſolete, and antique, than the age of

which

which it treats. It is lord Herbert of Cherbury walking the new pavement in all the trappings of romance; but, like lord Herbert, it diſplays many valuable qualities accompanying this air of extravagance, much ſound ſenſe, and appropriate erudition. In the title-page of "Mr. William Shakſpeare, his Comedies, Hiſtories, and Tragedies," it was alſo announced and promulgated, Whereunto will be added, in ſome other volumes, notes, critical and explanatory, and a body of various readings entire. The Introduction likewiſe declared, that theſe "notes and various readings" would be accompanied with another work, diſcloſing the ſources from which Shakſpeare "drew the greater part of his knowledge in mythological and claſſical matters, his fable, his hiſtory, and even the ſeeming peculiarities of his language—to which," ſays Mr. Capell, "we have given for title, The ſchool of Shakſpeare." Nothing ſurely could be more properly conceived than ſuch deſigns, nor have we ever met with any thing better grounded on the ſubject of "the learning of Shakſpeare" than what may be found in the long note to this part of Mr. Capell's Introduction. It is more ſolid than even the popular eſſay on this topic. Such were the meditated achievements of the critical knight-errant, Edward Capell. But, alas! art is long, and life is ſhort. Three-and-twenty years had elapſed, in collection, collation, compilation, and tranſcription, between the conception and production of his projected edition; and it then came, like human births, naked into the world, without notes or commentary, ſave the critical matter diſperſed through the introduction, and a brief account of the origin of the fables of the ſeveral plays, and a table of the different editions. Certain quaintneſſes of ſtyle, and peculiarities of printing and punctuation, attended the whole of this publication. The outline, however, was correct. The critic, with unremitting toil, proceeded in his undertaking. But while he was diving into the claſſics of Caxton, and working his way under ground, like the river Mole, in order to emerge with all his glories; while he was looking forward to his triumphs; certain other active ſpirits went to work upon his plan, and, digging out the promiſed treaſures, laid them prematurely before the public, defeating the effect of our critic's diſcoveries by anticipation. Steevens, Malone, Farmer, Percy, Reed, and a whole hoſt of literary ferrets, burrowed into every hole and corner of the warren of modern antiquity, and overran all the country, whoſe map had been delineated by Edward Capell. Such a contingency nearly ſtaggered the ſteady and unſhaken perſeverance of our critic, at the very eve of the completion of his labours, and, as his editor informs us—for, alas! at the end of near forty years, the publication was poſthumous, and the critic himſelf no more!—we

ſay

ſay then, as his editor relates, he was almoſt determined to lay the work wholly aſide. He perſevered, however (as we learn from the rev. editor, Mr. Collins), by the encouragement of ſome noble and worthy perſons: and to ſuch their encouragement, and his perſeverance, the public was, in 1783, indebted for three large volumes in 4to [D], under the title of Notes and various readings of Shakſpeare; together with the School of Shakſpeare, or extracts from divers engliſh books, that were in print in the author's time; evidently ſhewing from whence his ſeveral fables were taken, and ſome parcel of his dialogue. Alſo farther extracts, which contribute to a due underſtanding of his writings, or give a light to the hiſtory of his life, or to the dramatic hiſtory of his time. By Edw. Capell.

Beſides the works already mentioned, Mr. Capell was the editor of a volume of ancient poems called "Proluſions;" and the alteration of Anthony and Cleopatra, as acted at Drury-Lane, in 1758. He died Jan. 24, 1781.

CAPELLA (Marcianus Mineus Felix), a latin poet, lived about the year 490 of the vulgar æra. He is thought to have been an African and proconſul. We have a poem of his, intituled De nuptiis Philologiæ & Mercurii, & de ſeptem artibus liberalibus. Grotius, at the age of only 14 years, gave a good edition of this production, which does not riſe above mediocrity, in 1599, in 8vo, with notes and corrections. He reſtored numberleſs corrupted paſſages, with a ſagacity truly wonderful in a boy of his age.

CAPELLUS (Lewis), an eminent french proteſtant and learned divine, was born at Sedan, a town in Champagne, about 1579. He was profeſſor of divinity and of the oriental languages in the univerſity of Saumur; and ſo very deeply ſkilled in the hebrew, that our learned biſhop Hall calls him "magnum hebraizantium oraculum in Gallia," the great oracle of all that ſtudied hebrew in France. He was the author of ſome very learned works; but is now chiefly memorable for the controverſy he had with the younger Buxtorf concerning the antiquity of the hebrew points. Two opinions have prevailed concerning the true date and origin of theſe points; both of which have been very warmly eſpouſed. The firſt is, that the points are coeval with the language, and were always in uſe among the Jews: the ſecond, that the points were not known to the Jews before their diſperſion from Jeruſalem, but invented afterwards by modern rabbis to prevent the language, which was every day decaying, from being utterly loſt; viz. that they were invented by the

[D] It may be proper juſt to mention, that a charge has been brought, by the reverend editor, of 'a regular ſyſtem of plagiariſm' againſt the editors of Shakſpeare; of which a full and candid detail may be ſeen in the Monthly Reveiw, vol. xlix. p. 485.

Maſoreth

Maſoreth Jews of Tiberias, about 600 years after Chriſt.—This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatiſe, intituled, Arcanum punctuationis revelatum, &c. which work, being printed in Holland, cauſed a great clamour among the proteſtants, as if it had a tendency to hurt their cauſe. Meantime it is certain, that Luther, Calvin, Zuinglius, and others, had eſpouſed the ſame notion, as well as the Scaligers, Caſaubons, Erpenius, Salmaſius, Grotius, and the Heinſii: and therefore it could not be ſaid, that Capellus introduced any novelty, but only better and more ſolidly eſtabliſhed an opinion, which had been approved of by the moſt learned and judicious proteſtants. But the true reaſon why the german proteſtants in general ſo warmly oppoſed Capellus's opinion, was, becauſe they had been accuſtomed to follow that of the two Buxtorfs, whom they conſidered as oracles in hebrew learning. Buxtorf the father had written a little treatiſe in defence of the antiquity of the points: and as Buxtorf's credit was juſtly great among them, they choſe rather to rely upon his authority, than to examine his arguments, in ſo abſtruſe an enquiry. Buxtorf the ſon wrote againſt Capellus, and maintained his father's opinion. Capellus however has been generally ſuppoſed to have put the matter beyond any farther diſpute; on which account his ſcholars Bochart, Grotius, Spanheim, Voſſius, Daillé, and almoſt all the learned in hebrew ſince, have come very readily into his opinion.

Capellus compoſed another work, intituled, Critica Sacrâ; which ſo highly diſpleaſed the proteſtants, that they hindered the impreſſion of it; till John Capellus, who was his ſon, and afterwards turned papiſt, got leave of the king to print it at Paris in 1650. This work is nothing elſe but a collection of various readings and errors, which he thought were crept into the copies of the bible, through the fault of the tranſcribers: it muſt have been, however, a work of prodigious labour, ſince the author acknowledges, that he had been 36 years about it. The younger Buxtorf wrote a learned anſwer to it, and ſome engliſh proteſtants have alſo appeared againſt it: but Grotius, on the other ſide, very much commends this critique in an epiſtle to the author; where he tells him, among other things, to be content with the judicious approbation of a few, rather than the blind applauſe of many readers. Contentus eſto, ſays he, magnis potius quam multis laudatoribus.

Capellus died at Saumur in 1658, aged almoſt 80; having made an abridgement of his life in his work "De gente Capellorum."

CAPORALI (Cesar), native of Peruſa, was governor of Atri in the kingdom of Naples, and died at Caſtiglione near Peruſa in 1601. His vivacity, good humour and manner of turning

turning every thing into pleaſantry, occaſioned his company to be much ſought after. He has acquired conſiderable reputation by ſome burleſque poems printed in 1656, in 12mo. He likewiſe wrote a couple of comedies.

CAPPERONIER (Claude), a learned Frenchman, was born at Montdidier in Picardy, 1671; put by his parents to the trade of a tanner; but, at his moments of leiſure, learned of himſelf the elements of the latin tongue. An uncle, a benedictine of an abbey, obſerving his inclination for books, prevailed on his parents to let him purſue it. Accordingly, having gone through his ſchool-learning at Montdidier and Amiens, he went to Paris in 1688; and applied himſelf with ſuch ardour to the greek, as ſoon to become eminent for his ſkill in that language. However, he never ſeparated from this the ſtudy of the latin tongue, as deeming juſtly, that they would with more advantage be cultivated together. The univerſity of Baſil offered him the chair of profeſſor extraordinary in the greek language, with great advantages and privileges; but it is not ſaid whether or not he accepted it. In 1710 he undertook the education of the three ſons of M. Crozat; for which he had a penſion of 100 piſtoles ſettled on him for life. In 1722 he was made profeſſor of greek in the college royal; and in 1744 he died at Paris at M. Crozat's, with whom he had lived ſince 1710 [E].

CARACCI (Lewis, Auguſtine, and Hannibal), celebrated painters of the Lombard ſchool, all of Bologna, in Italy. Lewis Caracci was born in 1555, and was couſin german to Auguſtine and Hannibal, who were brothers. He diſcovered but an indifferent genius for painting under his firſt maſter, Proſpero Fontana; who therefore diſſuaded him from purſuing it any farther, and treated him ſo roughly that Lewis left his ſchool. However, he was determined to ſupply the defects of nature by art; and henceforward had recourſe to no other maſter but the works of the great painters. He went to Venice, where the famous Tintoret, ſeeing ſomething of his doing, encouraged him to proceed in his profeſſion, and foretold, that he ſhould ſome time be one of the firſt in it. This prophetic applauſe animated him in his reſolutions to acquire a maſtery in his art; and he travelled about to ſtudy the works of thoſe who had excelled in it. He ſtudied Titian's, Tintoret's, and Paulo Veroneſe's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correg-

[E] He gave ſome public ſpecimens of his uncommon learning, by publiſhing, 1. an edition of Quintiliani inſtitutiones oratoriæ, Paris, 1725, folio, dedicated to Lewis XIV. who rewarded the editor with a penſion of 800 livres. 2. After his death an edition of the Ancient latin rhetors, at Straſbourg, 1756, 4to. 3. He left in manuſcript Obſervationes philologicæ, or Emendations of paſſages in ancient greek and latin authors, which (it is ſaid) would make ſome quartos. 4. In MS. alſo, A treatiſe of the ancient pronunciation of the greek language.

gio's manner touched him moſt ſenſibly, and he followed it ever after. He excelled in deſign and colouring; and had a peculiar graceſulneſs and candour.

Auguſtine Caracci was born in 1557, and Hannibal in 1560. Their father, though a taylor by trade, was yet very careful to give his ſons a liberal education. Auguſtine was begun to be bred a ſcholar; but his genius leading him to arts, he was afterwards put to a goldſmith. He quitted this profeſſion in a little time, and then gave himſelf up to every thing that pleaſed his fancy. He firſt put himſelf under the tuition of his couſin Lewis; and became a very good deſigner and painter. He gained ſome knowledge likewiſe of all the parts of the mathematics, natural philoſophy, rhetoric, muſic, and moſt of the liberal arts and ſciences. He was alſo a tolerable poet, and very accompliſhed in many other reſpects. Though painting was the profeſſion he always ſtuck to, yet it was often interrupted by his purſuits in the art of engraving, which he learnt of Cornelius Cort, and in which he ſurpaſſed all the maſters of his time.

Hannibal Caracci in the mean time was a diſciple of Lewis, as well as his brother Auguſtine; but never deviated from his art, though he wandered through all thoſe places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had ſo prodigious a memory, that whatever he had once ſeen, he never failed to retain and make his own. Thus at Parma, he acquired the ſweetneſs and purity of Coreggio; at Venice, the ſtrength and diſtribution of colours of Titian; at Rome, the correctneſs of deſign and beautiful forms of the antique: and by his wonderful performances in the Farneſe palace, he ſoon made it appear, that all the ſeveral perfections of the moſt eminent maſters, his predeceſſors, were united in himſelf alone.

At length theſe three painters, having made all the advantages they could by obſervation and practice, formed a plan of aſſociation, and continued henceforward almoſt always together. Lewis communicated his diſcoveries freely to his couſins; and propoſed to them that they ſhould unite their ſentiments and their manner, and act as it were in confederacy. The propoſal was accepted: they performed ſeveral things in ſeveral places; and, finding their credit to increaſe, they laid the foundation of that celebrated ſchool, which ever ſince has gone by the name of the Caracci's academy. Hither all the young ſtudents, who had a view of becoming maſters, reſorted to be inſtructed in the rudiments of painting: and here the Caracci taught freely and without reſerve to all that came. Lewis's charge was to make a collection of antique ſtatues, and bas-reliefs. They had deſigns of the beſt maſters, and a collection of curious books on all ſubjects relating to their art: and they had a ſkilful anatomiſt always

always ready to teach what belonged to the knitting and motion of the muſcles, &c. There were often diſputations in the academy; and not only painters but men of learning propoſed queſtions, which were always decided by Lewis. Every body was well received; and though ſtated hours were allotted to treat of different matters, yet improvements might be made at all hours by the antiquities and the deſigns which were to be ſeen.

The fame of the Caracci reaching Rome, the cardinal Farneſe ſent for Hannibal thither, to paint the gallery of his palace.—Hannibal was the more willing to go, becauſe he had a great deſire to ſee Raphael's works, with the antique ſtatues and basreliefs. The guſto, which he took there from the ancient ſculpture, made him change his bolognian manner for one more learned, but leſs natural in the deſign and in the colouring.—Auguſtine followed Hannibal, to aſſiſt him in his undertaking of the Farneſe gallery; but the brothers not rightly agreeing, the cardinal ſent Auguſtine to the court of the duke of Parma, in whoſe ſervice he died in 1602, being only 45 years of age. His moſt celebrated piece of painting is that of the communion of St. Jerom, in Bologna: "a piece," ſays a connoiſſeur, "ſo complete in all its parts, that it was much to be lamented, the excellent author ſhould withdraw himſelf from the practice of an art, in which his abilities were ſo very extraordinary, to follow the inferior profeſſion of a graver." Auguſtine had a natural ſon, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himſelf with ſo much ſucceſs to the ſtudy of all the capital pieces in Rome, that it is thought he would have ſurpaſſed even Hannibal himſelf, if he had lived; but he died at the age of 35, in 1618.

Meanwhile, Hannibal continued working in the Farneſe gallery at Rome; and, after inconceivable pains and care, finiſhed the paintings in the perfection they are in at preſent. He hoped that the cardinal would have rewarded him in ſome proportion to the excellence of his work, and to the time it took him up, which was eight years; but he was diſappointed. The cardinal, influenced by an ignorant Spaniard his domeſtic, gave him but a little above 200 pounds, though it is certain he deſerved more than twice as many thouſands. When the money was brought him, he was ſo ſurpriſed at the injuſtice done him, that he could not ſpeak a word to the perſon who brought it. This confirmed him in a melancholy which his temper naturally inclined to, and made him reſolve never more to touch his pencil; and this reſolution he had undoubtedly kept, if his neceſſities had not compelled him to break it. It is ſaid that his melancholy gained ſo much upon him that at certain times it deprived him of the right uſe of his ſenſes. It did not, however, put a ſtop to his amours; and his debauches at Naples, whither he had

had retired for the recovery of his health, brought a diſtemper upon him, of which he died at 49 years of age. As in his life he had imitated Raphael in his works, ſo he ſeems to have copied that great maſter in the cauſe and manner of his death. His veneration for Raphael was indeed ſo great, that it was his death-bed requeſt to be buried in the ſame tomb with him; which was accordingly done in the pantheon or rotunda at Rome. There are extant ſeveral prints of the bleſſed Virgin, and of other ſubjects, etched by the hand of this incomparable artiſt. He is ſaid to have been a friendly, plain, honeſt, and open-hearted man; very communicative to his ſcholars, and ſo extremely kind to them, that he generally kept his money in the ſame box with his colours, where they might have recourſe to either as they had occaſion.

While Hannibal Caracci worked at Rome, Lewis was courted from all parts of Lombardy, eſpecially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midſt of theſe employments, Hannibal ſolicited him to come and aſſiſt him in the Farneſe gallery; and ſo earneſtly that he could not avoid complying with his requeſt. He went to Rome; corrected ſeveral things in that gallery; painted a figure or two himſelf, and then returned to Bologna, where he died, 1619, aged 63.

Had the Caracci had no reputation of their own, yet the merit of their diſciples, in the academy which they founded, would have rendered their name illuſtrious in ſucceeding times: among whom were Guido, Domenichino, Lanfranco, &c. &c.

CARACCIO (ANTHONY), a roman baron of the xviith century, acquired fame by his italian poems. Among his tragedies that of Il Corradino is diſtinguiſhed above the reſt, printed at Rome in 1694. He employed himſelf in a work of far greater importance; this was his Imperio vendicato, an epic poem in forty cantos, printed at Rome in 1090, 4to. The Italians place it immediately after Arioſto and Taſſo; but perſons of taſte, while they admire the facility and abundance of the author, rank his poem far beneath the Orlando furioſo and the Gieruſalemme liberata.

CARAFI, the ſurname of Ahmed ben Edris, doctor of the ſect of Malek, who died about the year 684 of the hegira. He is author of the book intituled Agiubat al fakherah an alilat al caferah: An anſwer to the queſtions and difficulties propoſed by the jews and by the chriſtians againſt mohammedaniſm. He alſo compoſed the following books: 1. Anvár al voruk, the coruſcations of lightning. 2. Alikám ſi tamauz al fadva: Rules to be obſerved concerning the cartel of ranſoms, and of exchanges.

3. Eſtebſár ſi ma yodrak belabſár: Conſiderations on the things that are to be known by inſpection and by the ſight. All theſe books treat of the laws of muſſulmaniſm. The author is likewiſe named Shehabeddin Abulabbas. Carafi is alſo the ſurname of Yahia ben Abdabrahman al Eſfahani, who wrote a commentary on the poem of Ben Farah, intituled Mandhumah fil Hadith: Verſes on the traditions or narrations that are aſcribed to Mohammed. It was in the french king's library, number 1127.

CARAMUEL DE LOBKOVITSH (JOHN), a ciſtercian monk, born at Madrid, in 1606, was at firſt abbot of Melroſe, in the Low Countries, then titulary biſhop of Miſſi; afterwards, by a ſingular turn, engineer and intendant of the fortifications in Bohemia, from having ſerved as a ſoldier. The fame capricious and inconſtant humour, which made him lay laid down the crozier to take up the halberd, now led him from being engineer to become biſhop again. He had ſucceſſively the biſhoprics of Konigſgratz, of Campano, and of Vigevano. In which laſt-mentioned town he died in 1682, aged 76. He was a man of the moſt unbounded mind, and of whom it was ſaid, that he was endowed with genius to the eighth degree, with eloquence to the fifth, and with judgment to the ſecond. He wrote ſeveral works of controverſial theology; and a ſyſtem of divinity in latin, 7 vols. folio.

CARAVAGIO (MICHAEL ANGELO AMERIGI DA). This famous man was born at Caravagio, a place in the Milaneſe, in the year 1569. His father was a maſon by trade, and employed him in making paſte for the freſco-painters in Milan. The habit of being conſtantly among painters, and ſeeing them work, begot in him a taſte for that art. Without a teacher, without ſtudying either antiques, or the maſterpieces of the moderns, he became a great painter. He employed himſelf entirely in making portraits for four or five years. He found nature the ſureſt guide in his art, and he followed her with a ſervile obedience. He painted ſolely after her, without any ſelection, the beautiful as well as the ordinary; and copied her very defects. On being once ſhewn ſome fine antique figures, "See," ſaid he, pointing to the byſtanders, "how many more models nature has given me than all your ſtatues!" and went immediately into an alehouſe, where he painted on the ſpot a gipſy who happened to be in the ſtreet, ſo as none could find any thing to correct in it.

It was difficult to be upon good terms with him. He was naturally quarrelſome, deſpiſed every one, and found no performances good but his own. A man of this temper could not be long without enemies. Some buſineſs that he had at Milan obliged him to leave this city, and make a journey to Venice, where he adopted Giorgioni's manner. His ſtay here was but

ſhort, and he repaired to Rome. He was in ſuch poor circumſtances, that he was forced by neceſſity to work for Joſehino, who gave him fruit and flowers to paint. This department was not that wherein he excelled; he therefore left Joſehino, to go and paint large figures for Proſpero, a painter of groteſque. Proſpero everywhere founded his praiſe, and made conſiderable profit by his works.

A picture, the gameſter, that Caravagio had painted, ſo highly pleaſed the cardinal del Monte, that, having bought it, he requeſted to ſee the artiſt, and kept him in his palace, where he cauſed him to paint ſeveral pieces for the pavilion in his garden.

All the walls of the work-room of Caravagio were blackened, in order that the ſhades of objects might have no reflections, and all day long only one light entered it through the uppermoſt window. Thus he ſucceeded in giving his pictures that dimneſs and ſtrength, which, at firſt ſight, excelled and eclipſed all others. Even Rubens himſelf acknowledged Caravagio to be his maſter in the clear-obſcure. Caravagio gave all his objects ſo ſtriking and extraordinary a truth as could not be exceeded, and it was not poſſible to carry the natural any farther. But all theſe beauties diſappeared in large compoſitions: his ſtyle was then hard and inſupportable. He placed his figures all on the ſame plan, without gradation, without perſpective; and his light to every object is uniformly the ſame.

All the painters of the time combined againſt Caravagio; they objected to him that he had neither genius, nor propriety, nor grace, nor ſagacity, and that he knew not how to make a good choice. True it is, that his figures are not noble. He uſed to paint the porters, who ſerved him for models, without their heads, which he afterwards put on according to the ſaints, heroes, and other great perſonages they were to repreſent. The altar-pieces that he executed for churches and monaſteries were obliged frequently to be taken down again from their places; this was particularly the caſe with a St. Matthias, who, inſtead of a haggard old fellow, looked like a jolly clown; and the death of the holy virgin, who had the appearance of a drunken bunter. But all theſe affronts were unable to correct him. At laſt, all the painters, following the ſtream of the faſhion, imitated his example.

When Annibal Carraccio came to Rome, Caravagio was ſo forcibly ſtruck with his colouring, that, in ſpite of his vanity, he exclaimed, "God be thanked, at laſt I have found one painter in my life time!"

Caravagio uſed to ſay of his works, that the merit of every ſtroke of the pencil he made belonged to nature, and not to him. Without genius, without reading, without the ſtudy of

his art, ſhe was his only aſſiſtant and guide. He was therefore uſually called "The naturaliſt;" a name given likewiſe to all the painters who, like him, adhered ſaviſhly to nature.

His ſurpriſingly vindictive temper allowed him to gain but few friends, excepting Civoli and Pomeranci. He lived in continual ſtrife with Carraccio, and particularly with Joſehino. On the latter's refuſing to fight with him, as he was not a knight, he took the reſolution to go to Malta, and cauſe himſelf to be admitted cavaliero ſerviente, in order to compel Joſehino to give up all farther evaſion. He killed a young man at Rome, with whom he quarrelled at tennis, and fled, though ſorely wounded, to Zagaroles, to the duke Maria Colonna, from thence to Naples, and afterwards to Malta. As his reputation had now made its way into all parts, he was never permitted to be idle, eſpecially at Malta, where he finiſhed ſeveral pieces for the church of St. John and the grand maſter. The grand maſter made him a cavaliero ſerviente, preſented him with a golden chain, and gave him two ſlaves for his attendants.

He affronted a knight of ſome conſequence, and was therefore thrown into priſon. He found means to eſcape by night, and went to Sicily; where not thinking himſelf ſafe, he proceeded to Naples. Here he choſe to remain till the grand maſter, to whom he had ſent as a preſent an Herodias with the head of St. John, ſhould procure his pardon. But one day, as he was going out of his inn, he was attacked at the door, by armed people, and wounded in the face. Though ſeverely ſmarting with the wound, he got immediately on board a felucca, and went to Rome, knowing that cardinal Gonzaga had obtained his pardon from the pope. On his landing from the veſſel, he was ſeized upon by the ſpaniſh guard, who took him for another cavalier, and carried him to priſon, from whence he was not diſcharged till they had convinced themſelves of their miſtake. He now returned to the felucca, in order to fetch his baggage, but found it no longer there. Quite dejected under the preſſure of ſo many misfortunes, he wandered about upon the ſhore, and at length, in the extreme heat of the ſun, reached on foot the gate Porto Ercole, where his courage entirely forſook him; a violent fever enſued, of which he died, 1609, in the fortieth year of his age.

Caravagio's life was one continued ſeries of misfortunes: he did not dare to go home to his country; on all hands he ſaw himſelf proſcribed; he had ſcarcely a friend in the world, and died, quite deſtitute, on the common road. He uſually went very ill clothed; he lived without the ordinary accommodations, in any alehouſe that would harbour him; and, once, when he had not wherewith to pay his reckoning, he painted the ſign for the alehouſe, which, ſome time afterwards, was ſold for a conſiderable

ſiderable ſum. For many years the canvas of a portrait ſerved him for a table-cloth at his dinner.

CARDAN (Jerom), an Italian of a moſt extraordinary genius, was born at Pavia, Sept. 24, 1501. As his mother was not married, ſhe tried every method to procure an abortion, but without effect. She was three days in labour; and they were forced at laſt to cut the child from her. He was born with his head covered with black curled hair. When he was four years old, he was carried to Milan: his father was an advocate in that city. At the age of twenty he went to ſtudy at the univerſity of Pavia, where, two years after, he explained Euclid. In 1524 he went to Padua; the ſame year was admitted to the degree of M. A. and in the end of the following year took the degree of M. D. He married about the end of 1531. For ten years before, his impotency hindered him from having knowledge of a woman, which was a great mortification to him. He attributed it to the evil influences of the planet under which he was born. When he enumerates, as he does in more places than one, the greateſt misfortunes of his life, this ten years impotency is always one. At the age of thirty-three he became profeſſor of mathematics at Milan. Two years after he was offered the place of profeſſor of medicine at Pavia, which he refuſed, not ſeeing a likelihood of having his ſalary regularly paid. In 1539 he was admitted a member of the college of phyſicians at Milan; in 1543 he read public lectures in medicine in that city, and at Pavia the year following, but diſcontinued them becauſe he could not obtain payment of his ſalary, and returned to Milan. In 1547, his friend Andrew Veſalius procured him from the king of Denmark an offer of a penſion of 800 crowns and his table, which he tells us he refuſed on account of the coldneſs of the climate; and becauſe, to be well received in that kingdom, he muſt have renounced the romiſh religion, in which he had been bred. In 1552 he went into Scotland, having been ſent for by the archbiſhop of St. Andrew's, who had applied in vain to the french king's phyſicians, and afterwards to thoſe of the emperor. This prelate, then forty years old, had been for ten years afflicted with a ſhortneſs of breath, which returned every eight days for the laſt two years. He began to recover from the moment that Cardan preſcribed for him. Cardan took his leave of him at the end of ſix weeks and three days, leaving him preſcriptions, which in two years wrought a complete cure. Cardan's journey to Scotland gave him an opportunity of viſiting ſeveral countries. He croſſed France in going thither, and returned through the Low Countries and Germany, along the banks of the Rhine. It was on this occaſion he went to London, and calculated king Edward's nativity. This tour took up about ten months; after which, coming back to Milan, he

continued there till October 1552, and then went to Pavia, whence he was invited to Bologna in 1562. He taught in this laſt city till 1570, at which time he was thrown into priſon; but ſome months after was ſent to his own houſe: he was not reſtored to his full liberty, his houſe being aſſigned him for a priſon; but he recovered it ſoon after. He left Bologna in 1571, and went to Rome, where he lived without any public employment. He was, however, admitted a member of the college of phyſicians, and received a penſion from the pope. He died at Rome, September 21, 1575, according to Thuanus.

This account might be ſufficient to ſhew the reader, that Cardan was of a very fickle temper; but he will have a much better idea of his ſingular and odd turn of mind, by examining what he himſelf tells us concerning his good and bad qualities. This ingenuouſneſs is itſelf a proof that his mind was of a very particular caſt. He informs us, that when he felt no pain naturally, he would excite that diſagreeable ſenſation in himſelf, by biting his lips, and ſqueezing his fingers till he cried. He did this, he adds, to prevent a greater evil: for when he happened to be without pain, he felt ſuch violent ſallies of the imagination, and impreſſions on his brain, as were more inſupportable than any bodily pain. He ſays elſewhere, that, in his greateſt tortures of ſoul, he uſed to whip his legs with rods, and bite his left arm; and that it was a great relief to him to weep, but very often he could not. He was ſometimes tempted to lay violent hands on himſelf, which he calls heroic love; and imagined that ſeveral other perſons have been poſſeſſed with it, though they did not own it. Nothing gave him more pleaſure, than to talk of things which made the whole company uneaſy: he ſpoke on all ſubjects, in ſeaſon and out of ſeaſon; and was ſo fond of games of chance, as to ſpend whole days in them, to the great prejudice of his family and reputation; for he even ſtaked his furniture and his wife's jewels. He obſerves, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue; and that one of the methods he took to earn a ſubſiſtence, was the making of almanacs. J. C. Scaliger affirms, that Cardan having fixed the time of his death, abſtained from food [F], that his prediction might be fulfilled, and that his continuance to live might not diſcredit his art. Cardan wrote a great number of books; for

[F] Thuanus ſays, this was generally believed: "When he was within three days of threeſcore and fifteen years of age, he died in the very ſame year, and on the very day (the eleventh of the kalends of October) which he himſelf had foretold: it was generally thought that he haſtened his end, by refuſing ſuſtenance, purpoſely that he might not contradict his prediction." The like circumſtance has been told of Robert Burton. Cardan's father, who was a doctor of medicine, and of civil and canon law, died in the ſame manner in 1524, having abſtained from all ſuſtenance for 9 days. His ſon tells us, that he had white eyes, and could ſee in the night time.

the

the Lyons edition of his works printed in 1663, contains 10 vols. in folio. His poverty was one reaſon why he wrote ſo many treatiſes, the digreſſions and obſcurity whereof puzzle the reader, who often finds in them what he did not expect to meet with: as for inſtance, in his arithmetic he introduces ſeveral diſcourſes concerning the motion of the planets, the creation, and the tower of Babel; and in his logic he has inſerted a judgment of hiſtorians and letter-writers. He owns that he made theſe digreſſions to fill up; his bargain with the bookſellers being for ſo much a ſheet: and he wrote as much for bread as for reputation. With regard to the obſcurity of his writings, Naudæus alleges the following among other reaſons for it: that Cardan imagined, that many things being familiar to him needed not to be expreſſed; and beſides, the heat of his imagination and his extenſive genius hurried him from one thing to another, without ſtaying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof, that he was not always in his ſenſes; that they can neither be imputed to a defect of memory, nor to artifice; and that the little relation there is between his ſeveral variations, proceeded from the different fits of madneſs with which he was ſeized.

CAREW (George), an eminent engliſh gentleman, was ſon of George Carew, ſome time dean of Chriſt-church in Oxford, and originally deſcended from the Carews of Carew-caſtle in Pembrokeſhire. He was born in Devonſhire in 1557, and became a gentleman commoner of Broadgate's hall in Oxford, in 1572: but, taking more pleaſure in military affairs than in literary purſuits, he quitted the univerſity, without taking a degree; and went into Ireland, where he had a command given him againſt the earl of Deſmond. Afterwards queen Elizabeth made him one of her council, and maſter of the ordnance there: in which laſt employment he behaved himſelf very bravely upon ſeveral occaſions, as he did ſome years after in the voyage to Cadiz in Spain. At length, when Ireland was in a manner invaded with a domeſtic rebellion and a ſpaniſh army, he was made preſident of Munſter for three years; when joining his forces with thoſe of the earl of Thomond, he took ſeveral caſtles and ſtrong-holds in thoſe parts, and brought the earl of Deſmond to his trial. After king James came to the crown, he was called home; and, in the firſt year of his reign, was conſtituted governor of the iſle of Guernſey and Caſtle Cornet. In the third year of that king's reign he was advanced to the dignity of a baron (for he was already knighted), by the title of lord Carew of Clopton; having before married Joyce the daughter of William Clopton, of Clopton, eſq. near Stratford upon Avon, in

Warwickſhire. Afterwards he was made maſter of the ordnance throughout England, and one of the king's moſt honourable privy council: and at length, when Charles came to the crown, he was immediately made by him earl of Totneſs in Devonſhire. He died in the Savoy, near London as it was then, in 1629; and his body was conveyed to Stratford upon Avon, in Warwickſhire, to be interred.

It may truly be ſaid of this gentleman, that he was a faithful ſubject, a valiant and prudent commander, an honeſt counſellor, a polite ſcholar, and a patron of learning. He wrote a work, intituled, "Pacata Hibernia, or the hiſtory of the late wars in Ireland; which was publiſhed in folio at London, in 1633.

CAREW (Thomas), was deſcended of the family of the Carews in Glouceſterſhire, and educated at Corpus Chriſti college, Oxford. On his return from his travels he was made gentleman of the privy-chamber and ſewer in ordinary to Charles I. who always eſteemed him as one of the moſt celebrated wits of his court. He was much reſpected by the poets of his time, particularly Ben Jonſon and ſir William Davenant. He died about 1639; leaving behind him ſeveral poems, and a maſque called "Cœlum Britannicum," performed at Whitehall on Shrove-Tueſday night, Feb. 18, 1633, by the king's majeſty, the duke of Lenox, the earls of Devonſhire, Holland, Newport, &c. and ſeveral other young lords and noblemen's ſons. Mr. Carew was aſſiſted in the contrivance by Mr. Inigo Jones, the famous architect; and all the ſongs were ſet to muſic by the celebrated Mr. Henry Lawes, gentleman of the king's chapel, and one of the private muſic to king Charles I.

CAREW (Richard), author of the "Survey of Cornwall," was the eldeſt ſon of Thomas Carew of Eaſt Anthony, eſq. by Elizabeth Edgecombe, daughter of Richard Edgecombe, of Edgecombe, eſq. both in the ſame county, and was born in 1555. When very young, he became a gentleman commoner of Chriſt-church college, Oxford; and at fourteen years of age had the honour of diſputing, extempore, with the afterwards famous ſir Philip Sydney, in the preſence of the earls of Leiceſter, Warwick, and other nobility. After ſpending three years at the univerſity, he removed to the Middle Temple, where he reſided the ſame length of time, and then travelled into foreign parts. Whilſt he was in France, he applied himſelf diligently to the acquiſition of the french language; and, by reading and converſation, he gained a complete knowledge of it in three quarters of a year. Not long after his return to England, he married, in 1577, Juliana Arundel, of Trerice. In 1581, Mr. Carew was made juſtice of the peace, and in 1586 was appointed high-ſheriff of the county of Cornwall; about which time he was like-

likewiſe queen's deputy for the militia. In 1589 he was elected a member of the college of Antiquaries, a diſtinction to which he was entitled by his literary abilities and purſuits. What particularly engaged his attention was his native county, his Survey of which was publiſhed, in 4to, at London, in 1602. It has been twice reprinted, firſt in 1723, and next in 1769. Of this work Camden has ſpoken in high terms, and acknowledges his obligations to the author. In the preſent improved ſtate of topographical knowledge, and ſince Dr. Borlaſe's excellent publications relative to the county of Cornwall, the value of Carew's Survey muſt have been greatly diminiſhed. Mr. Gough remarks, that the hiſtory and monuments of this county were faintly touched by Carew; but it is added, that he was a perſon extremely capable of deſcribing them, if the infancy of thoſe ſtudies at that time had afforded light and materials. Another work of our author was a tranſlation from the italian, intituled, "The examination of men's wits. In which, by diſcovering the variety of natures, is ſhewed for what profeſſion each one is apt, and how far he ſhall profit therein." This was publiſhed at London, in 1594, and afterwards in 1604; and, though Richard Carew's name is prefixed to it, has been principally aſcribed by ſome perſons to his father. According to Wood, Carew wrote alſo, "The true and ready way to learn the latin tongue," in anſwer to a query, whether the ordinary method of teaching the latin by the rules of grammar, be the beſt mode of inſtructing youths in that language. This tract is involved in Mr. Samuel Hartlib's book upon the ſame ſubject, and with the ſame title. It is certain that Carew was a gentleman of conſiderable abilities and literature, and that he was held in great eſtimation by ſome of the moſt eminent ſcholars of his time. He was particularly intimate with ſir Henry Spelman, who extols him for his ingenuity, virtue, and learning. Amongſt his neighbours, he was celebrated as the moſt excellent manager of bees in Cornwall. He died Nov. 6, 1620, and was buried with his anceſtors, in St. Anthony's church, where a ſplendid monument, with a large inſcription, in latin, was erected to his memory. In an epigram written upon him, he was ſtyled, "another Livy, another Maro, another Papirian." Such were the abſurd and extravagant encomiums which the learned men of that age often beſtowed upon each other.

CAREW (George), brother to the ſubject of the laſt article, and ſecond ſon of Thomas Carew, eſq. and Elizabeth his wife, was probably born at his father's ſeat at Eaſt Anthony, but in what particular year we are not able to aſcertain. He was educated in the univerſity of Oxford; after which he ſtudied the law in the inns of court, and then travelled to foreign countries

for

for farther improvement. On his return to his native country, he was called to the bar, and after ſome time was appointed ſecretary to ſir Chriſtopher Hatton, lord chancellor of England. This was by the eſpecial recommendation of queen Elizabeth herſelf, who gave him a prothonotaryſhip in the chancery, and conferred upon him the honour of knighthood. In 1597 ſir George Carew, who was then a maſter in chancery, was ſent ambaſſador to the king of Poland. In the next reign he was one of the commiſſioners for treating with the Scotch concerning an union between the two kingdoms; after which he was appointed ambaſſador to the court of France, where he continued from the latter end of the year 1605 till 1609. During his reſidence in that country he was regarded by the french miniſters as not well affected to their nation, and as giving a preference to the ſpaniſh intereſt. What reaſons they had for this opinion, it is not at preſent eaſy to diſcover. Perhaps their diſguſt to him might ariſe from his not being very tractable in ſome points of his negotiation, and particularly in the demand of the debts due to the king his maſter. Whatever might be his political principles, it is certain that he ſought the converſation of men of letters, and formed an intimacy with Thuanus, to whom he communicated an account of the tranſactions in Poland, whilſt he was employed there, which was of great ſervice to that admirable author in drawing up the 121ſt book of his hiſtory. After ſir George Carew's return from France, he was advanced to the important poſt of maſter of the court of wards, which honourable ſituation he did not long live to enjoy; for it appears from a letter written by Thuanus to Camden, in the ſpring of 1613, that he was then lately deceaſed. In this letter Thuanus laments his death as a great misfortune to himſelf; for he conſidered ſir George's friendſhip not only as a perſonal honour, but as very uſeful in his work, and eſpecially in removing the calumnies and miſrepreſentations which might be raiſed of him in the court of England. Sir George Carew married Thomaſine, daughter of ſir Francis Godolphin, great grandfather of the lord treaſurer Godolphin, and had by her two ſons and three daughters.

When ſir George Carew returned, in 1609, from his french embaſſy, he drew up, and addreſſed to James I. "A relation of the ſtate of France, with the characters of Henry IV. and the principal perſons of that court." The characters are drawn from perſonal knowledge and cloſe obſervation, and might be of ſervice to a general hiſtorian of that period. The compoſition is perſpicuous and manly, and entirely free from the pedantry which prevailed in the reign of James I.; but this is the leſs ſurpriſing, as ſir George Carew's taſte had been formed in a better æra, that

that of queen Elizabeth. The valuable tract we are ſpeaking of lay for a long time in MS. till happily falling into the hands of the late earl of Hardwicke, it was communicated by him to Dr. Birch, who publiſhed it in 1749, at the end of his hiſtorical view of the negotiations between the courts of England, France, and Bruſſels, from 1592 to 1617. That intelligent and induſtrious writer juſtly obſerves, that it is a model, upon which ambaſſadors may form and digeſt their notions and repreſentations; and the late celebrated poet, Mr. Gray, has ſpoken of it as an excellent performance.

CAREY (HARRY), a man diſtinguiſhed by both poetry and muſic, but perhaps more ſo by a certain facetiouſneſs, which made him agreeable to every body. He publiſhed, in 1720, a little collection of poems; and, in 1732, ſix cantatas, written and compoſed by himſelf. He alſo compoſed ſundry ſongs for modern comedies, particularly thoſe in the Provoked huſband; he wrote a farce, called the Contrivances, in which were ſeveral little ſongs to very pretty airs of his own compoſition: he alſo made two or three little dramas for Goodman's-fields theatre, which were very favourably received. In 1729 he publiſhed, by ſubſcription, his poems much enlarged: with the addition of one, intituled Namby Pamby, in which Ambroſe Philips is ridiculed. Carey's talent, ſays his hiſtorian, lay in humour and unmalevolent ſatire: to ridicule the rant and bombaſt of modern tragedies he wrote one, to which he gave the ſtrange title of Chrononhotonthologos, acted in 1734. He alſo wrote a farce, called The honeſt Yorkſhireman. Carey was a thorough Engliſhman, and had an unſurmountable averſion to the italian opera and the ſingers in it: he wrote a burleſque opera on the ſubject of the Dragon of Wantley, and afterwards a ſequel to it, intituled the Dragoneſs; both which were eſteemed a true burleſque upon the italian opera. His qualities being of the entertaining kind, he was led into more expences than his finances could bear, and thus was frequently in diſtreſs. His friends however were always ready to aſſiſt him by their little ſubſcriptions to his works: and, encouraged by theſe, he republiſhed, in 1740, all the ſongs he had ever compoſed, in a collection, intituled, The muſical century, in 100 engliſh ballads, &c. and, in 1743, his dramatic works, in a ſmall volume 4to. He is alſo the author of the famous loyal ballad of God ſave great George our king, &c.

With all his mirth and good-humour, he ſeems to have been at times deeply affected with the malevolence of ſome of his own profeſſion: who, for reaſons that no one can gueſs at, were his enemies: and this, with the preſſure of his circumſtances, is ſuppoſed to have occaſioned his untimely end; for, about

1744,

1744, in a fit of desperation he laid violent hands on himself, and, at his house in Warner-street, Cold-bath-fields, put a period to a life, which, says his historian, had been led without reproach. It is to be noted, and it is somewhat singular in such a character, that in all his songs and poems on wine, love, and such kind of subjects, he seems to have manifested an inviolable regard for decency and good manners.

His son, George Savile Carey (who was bred to the profession of a printer, and was one season at least on the stage at Covent-Garden), is author of a lecture on Mimicry, which he delivered with some success, and of several light dramatic performances.

CARLETON (Sir Dudley), son of Anthony Carleton, esq. of Baldwin Brightwell, in Oxfordshire, was born there in 1573, and was bred in Christ-church college in Oxford. He travelled to complete his education; and, after his return, attended sir Ralph Winwood into the Low Countries, in the quality of a secretary; where he was very active when king James resigned the cautionary towns to the States. Here he added so great experience to his learning, that the king employed him afterwards for 20 years together, as ambassador in Venice, Savoy, and the United Provinces. He was sent ambassador extraordinary, at two several times, to Lewis XIII. and in the same capacity, likewise, to the United Provinces. In the second of Charles I. he was created baron of Imbercourt in Surrey; and the next year sent into Holland with the garter and the ensigns of that order to Henry prince of Orange. Two years afterwards he was created viscount Dorchester, in Oxfordshire; and appointed one of his majesty's principal secretaries of state. In this office he continued till his death, which happened in 1631. He died at his house in Westminster, and was buried in the abbey; where, soon after, a monument of black and white marble was erected to his memory.

He was a person that understood several languages well; as also the laws, conditions, and manners of most states in Europe. He lived in times when men imagined to themselves some unknown bliss from untried governments; when public clamours were loud, and dissensions high; and, by way of mitigating all such restlessness of spirit, he used frequently to say, that "there will be mistakes in divinity while men preach, and errors in government while men govern [G].

CARLE-

[G] His writings according to Wood, are as follow: 1. Balance, pour peser en toute equité & droiture la harangue faite n'agueres en l'assemblée des illustres & puissans seigneures les estats generaux des Provinces Unies, &c. printed 1618, 4to. 2. Harangue faite au conseil de Mess. les Estats generaux, touchant le discord & les troubles de l'eglise et la police, causés par la doctrine d'Arminius, 1617, printed with the former. 3. Various letters in the Cabala, fol. 1663. 4. Various letters to

CARLETON (GEORGE), a learned engliſh biſhop, was born at Norham in Northumberland. He was chiefly maintained during his ſtudies, both at ſchool and at Edmund-hall in Oxford, by the very eminent Bernard Gilpin, ſtyled the northern apoſtle. In Feb. 1580, he took his degree of B. A. and the ſame year was elected probationer fellow of Merton college; in which ſociety he remained about five years, eſteemed both as an orator and poet. He became M. A. and B. and D. D and in 1617 was elected biſhop of Llandaff. The enſuing year he was ſent by James I. with three other engliſh divines, and one from Scotland, to the ſynod of Dort, where he ſtood up in favour of epiſcopacy. At his return he was tranſlated to the ſee of Chicheſter in 1619. He died in May 1628, aged 69. He was a bitter enemy to the papiſts, and in the point of predeſtination a rigid calviniſt [H].

CARLINI, (AGOSTINO R. A.) and keeper of the royal academy of London. He was a native of Genoa; came early in life to England, and was an artiſt of great celebrity for the ſkill

to George duke of Bucks, in Cabala, or myſteries of ſtate, 1654, 4to. 5. Several french and latin letters to the learned Ger. Voſſius, printed in Ger. Voſſii, & clarorum virorum ad eum epiſtolæ, London, 1690, folio, publiſhed by P. Colomeſius. 6. Several ſpeeches in parliament, anno 1626; ſome of which may be ſeen in the firſt vol. of Ruſhworth's collection. Beſides theſe, he left in MS. 1. Memoirs for diſpatches of political affairs relating to Holland and England, anno 1618; with ſeveral propoſitions made to the ſtates. 2. Particular obſervations of the military affairs in the Palatinate and the Low Countries, 1621, 1622. 3. Letters relating to ſtate affairs, written to the king and viſcount Rocheſter, from Venice, anno 1613. 4. Letters from and to Sir Dudley Carleton, knight, during his embaſſy in Holland, from Jan. 1616 to Dec. 1620; with a judicious hiſtorical preface (printed at the expence of the late earl of Hardwicke, for private uſe, in 1757, and again in 1775), 4to. 5. A letter to the earl of Saliſbury, printed in Howard's collection. Lloyd's State worthies. Anecdotes of Bowyer.

[H] He wrote, 1. Heroici Characteres. 2. Tithes examined, and proved to be due to the clergy by a divine right. 3. Juriſdiction regal, epiſcopal, papal: wherein is declared how the pope had intruded upon the juriſdiction of temporal princes, and of the church, &c. 4. Conſenſus eccleſiæ catholicæ contra Tridentinos de ſcripturis, eccleſia, fide, et gratia, &c. 5. A thankful remembrance of God's mercy, in an hiſtorical collection of the great and merciful deliverances of the church and ſtate of England, ſince the goſpel beganne here to flouriſh, from the beginning of queene Elizabeth. 6. Short directions to know the true church. 7. Oration made at the Hague, before the prince of Orange, and the aſſembly of the ſtates general. 8. Aſtrologimania; or, the madneſs of aſtrologers; or, an examination of ſir Chriſtopher Heydon's book, intituled, A defence of judiciary aſtrology. 9. Examination of thoſe things, wherein the author of the late appeal [Richard Montague, afterwards biſhop of Chicheſter] holdeth the doctrine of pelagians and arminians to be the doctrines of the church of England. 10. A joint atteſtation avowing that the diſcipline of the church of England was not impeached by the ſynod of Dort. 11. Vita Bernardi Gilpini, viri ſanctiſſimi, famaque apud Anglos aquilonares celeberrimi. It was alſo publiſhed in engliſh, under this title, The life of Bernard Gilpin, a man moſt holy and renowned among the northern Engliſh. 12. Teſtimony concerning the preſbyterian diſcipline in the Low Countries, and epiſcopal government in England. 13. Latin letter to Mr. Camden, containing ſome notes and obſervations on his Britannia. 14. Several ſermons. He had alſo a hand in the dutch annotations, and in the new tranſlation of the bible, undertaken by order of the ſynod of Dort, but not completed and publiſhed till 1637. Biog. Brit.

and

and grace with which he executed drapery. He died the 14th of Auguſt 1790.

CARLONE (JOHN), a painter of Genoa, born in 1590, died at Milan in 1630, at the age of 40, excelled in the art of foreſhortening. Every thing that came from his pencil was great, ſtrong, and correct. The cieling of the Annonciada at Genoa, repreſenting the hiſtory of the virgin, is a very fine piece. John Baptiſt, his brother, finiſhed thoſe works which he left imperfect. This family has produced ſeveral other painters and ſculptors.

CARMATH and CARMATHI, the name of a famous impoſtor, who, according to ſome hiſtorians, was a native of Hamadan Carmath, a village dependent on the city of Cufa, from whence he derived his name. Other hiſtorians pretend that this ſurname was given him, becauſe he was dwarfiſh and deformed, as the word carmath ſignifies in the arabic tongue. He was the author of a ſect which overthrew all the foundations of muſſulmaniſm; which, however, made ſuch great progreſs in the ſtates of the kalifs, that they were almoſt entirely infected with it in a very ſhort time. This man began to appear in the year of the hegira 278, of Chriſt 891; and his followers, named by the Arabs Carameth and Caramethah, were regarded by the muſſulmans, not as ſectaries, but as profligates and atheiſts. Carmath, their prophet, was a perſon of great auſterity of life; and ſaid that God had commanded him to pray, not five times, with the muſſulmans, but fifty times a day. He eſtabliſhed this practice among his followers, who neglected their buſineſs to comply with it. Khondemir writes that this ſect agrees with that of Iſhmael. They ate many things forbidden by the muſſulman law, and believed that the angels were their guides in all their actions, and that the dæmons or ghoſts are their enemies. Great troubles aroſe from the oppoſition that was made to this ſect. Nuairi has given a long detail of whatever relates to the carmathians in the third volume of his hiſtory. The ſect declined by degrees; for, the baridians having extirpated them in Arabia, thoſe who ſprung up afterwards in Aleppo and elſewhere were of no great conſequence.

CARMICHAEL (GERRHOM, M. A). He was born at Glaſgow in 1682, and educated in the univerſity of that city, where he took his degrees, and was ordained miniſter at Monimail in Fifeſhire. In 1722 he was promoted to be profeſſor of moral philoſophy in the univerſity of Glaſgow; and for the uſe of his ſtudents wrote ſome learned notes on Puffendorfii de officiis hominis. He intended to have publiſhed a ſyſtem of moral philoſophy on a new plan, but did not live to ſee it completed; for he died at Glaſgow in 1738, aged 56.

CARMICHAEL (FREDERICK, A. M). He was ſon of the above,

above, and born at Monimail in 1708. He received his education in the Mariſchal college, Aberdeen, where he took his degrees, and was ordained miniſter at Monimail in 1737, on the preſentation of the earl of Leven. In 1743 he was tranſlated to Inverek, and in 1747 he was made choice of to be one of the miniſters of Edinburgh, having previouſly declined an offer made him of the divinity chair in the Mariſchal college, Aberdeen. In 1751 he was ſeized with a fever, which put an end to his life, aged 45. He has left one volume of ſermons, which in juſtneſs of ſentiment and elegance of expreſſion are equal to the beſt diſcourſes in the engliſh language.

CARNEADES, a celebrated greek philoſopher, was a native of Cyrene in Africa. He founded the third academy, which, properly ſpeaking, differed not from the ſecond; for, excepting ſome mitigations, which ſerved only for a blind, he was as ſtrenuous a defender of the uncertainty of human knowledge as Arceſilaus, the founder of the ſecond. He was ſo intent on ſtudy that he neglected to cut his nails, and let his hair grow. He was ſo unwilling to leave his ſtudies, that he not only avoided all entertainments, but forgot even to eat at his own table: his maid ſervant Meliſſa, who was alſo his concubine, was obliged to put the victuals into his hand. Valerius Maximus tells us, his concubine's care was divided between the fear of interrupting his meditation, and that of letting him ſtarve. He was an antagoniſt of the ſtoics, and pitched upon Chryſippus, one of the moſt celebrated philoſophers of their ſect, for his adverſary; and was ſo ſolliciteus to get the victory, that, when he was preparing for the combat, he took a doſe of hellebore, to clear his brain and increaſe the warmth of his imagination. The power of his eloquence was dreaded even by a roman ſenate. The Athenians being condemned by the Romans to pay a fine of five hundred talents, for plundering the city of Oropus, ſent ambaſſadors to Rome, who got the fine mitigated to one hundred talents. Carneades the academic, Diogenes the ſtoic, and Critolaus the peripatetic, were charged with this embaſſy. Before they had an audience of the ſenate, they harangued to great multitudes in different parts of the city. Carneades's eloquence was diſtinguiſhed from that of the others by its ſtrength and rapidity. Cato the elder made a motion in the ſenate, that theſe ambaſſadors ſhould be immediately ſent back, becauſe it was very difficult to diſcern the truth through the arguments of Carneades. The athenian ambaſſadors (ſaid many of the ſenators) were ſent rather to force us to comply with their demands than to ſollicit them by perſuaſion: meaning, that it was impoſſible to reſiſt the power of that eloquence with which Carneades addreſſed himſelf to them. According to Plutarch, the youths at Rome were ſo charmed by the fine orations of this philoſopher, that

that they forſook their diverſions and other exerciſes, and were carried with a kind of madneſs to philoſophy; the humour of philoſophiſing ſpreading like enthuſiaſm. This grieved Cato, who was afraid that for the future the roman youth would prefer books to arms. He blamed the conduct of the ſenate, for having ſuffered the ambaſſadors to continue ſo long among them without an anſwer, who were able to perſuade them to any thing. Cato was particularly afraid of the ſubtlety of wit and ſtrength of argument with which Carneades maintained either ſide of the queſtion. Carneades harangued in favour of juſtice one day, and the next day againſt it, to the admiration of all who heard him; among whom were Galba and Cato, the greateſt orators of Rome. This was his element: he delighted in demoliſhing his own work; becauſe all ſerved in the end to confirm his grand principle, that there are only probabilities or reſemblances of truth in the mind of man; ſo that of two things directly oppoſite, either may be choſen indifferently. Quintilian very judiciouſly remarks, that though Carneades argued in favour of injuſtice, yet he acted himſelf according to the ſtrict rules of juſtice. The following maxim of Carneades is truly admirable: "If a man privately knew that his enemy, or any other perſon, whoſe death might be of advantage to him, would come to ſit down on graſs in which there lurked an aſp, he ought to give him notice of it, though it were in the power of no perſon whatſoever to blame him for being ſilent."

It is thought that Carneades would have left his ſchool to his diſciple Mentor, if they had not quarrelled. The philoſopher found Mentor in bed with his concubine Meliſſa. He did not then diſpute on probability and incomprehenſibility: he was altogether like another man: he looked upon the thing as certain, and comprehended perfectly well what his eyes told him of the infidelity of his concubine and diſciple, and broke with Mentor; whoſe crime was moſt infamous. He was the favourite ſcholar of Carneades, and had free acceſs to his houſe as if he had been his ſon. Carneades, according to ſome, lived to be fourſcore and five years old: others make him to be ninety. His death is placed in the fourth year of the hundred and ſixty-ſecond olympiad. Plutarch has preſerved the following apophthegm of Carneades: "Princes learn nothing well but riding: for their maſters flatter them, and thoſe who wreſtle with them ſuffer themſelves to be thrown: but a horſe conſiders not whether a private man or a prince, a poor man or a rich, be on his back; and if his rider cannot rule him, he throws him."

CARO (HANNIBAL), a very celebrated italian poet and orator, was born at Civita Nuova, in 1507; and afterwards removed to Rome, where he became ſecretary to ſome biſhops.

Soon

Soon diſtinguiſhing himſelf by his uncommon parts and learning, he was preferred to the ſame office, firſt under the duke of Parma, and afterwards under the cardinal of Farneſe. Then he was made a knight of the order of Malta, and began to acquire a vaſt reputation by his works. He tranſlated Virgil's Æneid into his own language, very delicately and very faithfully: in ſhort, with ſuch purity of ſtyle, and propriety of expreſſion, that the beſt judges did not ſuppoſe him to have fallen the leaſt ſhort of his original. He tranſlated alſo Ariſtotle's Rhetoric, which was publiſhed at Venice in 1570, and two Orations of Gregory Nazianzen, with a diſcourſe of Cyprian. He wrote a comedy, which Balzac has ſpoke well of; and a miſcellany of his original poems was printed at Venice in 1584. His ſonnets have been deſervedly admired; and ſo has a poem, which, by order of the cardinal of Farneſe, he wrote in honour of the royal houſe of France. Caſtelvetro wrote a critique upon this, and took an occaſion to decry Caro's abilities and taſte; but ſeveral academies in Italy, particularly that of Banchi at Rome, ſtood up in his defence, and maintained the credit both of the author and his poem, againſt the ill-natured cavils of Caſtelvetro. Caro died at Rome in 1566, and was buried in the church of St. Laurence of Damaſcus, where his tomb is ſtill to be ſeen.

CARPENTER (NATHANAEL), B. D. and dean, of the kingdom of Ireland, ſon of John Carpenter rector of Hatherley in the county of Devon. He was educated at Oxford, being admitted in Edmond's-hall, and in the year 1607 elected fellow of Exeter-college. He was a man of conſiderable parts; for the improvement of which his induſtry was by no means wanting, which made him eminent in ſeveral branches of learning, as mathematics, phyſics, poetry, geography and divinity. He died at Dublin in 1635. His works are: 1. Philoſophia Libera triplici exercitationum decade propoſita, in which the author juſtifies the going off from antient errors in philoſophy, though never ſo ſtrongly recommended by authority, and rallies thoſe philoſophers who idolized Ariſtotle, and took all his notions upon content. 2. Geography delineated forth in two books, containing the ſphærical and topical parts thereof: in the latter part of this treatiſe he pretends to prove, that people born in a hilly country are for the moſt part more martial and generous than thoſe in the champain; but whether the mountains of his own Devonſhire might not pre-engage his philoſophy to this fancy, is a queſtion. He likewiſe publiſhed a ſmall volume, intituled Achitophel, or, the picture of a wicked politician, in three parts. Laſtly, this author wrote a treatiſe of optics, which, had it been correctly printed, would have been a valuable piece. The author of Athenæ Oxonienſes gives this character of him: That

for his natural endowments of knowledge, reaſon, judgment and wiſdom, he ſeemed to have but few equals.

CARPENTIER (PETER), prior of Doncheri, born at Charleville in 1697, entered early into the congregation of St. Maur, where he acquired great eſteem for his learning; but being preſented to a rich benefice by the abbé de Pompone, and patronized by the miniſtry, he went into the order of Cluni. He paſſed his time at Paris without attaching himſelf to any religious houſe, cultivating literature and rummaging into archives and libraries. He died in Dec. 1767, aged 70. He is partly author of the edition of the gloſſary of Du Cange, 6 vols. folio. He alſo wrote Alphabetum tyronianum, fol. 1747.

CARPOCRATES, or CARPOCRAS, a famous heretic of the ſecond century, was originally a platonic philoſopher, and a native of Ægypt. He broached his notions at Alexandria about the year 130, reviving and improving upon the opinions of Simon Magus, Menander, Saturnius and other impious gnoſtics; Marcellina, who ruined ſo many at Rome, was of this ſect. After ſome time his followers took the general name of gnoſtics.

CARRERA (PETER), a prieſt of Sicily, very expert in the game of chefs, publiſhed a curious italian treatiſe on that ſubject in 1617, 4to. He alſo wrote a hiſtory of Catana in italian, 1639 and 1641, 2 vols. in folio. He died at Meſſina in 1647, aged 76.

CARSTARES (WILLIAM), an ingenious ſcots divine, deſcended from an antient family in Fife, and born at Cathcart near Glaſgow in 1649; who, though his political character was little known, was confidential ſecretary to William III. during his whole reign. Being of an enterpriſing diſpoſition, and the times being turbulent, he was ſent by his father to finiſh his ſtudies at Utrecht, where his thorough knowledge of the affairs of his country introduced him to the prince of Orange; with whom he ſo far ingratiated himſelf, that nothing of conſequence relating to Great Britain was tranſacted at the dutch court, with which he was not intruſted. Biſhop Burnet obſerves, that when he returned to his native country he had all the prince of Orange's ſecrets in his breaſt. He had a ſhare in what was called the Ryehouſe plot, ſo far as it related to the obtaining a free parliament, a redreſs of public grievances, and the excluſion of the duke of York; and, on the diſcovery of the conſpiracy, was thrown into priſon. Refuſing to make any confeſſion, he was ſent down to Scotland, where the practice of extorting confeſſion by torture ſtill ſubſiſted; which he endured without complying, until a milder courſe being taken, he was deluded by ſolemn aſſurances, moſt ſhamefully violated by the miniſtry of that kingdom. After his releaſe he retired to Holland,

land, where the prince of Orange appointed him his chaplain, and procured him to be elected minister of the english congregation at Leyden. He came to England with the prince at the Revolution, when the new king appointed him his chaplain for Scotland, annexing the whole revenue of the chapel royal to that office: but insisting on his residence here and attendance on his person; nothing of consequence relating to the settlement of Scotland was carried on, without private consultation with him. Mr. Carstares's connection with public business ceased, in great measure, on king William's death; but queen Anne, without any sollicitation, continued his appointment as her chaplain for Scotland: after which he retired from court, was chosen principal of the college at Edinburgh, and called to be one of the ministers of that city. Both these duties he discharged with great diligence and integrity; and his influence in the church enabled him to be of singular service in promoting the union between the two kingdoms. He died in 1715, and in 1774 his state papers and letters with his life were published in one volume 4to by Dr. M'Cormick.

CARTE (THOMAS), a very learned english historian, was born at Clifton, in Warwickshire; at which place his father, the rev. Samuel Carte, at that time resided as vicar; and was baptized there by immersion, on April 23, 1686. If this account be exact, his progress in grammatical learning must have been very rapid and extraordinary; for it appears that he was admitted a member of University college, in Oxford, and matriculated on July 4, 1698, having then not long entered into the 13th year of his age. He took his degree of B. A. Jan. 1702; after which he was incorporated at Cambridge, where he became M. A. in 1706. In due time he entered into orders, and was appointed reader of the abbey church at Bath; where he preached a sermon on Jan. 30, 1714, in which he took occasion to vindicate Charles I. from aspersions with regard to the irish rebellion. The dispute gave rise to our historian's first publication, intituled, The irish massacre set in a clear light, &c. Upon the accession of George I. Mr. Carte's principles not permitting him to take the oaths to the new government, he assumed a lay habit. What particular concern he had in the rebellion of 1715 does not appear; but that he had some degree of guilt in this respect, or, at least, that he was strongly suspected of it by administration, is evident, from the king's troops having orders to discover and apprehend him. He had the good fortune to elude their search, by concealing himself at Colesbill, Warwickshire, in the house of a clergyman. Mr. Carte himself officiated for a time as curate of the same place; after which, he was some time secretary to bishop Atterbury. This connexion threw him into fresh difficulties: so deeply was he thought to be engaged in the

conſpiracy aſcribed to that eminent prelate, that a charge of high treaſon was brought againſt him; and a proclamation was iſſued, Aug. 13, 1722, offering a reward of 1000l. for ſeizing his perſon. He was again ſucceſsful in making his eſcape, and fled into France, where he reſided ſeveral years, under the borrowed name of Philips. Whilſt Mr. Carte continued in that country, he was introduced to the principal men of learning and family, and gained acceſs to the moſt eminent libraries, public and private, by which means he was enabled to collect large materials for illuſtrating an engliſh edition of Thuanus. Whilſt this grand work was carrying on, queen Caroline, whoſe regard to men of letters is well known, received ſuch favourable impreſſions of Mr. Carte, that ſhe obtained permiſſion for his returning to England in ſecurity; which he did ſome time between the years 1728 and 1730. He had not long been reſtored to his own country, before he engaged in one of the moſt important of his works, The hiſtory of the life of James duke of Ormonde, from his birth in 1610, to his death in 1688. This work is extended to three volumes folio. The third volume, which was publiſhed firſt, came out in 1735, and the firſt and ſecond volumes in 1736. From a letter of Mr. Carte's to Dr. Swift, dated Aug. 11, 1736, it appears that, in writing the life of the duke of Ormonde, he had availed himſelf of ſome inſtructions which he had derived from the dean [1]. In the ſame letter, he mentions his deſign of compoſing a general hiſtory of England; and finds great fault not only with Rapin de Thoyras, but with Rymer's Fœdera. His accuſations of that noble collection are in ſeveral reſpects erroneous and groundleſs.

It is highly probable, that the ſucceſs and popularity of Rapin's Hiſtory gave conſiderable diſguſt to Mr. Carte and other gentlemen of the ſame principles, and ſuggeſted the ſcheme of a new undertaking. It is evident, from ſome letters written about this time to Dr. Z. Grey by our author, that he laid a great ſtreſs upon that part of his Life of the duke of Ormonde which vindicated Charles I. in his tranſactions with the earl of Glamorgan, and which brought a charge of forgery againſt that nobleman. In April 1738 Mr. Carte publiſhed, on a ſeparate ſheet, A general account of the neceſſary materials for a hiſtory of England, of the ſociety and ſubſcriptions propoſed for defraying the expences of it, and the method in which he intended to proceed in carrying on the work. In the following October he had obtained ſubſcriptions, or the promiſe of ſubſcriptions,

[1] Lord Orrery, in a letter to Mr. Carte, from Dublin, writes to him in the following terms: "Your hiſtory is in great eſteem here. All ſides ſeem to like it. The death of St. Patrick's honours you with his approbation. Any name after his could not add to your ſatisfaction. But I may ſay, the worthy and the wiſe are with you to a man, and you have me into the bargain."

to

to the amount of 600l. a year. Not long after, he was at Cambridge, collecting materials for his hiſtory, from the univerſity and other libraries. Whilſt he was thus employed, his head quarters were at Madingly, the ſeat of ſir John Hinde Cotton, bart. whoſe large collection of old pamphlets and journals, publiſhed during the grand civil war between 1639 and 1660, he methodized, and procured to be bound in a great number of volumes. March 8, 1744, a cauſe in chancery was determined in his favour, againſt his brother Samuel and his ſiſter Sarah, with regard to a doubt concerning their father's will. Not many weeks after, our author fell under the ſuſpicions of adminiſtration, and was taken into cuſtody, together with a Mr. Garth, at a time when the habeas corpus act was ſuſpended, in conſequence of ſome apprehended deſigns in favour of the pretender. It is certain that nothing material was diſcovered againſt him, for he was ſoon diſcharged out of cuſtody, May 9, 1744. This event did not detract from his popularity, or prevent his receiving great encouragement in his hiſtorical deſign. July 18, the court of common-council of the city of London agreed to ſubſcribe 50l. a year for ſeven years to Mr. Carte, towards defraying the expence of his writing the hiſtory of England. In the next month was printed a collection of the ſeveral papers that had been publiſhed by him relative to his great work. Oct. 18, the company of goldſmiths voted 25l. a year for ſeven years, towards defraying the expences of tranſcribing letters, negotiations, and other materials of the like nature: and, in the December following, the companies of grocers and vintners ſubſcribed 25l. a year each to the ſame purpoſe. Propoſals for printing the hiſtory were circulated in 1746, and the firſt volume of it was completed in December 1747; when the credit of a work which had been uſhered into the world with ſo much preparation and expectation, and which had been ſupported by ſuch ample ſubſcriptions, was almoſt wholly overturned by a remarkable act of literary indiſcretion. Mr. Carte, having taken occaſion to ſpeak of the unction of our kings, and of the great effects annexed to it, introduced, in a note, a ſtory of one Chriſtopher Lovel, a native of Wells, in Somerſetſhire, who is repreſented as having been healed of the evil, at Avignon, in 1716, by application to the pretender. The indiſcretion he had been guilty of was hurtful to his intereſt. The corporation of London unanimouſly reſolved, in April 1748, to withdraw their ſubſcription; and the hiſtory fell into very general neglect. It is to the honour of Mr. Carte's fortitude, that he was not diſcouraged from proſecuting his undertaking; and perhaps he might receive private aid and ſupport, though public aſſiſtance was withdrawn. Whatever may have been the caſe in that reſpect, his ſecond volume, containing an account of all public

tranſactions from the acceſſion of Henry III. in 1216, to the death of Henry VII. in 1509, appeared in 1750. The third volume, which extended to the marriage of the elector palatine with the princeſs Elizabeth, daughter of James I. in 1613, was publiſhed in 1752. The fourth volume, which Mr. Carte did not live to complete, appeared in 1755. It was intended to have been carried on to the reſtoration, but concludes with the year 1654. It was his deſign to have brought the narration down to the revolution, for which purpoſe he had been at uncommon pains to collect materials, wherever they could be found. Notwithſtanding our author's peculiar opinions and prejudices, his general hiſtory is undoubtedly a work of great merit in point of information. It is written with eminent exactneſs and diligence, and with a perfect knowledge of original authors. Mr. Carte died at Caldecot-houſe, near Abingdon, Berkſhire, April 2, 1754. At his deceaſe, all his papers came into the hands of his widow, who afterwards married Mr. Jernegan, a gentleman intended for orders in the church of Rome [K]. Mrs. Carte left

[K] Beſides the works mentioned in the text, he was the author of the following publications. 1. A collection of original letters and papers, concerning the affairs of England, from 1641 to 1660, in two vols. 8vo. 1739. 2. The hiſtory of the revolutions of Portugal, from the foundation of that kingdom to the year 1567, with letters of ſir Robert Southwell, during his embaſſy there, to the duke of Ormonde; giving a particular account of the depoſing don Aiphonſo, and placing don Pedro on the throne, 8vo. 1780.—3. A full anſwer to the letter from a byſtander, a pamphlet, 8vo. 1742. 4. A full and clear vindication of the full anſwer to a letter from a byſtander. Ditto, 1743. The letter from a byſtander was written by the late Corbyn Morris, eſq. 5. Catalogue des rolles Gaſcons, Normans, and Francois conſervés dans les archives de la Tour de Londres; tiré d'après celui du Gardé deſdites archives: & contenant la precis & le ſommaire de tous les titres qui s'y trouvent concernant la Guienne, la Normandie, & les autres provinces de la France, ſujettes autres fois aux rois d'Angleterre, &c. In two vol. folio, with two moſt exact and correct indexes of places and perſons. Paris, 1743. This valuable collection, being calculated for the uſe of the French, is introduced with a preface in that language. 6. A preface to a tranſlation, by Mrs. Thompſon, of the hiſtory of the memorable and extraordinary calamities of Margaret of Anjou, queen of England, &c. by the chevalier Michael Baudier. 8vo. London, 1736. 7. Advice of a mother to her ſon and daughter, tranſlated from the french of the marchioneſs de Lambert. This has gone thro' ſeveral editions. 8. Farther reaſons, addreſſed to parliament, for rendering more effectual an act of queen Anne, relating to the veſting in authors the right of copies, for the encouragement of learning, by R. H. Mr. Carte wrote, alſo, a paper (the MS. of which is in Mr. Nichols's poſſeſſion) recommending a public library to be formed at the Manſion-houſe, and that the twelve great companies of the city of London ſhould each of them ſubſcribe 200l. for that purpoſe. A tranſlation of Mr. Carte's General hiſtory of England into french was undertaken by ſeveral gentlemen in conjunction, but was never completed. Some parts of the tranſlation were in Dr. Ducarel's poſſeſſion. Mr. Carte left behind him, in MS. a Vindication of Charles I. with regard to the iriſh maſſacre. In 1758 was publiſhed a book, partly upon the ſame ſubject, intituled, The caſe of the royal martyr conſidered with candour, in 2 vols. 8vo. the author of which acknowledges his obligations to Mr. Carte. It was written by the rev. J. Boſwell, M. A. a clergyman and a ſchoolmaſter, at Taunton, in Somerſetſhire. The ſame gentleman was the author of a Method of Study, or a uſeful library, printed in 1748, in 8vo. a work of no diſtinguiſhed merit; and of two pamphlets, called Remarks on the free and candid diſquiſitions, which appeared in 1750 and 1751.

the

the papers to her ſecond huſband for life, and after his death to the univerſity of Oxford. They are now depoſited in the bodleian library, having been delivered by Mr. Jernegan to the univerſity, 1778, for a valuable conſideration. Whilſt they were in this gentleman's poſſeſſion, the earl of Hardwicke paid 200l. for the peruſal of them. For a conſideration of 300l. Mr. Macpherſon had the uſe of them; who from theſe and other materials compiled his hiſtory and ſtate papers. Mr. Carte was a man of a ſtrong conſtitution, and indefatigable application. When the ſtudies of the day were over, he would eat heartily; and in converſation was cheerful and entertaining.

CARTER (Francis), F. S. A. author of a Journey from Malaga to Gibraltar, 1776, 2 vols. 8vo. with plates ſold ſeparately; reprinted in 2 vols. 8vo. 1778, with the plates inſerted. The many coins engraved in this work were from the collection of the celebrated ſpaniſh medalliſt Flores, whoſe cabinet Mr. Carter had purchaſed on his death, and diſpoſed of the duplicates to Dr. Hunter. Mr. Carter died Auguſt 1, 1783, when he had juſt completed (and had actually printed the firſt ſheet of) An hiſtorical and critical account of early printed ſpaniſh books; in which, to uſe his own words, his intent was "to write an hiſtorical and critical account of the moſt early printed volumes in the ſpaniſh language, which had fallen into my poſſeſſion during thirty years diligently collecting them, both in Spain, France, and England." Of the lives of the authors he propoſed to give a ſummary account, with occaſional ſpecimens of the ſtyle and manner of their writings, and ſtrictures on the ſtate and progreſs of learning and poetry, from the days of John II. king of Caſtile down to the preſent age: to appearance an humble and eaſy taſk, but which will be found in the execution to require no ſmall labour, judgment, and experience, and be evidently of great advantage to thoſe who wiſh to enrich their libraries with the beſt ſpaniſh works, and be informed of the reputation, merit, and rank, each author holds in the literary world." We have to lament that this was never finiſhed.

CARTES (Rene des), an eminent philoſopher and mathematician, was deſcended from an ancient and noble family of Touraine in France, and younger ſon of Joachin des Cartes, counſellor in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poictiers. He was born at La Haye in Touraine, March 31, 1596. His father uſed to call him, when a child, the philoſopher, on account of his curioſity to know the reaſons of things. In 1604 he was ſent to the Jeſuits college at La Flêche, where he made great progreſs in the latin and greek tongues; and to poetry he diſcovered, when very young, a particular affection. The fables of the ancients afforded him alſo a particular pleaſure, by the agreeable

turns of fancy in their texture. As a reward for his exact discharge of his duty, he was dispensed with attending so closely to the lectures as his companions; and this liberty he made use of, to read over all the rare and valuable books he could procure. He left the college August 1612, his father designing him for the army; but being as yet too young and weak to bear the fatigues of war, he was sent to Paris the spring following.—Though he did not launch into extravagance, or plunge into debauchery; yet, as he had no governor, he sometimes gamed very high, but had great success. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to pursue his studies without interruption; which he did for two years: but in May 1616, at the repeated sollicitation of his friends, he set out for Holland, and entered himself a volunteer under the prince of Orange. He turned soldier, according to Baillet, that he might have a better opportunity to observe the different dispositions of men, and to fortify himself against all the accidents of life. That he might not be uneasy under the power of any superior, he refused upon his first entrance all command and all engagements, and supported himself at his own charge: but, merely for form, and to keep up the custom, he once received his pay, and preserved that piece of money all his life, as a testimony of his having served in the army.

Whilst he lay in garrison at Breda, during the truce between the Spaniards and Dutch, an unknown person caused a problem in mathematics, in the dutch language, to be fixed up in the streets: when des Cartes seeing a concourse of people stop to read it, desired one who stood near him to explain it to him in latin or french. The man promised to satisfy him, upon condition that he would engage to solve the problem; and des Cartes agreed to the condition with such an air, that the man, though he little expected such a thing from a young cadet in the army, gave him his address, and desired him to bring him the solution. Des Cartes returned to his lodging, and next day visited Beekman, principal of the college of Dort, who was the person that had translated the problem to him. Beekman seemed surprised at his having solved it in such a short time; but his wonder was much increased to find, upon talking to the young gentleman, that his knowledge was much superior to his own in those sciences, wherein he had employed his whole time for several years. Des Cartes, during his stay at Breda, wrote in latin, a treatise of music; and laid the foundation of several of his works. In October 1619 he entered himself a volunteer in the army of the duke of Bavaria. In 1621 he made the campaign in Hungary, under the count de Bucquoy; but the loss of his general, who was killed at a siege that year, determined him

to

to quit the army. Soon after he began his travels into the north, and viſited Sileſia, the utmoſt parts of Poland, Pomerania, the coaſts of the Baltic, the marquiſate of Brandenburgh, Holſtein, eaſt Frieſland, and weſt Frieſland; in his paſſage to which laſt place he was in danger of being murdered. The ſailors imagined him to be a merchant, who had a large ſum of money about him; and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild diſpoſition, they reſolved to kill him, and throw his body into the ſea. They diſcourſed of their deſign before his face, not knowing that he underſtood any language except french, in which he ſpoke to his valet de chambre. Des Cartes ſtarted up of a ſudden; and drawing his ſword, ſpoke to them in their own language, in ſuch a tone as ſtruck a terror into them. Upon this they behaved very civilly. The year following he went to Paris, where he cleared himſelf from the imputation of having been received among the roſicruſians, whom he looked upon as a ſet of impoſtors and viſionaries.

Dropping the ſtudy of mathematics, he now applied himſelf again to ethics and natural philoſophy. The ſame year he took a journey through Swiſſerland to Italy. Upon his return he ſettled at Paris; but his ſtudies being interrupted by frequent viſits, he went in 1628 to the ſiege of Rochelle. He came back to Paris in November; and a few days after, being preſent at a meeting of men of learning, at the houſe of M. Bagni, the pope's nuncio, he was prevailed upon to explain his ſentiments with regard to philoſophy. The nuncio afterwards urging him to publiſh them, he retired to Amſterdam in March 1629, and from thence to a place near Franeker in Frieſland, where he began his metaphyſical meditations, and ſpent ſome time in dioptrics. He alſo wrote, at this time, his thoughts upon meteors. In about ſix months he left Franeker, and went to Amſterdam. He imagined that nothing could more promote the temporal felicity of mankind than an happy union of natural philoſophy with mathematics. But before he ſhould ſet himſelf to relieve men's labours, or multiply the conveniencies of life by mechanics, he thought it neceſſary to diſcover ſome means of ſecuring the human body from diſeaſe and debility. This led him to ſtudy anatomy, in which he employed all the winter at Amſterdam; and to the ſtudy of anatomy he joined that of chemiſtry. He took a ſhort tour about this time to England, and made ſome obſervations near London, concerning the declinations of the magnet. In the ſpring of 1633 he removed to Deventer, where he completed ſeveral works left unfiniſhed the year before, and reſumed his ſtudies in aſtronomy. In the ſummer he put the laſt hand to his Treatiſe of the World. The next year he came back to Amſterdam, and ſoon after took a journey

journey into Denmark, and the lower parts of Germany. In autumn 1635 he went to Lewarden in Friesland, where he remained till 1637, and wrote his treatise of Mechanics. In 1637 he published his four treatises concerning method, dioptrics, meteors, and geometry. About this time he received an invitation to settle in England from sir Charles Cavendish, brother to the earl of Newcastle, with which he did not appear backward to comply, especially upon being assured that that king was a catholic in his heart: but the civil wars breaking out in England, prevented this journey. At the end of 1631 Lewis XIII. of France invited him to his court, upon very honourable conditions; but he could not be prevailed with to quit his retirement: this year he published his Meditations concerning the existence of God, and the immortality of the soul. In 1645 he applied with fresh vigour to anatomy, but was a little diverted from his study by the question concerning the quadrature of the circle at that time agitated. During the winter of that year he composed a small tract against Gassendus's Instances, and another of the nature of the passions. About this time he carried on an epistolary correspondence with the princess Elizabeth, daughter of Frederick V. elector palatine, and king of Bohemia, who had been his scholar in Holland. A dispute arising between Christina, queen of Sweden, and M. Chanut the resident of France, concerning this question: When a man carries love or hatred to excess, which of these two irregularities is the worst? The resident sent the question to des Cartes, who upon that occasion drew up the dissertation upon love, published in the first volume of his letters, which proved highly satisfactory to the queen. In June 1647 he took a journey to France, where the king settled on him a pension of 3000 livres; and returned to Holland about the end of September. In November he received a letter from M. Chanut, desiring, in queen Christina's name, his opinion of the sovereign good; which he accordingly sent her, with some letters upon the same subject formerly written to the princess Elizabeth, and his treatise of the passions. The queen was so highly pleased with them, that she wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm, in Oct. 1648. Her majesty engaged him to attend her every morning at five o'clock, to instruct her in his philosophy; and desired him to revise and digest all his unpublished writings, and to draw up from them a complete body of philosophy. She purposed likewise to fix him in Sweden, by allowing him a pension of 3000 crowns a year, with an estate which should descend to his heirs and assigns for ever, and to establish an academy, of which he was to be director: but these designs were broke off by his death, which happened Feb. 11, 1650, aged 54. His body was interred at Stockholm; and 17 years

years after removed to Paris, where a magnificent monument was erected to him in the church of Genevieve du Mont.

Dr. Barrow in his Opuſcula tells us, that des Cartes was undoubtedly a very ingenious man, and a real philoſopher, and one who ſeems to have brought thoſe aſſiſtances to that part of philoſophy, relating to matter and motion, which perhaps no other had done: that is, a great ſkill in mathematics; a mind habituated, both by nature and cuſtom, to profound meditation; a judgment exempt from all prejudices and popular errors, and furniſhed with a conſiderable number of certain and ſelect experiments; a great deal of leiſure; an entire diſengagement, by his own choice, from the reading of uſeleſs books, and the avocations of life; with an incomparable acuteneſs of wit, and an excellent talent of thinking clearly and diſtinctly, and of expreſſing his thoughts with the utmoſt perſpicuity. Dr. Edmund Halley, in a paper concerning optics, communicated to Mr. Wotton, and publiſhed by the latter in his Reflections upon ancient and modern learning, writes as follows: "As to dioptrics, though ſome of the ancients mention refraction, as a natural effect of tranſparent media; yet des Cartes was the firſt, who in this age has diſcovered the laws of refraction, and brought dioptrics to a ſcience." Mr. John Keil, in the introduction to his Examination of Dr. Burnet's theory of the earth, tells us, that des Cartes was ſo far from applying geometry and obſervations to natural philoſophy, that his whole ſyſtem is but one continued blunder upon the account of his negligence in that point; which he could eaſily prove, by ſhewing that his theory of the vortices, upon which his ſyſtem is grounded, is abſolutely falſe; and that ſir Iſaac Newton has ſhewn, that the periodical times of all bodies, which ſwim in vortices, muſt be directly as the ſquares of their diſtances from the centre of them: but it is evident from obſervations, that the planets, in turning round the ſun, obſerve quite another law from this; for the ſquares of their periodical times are always as the cubes of their diſtances, and therefore ſince they do not obſerve that law, which of neceſſity they muſt, if they ſwim in a vortex, it is a demonſtration that there are no vortices, in which the planets are carried round the ſun. "Nature," ſays Voltaire, "had favoured des Cartes with a ſhining and ſtrong imagination, whence he became a very ſingular perſon, both in private life, and in his manner of reaſoning. This imagination could not conceal itſelf, even in his philoſophical works, which are every where adorned with very ſhining, ingenious metaphors. Nature had almoſt made him a poet; and indeed he wrote a piece of poetry for the entertainment of Chriſtina queen of Sweden, which however was ſuppreſſed in honour of his memory. He extended the limits of geometry as far beyond the place where he found them, as ſir

Iſaac

Iſaac Newton did after him; and firſt taught the method of expreſſing curves by equations. He applied this geometrical and inventive genius to dioptrics, which when treated by him became a new art; and if he was miſtaken in ſome things, the reaſon is, that a man who diſcovers a new tract of land, cannot at once know all the properties of the ſoil. Thoſe who come after him, and fertilize theſe lands, are at leaſt obliged to him for the diſcovery." Voltaire acknowledges, that there are innumerable errors in the reſt of des Cartes' works; but adds, that geometry was a guide which he himſelf had in ſome meaſure formed, and which would have ſafely conducted him through the ſeveral paths of natural philoſophy: nevertheleſs, he at laſt abandoned this guide, and gave entirely into the humour of framing hypotheſes; and then philoſophy was no more than an ingenious romance, fit only to amuſe the ignorant. "He puſhed his metaphyſical errors ſo far, as to declare that two and two make four for no other reaſon but becauſe God would have it ſo. However, it will not be making him too great a compliment if we affirm, that he was valuable even in his miſtakes. He deceived himſelf, but then it was at leaſt in a methodical way. He deſtroyed all the abſurd chimæras, with which youth had been infatuated for 2000 years. He taught his contemporaries how to reaſon, and enabled them to employ his own weapons againſt himſelf. If des Cartes did not pay in good money, he however did great ſervice in crying down that of a baſe alloy. Des Cartes is ſaid to have borrowed his improvements in algebra and geometry from Mr. Thomas Harriot's "Artis Analyticæ Praxis" [L]. He was never married, but had one natural daughter, who died when ſhe was but five years old.

CARTWRIGHT (THOMAS), a puritan divine of great learning and eminence, was born in Hertfordſhire, about the year 1535. Having been kept at a grammar-ſchool till he was fit for the univerſity, he was ſent to Cambridge, where he was admitted into St. John's college in 1550. He applied himſelf to his ſtudies with uncommon aſſiduity; and, being poſſeſſed of excellent natural parts, he made a great proficiency in learning. It is ſaid, that he allowed himſelf no more than five hours ſleep in the night, and that he adhered to this cuſtom to the end of his life. Upon the death of king Edward VI. when he had been about three years at the univerſity, he quitted it and became clerk to a counſellor at law: but this did not prevent him from continuing to proſecute his former ſtudies, in which he took more delight than in the profeſſion of the law. He remained in this ſituation till the beginning of the reign of queen Elizabeth; when the gentleman under whom he was placed as a clerk,

[L] See Wallis's algebra, Lond. 1685, folio. Biog. Brit.

having

having met with Dr. Pilkington, master of St. John's college, Cambridge, he made him acquainted with his strong attachment to literature. In consequence of this, the doctor desired to have some conversation with Mr. Cartwright; when, being convinced of his great abilities and attainments, he offered to take him back again to St. John's, to which his master consented. He accordingly returned to the university; and, in the year 1560, was chosen fellow of that college. About three years after he was removed to a fellowship in Trinity college: where, on account of his great merit, he was shortly after made one of the eight senior fellows. In 1564 queen Elizabeth visited the university of Cambridge, and remained there five days, viewing the several colleges, and hearing public speeches and disputations. Mr. Strype says, that the ripest and most learned men were selected for the disputants: Mr. Cartwright was one of these; and appears on this occasion to have greatly distinguished himself. In 1567 he commenced bachelor of divinity; and, three years after, was chosen to be lady Margaret's divinity reader. It is particularly mentioned, that he read upon the first and second chapters of the acts of the apostles, and performed it with such acuteness of wit, and such solidity of judgment, as excited the admiration of his hearers. He also became so famous as a preacher, that when it came to his turn to preach at St. Mary's church, the sexton was obliged to take down the windows, on account of the multitudes that came to hear him.

Mr. Cartwright took occasion, in his lectures, to deliver his sentiments on church-discipline; which being unfavourable to the established hierarchy, public accusations were soon exhibited against him: though Mr. Strype says, "that he had indeed a great party in the university, and some of them men of learning, who stuck close to him, exceedingly admiring him; though some of them, better informed, fell off afterwards." Archbishop Grindal wrote a letter to sir William Cecil, chancellor of the university, on the 23d of June 1570, requesting him to take some speedy course against Mr. Cartwright; alleging, that in his readings he daily made invectives against the external policy, and distinction of states, in the ecclesiastical government; in consequence of which the youth of the university, who frequented his lectures in great numbers, "were in danger to be poisoned with a love of contention and a liking of novelty." Sir William Cecil seems to have been inclined to treat Mr. Cartwright with candour and moderation; but his opponents continued to prosecute him with great animosity. Propositions which were said to be dangerous and seditious were also collected out of Mr. Cartwright's lectures, and sent to court by Dr. Whitgift, to incense the queen and chancellor against him; and he

was forbidden, by the vice-chancellor, and heads of the univerſity, to read any more lectures till they ſhould receive ſome ſatisfaction that he would not continue to propagate the ſame opinions. He was alſo prevented from taking his doctor's degree by the authority of the vice-chancellor: which appears to have given great umbrage to many in the univerſity, and to have occaſioned a conſiderable diſturbance. In 1571 Dr. Whitgift became vice-chancellor of the univerſity; and by his influence more rigorous ſtatutes were procured for its government: and Mr. Cartwright was deprived of his place of Margaret-profeſſor. But he ſtill continued ſenior fellow of Trinity-college; though the following year he was alſo deprived of his fellowſhip; it being alleged that he had forfeited it by not entering into prieſt's orders in due time in conformity to the ſtatutes. Being thus driven from the univerſity, and out of all employment, he travelled beyond ſea, where he became acquainted with the moſt celebrated divines in the ſeveral proteſtant univerſities of Europe, with many of whom he eſtabliſhed a correſpondence. They appear to have entertained a very high eſteem for him; and the celebrated Beza, in a letter to one of his engliſh correſpondents, expreſſed himſelf thus concerning him: "Here is now with us your countryman, Thomas Cartwright, than whom I think the ſun doth not ſee a more learned man." While he was abroad, he was choſen miniſter to the engliſh merchants at Antwerp, and afterwards at Middleburgh, where he continued two years, with little or no profit to himſelf; though his labours as a preacher are ſaid to have been extremely acceptable and ſucceſsful. But the importunity of his friends in England at length prevailed on him to return again to his native country.

A very ſevere perſecution had now taken place for ſeveral years againſt the puritans; on whoſe behalf a piece was publiſhed, intituled, An admonition to the parliament; to which were annexed, A letter from Beza to the earl of Leiceſter, and another from Gualter to biſhop Parkhurſt, recommending a reformation of church diſcipline. This work contained what was called the platform of a church; the manner of electing miniſters; their ſeveral duties; and arguments to prove their equality in government. It alſo attacked the hierarchy, and the proceedings of the biſhops, with much ſeverity of language. The admonition was concluded with a petition to the two houſes, that a diſcipline more conſonant to the word of God, and agreeing with the foreign reformed churches, might be eſtabliſhed by law. For the puritans, though labouring under a weight of perſecution, were not zealous to promote liberty of conſcience, but only anxious for the eſtabliſhment of that mode of eccleſiaſtical diſcipline which they thought to be the beſt, and the moſt apoſtolical.

lical. Neither the epiſcopalians, nor the puritans, of that age, had any juſt ſentiments of toleration. Mr. Field and Mr. Wilcox, authors of the admonition, and who attempted to preſent it to parliament, were committed to Newgate on the ſecond of October 1572. Notwithſtanding which, Mr. Cartwright, after his return to England, wrote "a ſecond admonition to the parliament," with an humble petition to the two houſes, for relief againſt the ſubſcription required by the eccleſiaſtical commiſſioners. The ſame year Dr. Whitgift publiſhed an anſwer to the admonition: to which Mr. Cartwright publiſhed a reply in 1573; and about this time a proclamation was iſſued for apprehending him. In 1574 Dr. Whitgift publiſhed, in folio, a defence of the anſwer to the admonition, againſt the reply of T. C. In 1575 Mr. Cartwright publiſhed a ſecond reply to Dr. Whitgift; and in 1577 appeared, "the reſt of the ſecond reply of Thomas Cartwright, againſt maſter Doctor Whitgift's anſwer, touching the church diſcipline." This ſeems to have been printed in Scotland; and it is certain, that before its publication Mr. Cartwright had found it neceſſary to leave the kingdom; whilſt his opponent was raiſed to the biſhopric of Worceſter. Mr. Cartwright continued abroad about five years; during which time he officiated as a miniſter to ſome of the engliſh factories. About the year 1580 James VI. king of Scotland, having a high opinion of his learning and abilities, ſent to him, and offered him a profeſſorſhip in the univerſity of St. Andrew's; but this he thought proper to decline. Upon his return to England, officers were ſent to apprehend him, as a promoter of ſedition, and he was thrown into priſon. He probably obtained his liberty through the intereſt of the lord treaſurer Burleigh, and the earl of Leiceſter, by both of whom he was favoured: and the latter conferred upon him the maſterſhip of the hoſpital which he had founded in Warwick. In 1583 he was earneſtly perſuaded, by ſeveral learned proteſtant divines, to write againſt the rhemiſh tranſlation of the new teſtament. He was likewiſe encouraged in this deſign by the earl of Leiceſter and ſir Francis Walſingham: and the latter ſent him a hundred pounds toward the expences of the work. He accordingly engaged in it; but after ſome time received an arbitrary and unjuſt mandate from archbiſhop Whitgift, prohibiting him from proſecuting the work any farther. Though he was much diſcouraged by this, he nearly completed the performance: but it was not publiſhed till many years after his death. It is ſaid, that queen Elizabeth ſent to Beza, requeſting him to undertake a work of this kind; but he declined it, declaring, that Cartwright was much more capable of the taſk than himſelf. Notwithſtanding the high eſtimation in which he was held, and his many admirers, in the year 1585 he was again committed to priſon by Dr. Aylmer, biſhop of London:

London: and that prelate gave some offence to the queen by making use of her majesty's name on the occasion. When he obtained his liberty is not mentioned: but we find that in 1590, when he was at Warwick, he received a citation to appear in the starchamber, together with Edmund Snape, and some other puritan ministers, being charged with setting up a new discipline, and a new form of worship, and subscribing their names to stand to it. This was interpreted an opposition and disobedience to the established laws. Mr. Cartwright was also called upon to take the oath ex officio; but this he refused, and was committed to the Fleet. In May 1591 he was sent for by bishop Aylmer to appear before him, and some others of the ecclesiastical commissioners, at that prelate's house. He had no previous notice given him, to prevent any concourse of his adherents upon the occasion. The bishop threw out some reproaches against him, and again required him to take the oath ex officio. The attorney general did the same, and represented to him "how dangerous a thing it was that men should, upon the conceits of their own heads, and yet under colour of conscience, refuse the things that had been received for laws for a long time." Mr. Cartwright assigned sundry reasons for refusing to take the oath; and afterwards desired to be permitted to vindicate himself from some reflections that had been thrown out against him by the bishop and the attorney general. But to this bishop Aylmer would not consent, alleging, "that he had no leisure to hear his answer." The good prelate had found time to accuse Cartwright, but had no time to spare for hearing his vindication; though he informed him, that he might defend himself from the public charges that he had brought against him, by a private letter to his lordship. With this kind of justice Mr. Cartwright was obliged to be contented, and was immediately after again committed to the Fleet, and kept in a very close and rigorous confinement. In August 1591 he wrote a letter to lady Russel, stating some of the grievances under which he laboured, and soliciting her interest with lord Burleigh to procure him better treatment. The same year king James wrote a letter to queen Elizabeth, requesting her majesty to shew favour to Mr. Cartwright and his brethren, on account of their great learning and faithful labours in the gospel. But he did not obtain his liberty till about the middle of the year 1592, when he was restored to his hospital at Warwick, and was again permitted to preach: but his health appears to have been much impaired by his long confinement and close application to study. He died on the 27th of December 1603, in the 68th year of his age, having preached a sermon on mortality but two days before. He was buried in the hospital at Warwick. He was pious, learned, and laborious; an acute disputant, and an admired preacher:

preacher; of a diſintereſted diſpoſition, generous and charitable, and particularly liberal to poor ſcholars. The treatment which he received on account of his opinions was extremely unjuſt and cruel, and reflects great diſhonour on thoſe prelates who were active in the perſecution of him [M].

CARTWRIGHT (WILLIAM), was born at Northway, near Tewkeſbury, in Glouceſterſhire, in 1611. From the free-ſchool of Cirenceſter he was removed to Weſtminſter-ſchool, being choſen a king's ſcholar. In 1628 he was elected a ſtudent of Chriſt-church in Oxford. He took the degree of M. A. in 1635. Afterwards he went into orders, and became a celebrated preacher in the univerſity. In 1642 biſhop Duppa appointed him to be ſuccentor in the church of Saliſbury, and in 1643 he was choſen junior proctor of the univerſity. He was alſo metaphyſical reader to the univerſity. He died in 1644, aged 33. Ben Jonſon ſaid of him, "My ſon Cartwright writes all like a man." There are extant of this author's, four plays, beſides other poems, which were printed together in 1651, accompanied by above 50 copies of commendatory verſes [N].

CARVALHO D'ACOSTA (ANTHONY), was born at Liſbon in 1650, with very happy diſpoſitions. Having addicted himſelf to the ſtudy of mathematics, aſtronomy and hydrography, he undertook the topographical deſcription of his native country. He made the tour of Portugal with great care, following the courſes of the rivers, climbing the mountains, and examining every thing with his own eyes. This work, by far the beſt upon the ſubject, is in 3 vols. folio, which were publiſhed from 1706 to 1712. It contains the hiſtory of the principal places, of the illuſtrious perſons who were born in them, the genealogies of the moſt conſiderable families, with the natural curioſities, &c. of every place he viſited. There is alſo by this author a compendium of geography, and a method of ſtudying aſtronomy. He died in 1715, at the age of 65, and ſo poor that the pariſh was obliged to bury him.

[M] Beſides the pieces already mentioned, Mr. Cartwright was author of the following works: 1. Commentaria practica in totam hiſtoriam evangelicam, ex quatuor evangeliſtis harmonicè concinnatam, 4to. 1630. An elegant edition of this was printed at Amſterdam, by Lewis Elzevir, in 1647, under the following title: Harmonia evangelica commentario analytico, metaphraſtico, practico, illuſtrata, &c. 2. Commentarii ſuccincti & dilucidi in proverbia Salomonis, 4to. Amſt. 1638. 3. Metaphraſis & homiliæ in librum Salomonis qui inſcribitur Eccleſiaſtes, 4to. Amſt. 1647. 4. A directory of church government, 4to. 1644. 5. A body of divinity. 4to. Lond. 1616.

[N] Wood tells us Cartwright wrote alſo, 1. Poemata græca & latina. 2. An offſpring of mercy iſſuing out of the womb of cruelty: a paſſion ſermon, preached at Chriſt-church in Oxford, on Acts ii. 23. 3. On the ſignal days in the month of November, in relation to the crown and royal family: a poem. 4. Poems and verſes, containing airs for ſeveral voices, ſet by Mr. Henry Lawes.

CARVER (Jonathan). He was a native of New England, and during the american war commanded an independent company of provincials in the expeditions carried on acroſs the lakes when the britiſh forces marched againſt the province of Canada. When peace was concluded, he reſigned his commiſſion, and undertook the laudable reſolution of penetrating into the moſt interior parts of North America, and making ſuch diſcoveries as would have been of the utmoſt ſervice to commercial and to geographical knowledge. But not being properly ſupported, and envy having formed parties againſt his growing merit, he relinquiſhed the undertaking, and came over to London, where he publiſhed his Travels. This work was much eſteemed; but the author having ſold his name to a hiſtorical compilation, he was abandoned by thoſe whoſe duty it was to have ſupported him, and he died ſtarving for want of the common neceſſaries of life, 1780.

CARY (Robert), a learned chronologer, was born at Cookington in the county of Devon, about 1615. He took his degrees in arts at Oxford, and was created LL.D. in 1644. After his return from his travels, he was preſented to the rectory of Portlemouth, near Kingſbridge in Devonſhire; but not long after drawn over by the preſbyterian miniſters to their party, and choſen moderator of that part of the ſecond diviſion of the county of Devon, which was appointed to meet at Kingſbridge. Nevertheleſs, upon the reſtoration of Charles II. he was one of the firſt that congratulated that prince upon his return, and ſoon after was preferred to the archdeaconry of Exeter: but in 1664 he was on ſome pretext, furniſhed by his infirmities or imprudence, ejected out of it by ſome great men then in power. The reſt of his days he ſpent at his rectory at Portlemouth, and died, aged 73, in 1688 [o].

CARY (Lucius), eldeſt ſon of Henry the firſt lord viſcount Falkland, was born, as is ſuppoſed, at Burford in Oxfordſhire about 1610. He received his academical learning at Trinity college in Dublin, and St. John's college in Cambridge. Before he came to be twenty years of age, he was maſter of an ample fortune, which deſcended to him by the gift of a grandfather, without paſſing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a reſolution of procuring a command; but was diverted from it by the complete inactivity of that ſummer. On his return to England, he entered upon a very ſtrict courſe of ſtudy. We are informed by lord Clarendon, that his houſe

[o] He publiſhed Palæologia chronica, a chronological account of antient time, in three parts, 1. didactical, 2. apodeictical, 3. canonical, in 1677. He alſo tranſlated into latin verſe thoſe hymns of our church, that are appointed to be read after the leſſons, together with the creed.

being

being within a little more than ten miles of Oxford, he contracted familiarity and friendſhip with the moſt polite and accurate men of that univerſity, who found ſuch an immenſeneſs of wit, and ſuch a ſolidity of judgement in him, ſo infinite a fancy, bound in by moſt exact reaſoning, ſuch a vaſt knowledge, that he was not ignorant in any thing, yet ſuch an exceſſive humility, as if he had known nothing, that they frequently reſorted, and dwelt with him, as in a college ſituated in a purer air; ſo that his houſe was a univerſity in a leſs volume, whither they came, not ſo much for repoſe, as ſtudy; and to examine and refute thoſe groſſer propoſitions which lazineſs and conſent made current in vulgar converſation. Before he was 23 years of age, he had read over all the greek and latin fathers, and was indefatigable in looking over all books, which with great expence he cauſed to be tranſmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to Charles I. In 1639 he was in the expedition againſt the Scots, and afterwards went a volunteer with the earl of Eſſex. He was choſen, in 1640, a member of the houſe of commons for Newport in the iſle of Wight, in the parliament which began at Weſtminſter April 13, the ſame year. The debates being there managed with all imaginable gravity and ſobriety, he contracted ſuch a reverence for parliaments, that he thought it really impoſſible they could ever produce miſchief or inconvenience to the kingdom, or that the kingdom could be tolerably happy in the intermiſſion of them. From the unhappy and unſeaſonable diſſolution of that parliament, he probably harboured ſome jealouſy and prejudice to the court, towards which he was not before immoderately inclined. He was choſen again for the ſame place in that parliament, which began the 3d of November following; and in the beginning of it declared himſelf very ſharply and ſeverely againſt thoſe exorbitances of the court, which had been moſt grievous to the ſtate. He was ſo rigid an obſerver of eſtabliſhed laws and rules, that he could not endure a breach or deviation from them; and thought no miſchief ſo intolerable, as the preſumption of miniſters of ſtate to break poſitive rules for reaſons of ſtate, or judges to trangreſs known laws upon the title of convenience or neceſſity. This made him ſo ſevere againſt the earl of Strafford and the lord Finch, contrary to his natural gentleneſs and temper. He likewiſe concurred in the firſt bill to take away the votes of biſhops in the houſe of lords. This gave occaſion to ſome to believe that he was no friend to the church, and the eſtabliſhed government of it: it alſo cauſed many in the houſe of commons to imagine and hope that he might be brought to a further compliance with their deſigns. Indeed the great opinion he had of the uprightneſs and integrity of thoſe perſons

who appeared moſt active againſt the court, kept him longer from ſuſpecting any deſign againſt the peace of the kingdom; and though he differed from them commonly in concluſions, he believed their purpoſes were honeſt. When better informed what was law, and diſcerning in them a deſire to controul that law by a vote of one or both houſes, no man more oppoſed thoſe attempts, and gave the adverſe party more trouble, by reaſon and argumentation. About ſix months after paſſing the above-mentioned bill for taking away the biſhops' votes, when the ſame argument came again into debate, he changed his opinion, and gave the houſe all the oppoſition he could, inſomuch that he was by degrees looked upon as an advocate for the court; to which he contributed ſo little, that he declined thoſe addreſſes, and even thoſe invitations which he was obliged almoſt by civility to entertain. He was ſo jealous of the leaſt imagination of his inclining to preferment, that he affected even a moroſeneſs to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deſerving it. When the king ſent for him once or twice to ſpeak to him, and to give him thanks for his excellent comportment in thoſe councils which his majeſty termed doing him ſervice, his anſwers were more negligent, and leſs ſatisfactory, than might be expected; as if he cared only that his actions ſhould be juſt, not that they ſhould be acceptable: and he took more pains, and more forced his nature to actions unagreeable and unpleaſant to it, that he might not be thought to incline to the court, than moſt men have done to procure an office there: not that he was in truth averſe from receiving public employment, for he had a great devotion to the king's perſon, and had before uſed ſome ſmall endeavour to be recommended to him for a foreign negotiation, and had once a deſire to be ſent ambaſſador into France; but he abhorred an imagination or doubt ſhould ſink into the thoughts of any man, that in the diſcharge of his truſt and duty in parliament he had any biaſs to the court, or that the king himſelf ſhould apprehend that he looked for a reward for being honeſt. For this reaſon, when he heard it firſt whiſpered, that the king had a purpoſe to make him a privy-counſellor, for which there was in the beginning no other ground but becauſe he was known to be well qualified, he reſolved to decline it, and at laſt ſuffered himſelf to be over-ruled by the advice and perſuaſion of his friends to ſubmit to it. Afterwards, when he found that the king intended to make him ſecretary of ſtate, he was poſitive to refuſe it, declaring to his friends that he was moſt unfit for it, and that he muſt either do that which would be great diſquiet to his own nature, or leave that undone which was moſt neceſſary to be done by one that was honoured with that place; for the moſt

juſt

juſt and honeſt men did, every day, that which he could not give himſelf leave to do. He was ſo exact and ſtrict an obſerver of juſtice and truth, that he believed thoſe neceſſary condeſcenſions and applications to the weakneſs of other men, and thoſe arts and inſinuations which are neceſſary for diſcoveries, and prevention of ill, would be in him a declenſion from his own rules of life, though he acknowledged them fit, and abſolutely neceſſary to be practiſed in thoſe employments. However, he was at laſt prevailed upon to ſubmit to the king's command, and became his ſecretary: but, two things he could never bring himſelf to, whilſt he continued in that office (which was to his death) for which he was contented to be reproached, as for omiſſions in a moſt neceſſary part of his place. The one, employing of ſpies, or giving any countenance or entertainment to them; not ſuch emiſſaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that ſuch an obſervation can comprehend; but thoſe who, by communication of guilt, or diſſimulation of manners, wind themſelves into ſuch truſts and ſecrets, as enable them to make diſcoveries. The other, the liberty of opening letters, upon a ſuſpicion that they might contain matter of dangerous conſequence. For the firſt, he would ſay ſuch inſtruments muſt be void of all ingenuity and common honeſty, before they could be of uſe; and afterwards they could never be fit to be credited: and that no ſingle preſervation could be worth ſo general a wound, and corruption of human ſociety, as the cheriſhing ſuch perſons would carry with it. The laſt he thought ſuch a violation of the law of nature, that no qualification by office could juſtify him in the treſpaſs; and though he was convinced by the neceſſity and iniquity of the time, that thoſe advantages of information were not to be declined, and were neceſſarily to be practiſed, he found means to put it off from himſelf; whilſt he confeſſed, he needed excuſe and pardon for the omiſſion. In all other particulars he filled his place with great ſufficiency, being well verſed in languages, and with the utmoſt integrity, being above corruption of any kind.

He was one of the lords, who, June 5, 1642, ſigned a declaration, wherein they profeſſed they were fully perſuaded that his majeſty had no intention to raiſe war upon his parliament. About the ſame time he ſubſcribed to levy twenty horſe for his majeſty's ſervice. Upon which, and other accounts, he was excepted from the parliament's favour in the inſtructions given by the two houſes to their general the earl of Eſſex. Whilſt he was with the king at Oxford, his majeſty went one day to ſee the public library, where he was ſhewed among other books a Virgil, nobly printed, and exquiſitely bound. The lord Falkland, to divert the king, would have his majeſty make a trial of his fortune by

the Sortes Virgilianæ, an uſual kind of divination in ages paſt, made by opening a Virgil. The king opening the book, the paſſage which happened to come up, was that part of Dido's imprecation againſt Æneas, iv. 615, &c. which is thus tranſlated by Dryden.

> Oppreſſed with numbers in the unequal field,
> His men diſcouraged, and himſelf expelled;
> Let him for ſuccour ſue from place to place,
> Torn from his ſubjects and his ſon's embrace, &c.

King Charles ſeeming concerned at this accident, the lord Falkland, who obſerved it, would likewiſe try his own fortune in the ſame manner; hoping he might fall upon ſome paſſage that could have no relation to his caſe, and thereby divert the king's thoughts from any impreſſion the other might make upon him: but the place lord Falkland ſtumbled upon was yet more ſuited to his deſtiny, than the other had been to the king's; being the following expreſſions of Evander, upon the untimely death of his ſon Pallas, Æn. xi. 152.

> O Pallas! thou haſt failed thy plighted word,
> To fight with caution, not to tempt the ſword:
> I warned thee, but in vain; for well I knew
> What perils youthful ardour would purſue;
> That boiling blood would carry thee too far;
> Young, as thou wert, in dangers, raw to war.
> O curſt eſſay of arms, diſaſtrous doom,
> Prelude of bloody fields, and fights to come!

From the beginning of the civil war his natural cheerfulneſs and vivacity grew clouded, and a kind of ſadneſs and dejection of ſpirit ſtole upon him, which he had never been uſed to: yet being among thoſe who believed that one battle would end all differences, and that there would be ſo great a victory on one ſide, that the other would be compelled to ſubmit to any conditions from the victor (which ſuppoſition and concluſion generally ſunk into the minds of moſt men, and prevented the looking after many advantages that might then have been laid hold of), he reſiſted thoſe indiſpoſitions, "& in luctu bellum inter remedia erat." But after the reſolution of the two houſes, not to admit any treaty for peace, thoſe indiſpoſitions, which had before touched him, grew into a perfect habit of uncheerfulneſs; and he, who had been ſo exactly eaſy and affable to all men, became on a ſudden leſs communicable, ſad, pale, and exceedingly affected with the ſpleen. In his clothes and habit, which he had minded before always with more neatneſs and induſtry and expence than is uſual to ſo great a ſoul, he was now not only incurious, but too negligent; and in his reception of ſuitors, and the neceſſary or caſual addreſſes to his place, ſo

quick and ſharp, and ſevere, that there wanted not ſome men (ſtrangers to his nature and diſpoſition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more erect and vigorous, and exceedingly ſollicitous to preſs any thing which he thought might promote it: and ſitting among his friends, often, after a deep ſilence and frequent ſighs, would, with a ſhrill and ſad accent, repeat the word Peace, Peace; and would paſſionately profeſs, that the very agony of the war, and the view of the calamities and deſolation the kingdom did and muſt endure, took his ſleep from him, and would ſhortly break his heart. This made ſome think, or pretend to think, that he was ſo much enamoured of peace, that he would have been glad the king ſhould have bought it at any price; which was a moſt unreaſonable calumny: yet it made ſome impreſſion on him, or at leaſt he uſed it for an excuſe of the daringneſs of his ſpirit; for at the ſiege of Glouceſter, when his friend paſſionately reprehended him for expoſing his perſon unneceſſarily to danger (for he delighted to viſit the trenches, and neareſt approaches, and to diſcover what the enemy did) as being ſo much beſide the duty of his place, that it might be underſtood rather to be againſt it, he would ſay merrily, "That his office could not take away the privilege of his age; and that a ſecretary in war might be preſent at the greateſt ſecret of danger:" but withal alleged ſeriouſly, "That it concerned him to be more active in enterpriſes of hazard, than other men, that all might ſee that his impatience for peace proceeded not from puſillanimity, or fear to adventure his own perſon." In the morning before the firſt battle of Newbury [P], as always upon action, he was very cheerful; and putting himſelf into the firſt rank of the lord Byron's regiment, advanced upon the enemy, who had lined the hedges on both ſides with muſqueteers; from whence he was ſhot with a muſquet in the lower part of the belly, and in the inſtant falling from his horſe, his body was not found till the next morning. Thus fell that incomparable young man, in the 34th year of his age, having ſo much diſpatched the true buſineſs of life, that the eldeſt rarely attain to that immenſe knowledge, and the youngeſt enter not into the world with more innocency.

His contemporaries, particularly lord Clarendon, aſſure us, he was a man of prodigious parts, both natural and acquired, of a wit ſo ſharp, and a nature ſo ſincere, that nothing could be

[P] Whitelock ſays, that in the morning before the battle, he called for a clean ſhirt, and being aſked the reaſon of it, anſwered, "That if he were ſlain in battle, they ſhould not find his body in foul linen." Being diſſuaded by his friends to go into the fight, as having no call to it, and being no military officer, he ſaid, "He was weary of the times, and foreſaw much miſery to his own country, and did believe he ſhould be out of it ere night."

more lovely; of great ingenuity and honour, of the moſt exemplary manners, and ſingular good nature, and of the moſt unblemiſhed integrity; of that inimitable ſweetneſs and delight in converſation, of ſo flowing and obliging a humanity and goodneſs to mankind, and of that primitive ſimplicity and integrity of life, as was ſcarce ever equalled. His familiarity and friendſhip, for the moſt part, was with men of the moſt eminent and ſublime parts, and of untouched reputation in point of integrity. He was a great cheriſher of wit and fancy, and good parts in any man; and, if he found them clouded with poverty or want, a moſt liberal and bountiful patron towards them, even above his fortune. As he was of a moſt incomparable gentleneſs, application, and even ſubmiſſion, to good and worthy, and entire men, ſo he was naturally (which could not but be more evident in his place of ſecretary of ſtate, which ſubjected him to another converſation and intermixture than his own election would have done) adverſus malos injucundus, unpleaſant to bad men; and was ſo ill a diſſembler of his diſlike and diſinclination to ill men, that it was not poſſible for ſuch not to diſcern it. There was once in the houſe of commons ſuch a declared acceptation of the good ſervice an eminent member had done to them, and, as they ſaid, to the whole kingdom, that it was moved, he being preſent, "That the ſpeaker might, in the name of the whole houſe, give him thanks; and then, that every member might, as a teſtimony of his particular acknowledgement, ſtir or move his hat towards him:" the which (though not ordered) when very many did, the lord Falkland, who believed the ſervice itſelf not to be of that moment, and that an honourable and generous perſon could not have ſtooped to it for any recompenſe, inſtead of moving his hat, ſtretched both his arms out, and claſped his hands together upon the crown of his hat, and held it cloſe down to his head, that all men might ſee how odious that flattery was to him, and the very approbation of the perſon, though at that time moſt popular. He was conſtant and pertinacious in whatſoever he reſolved to do, and not to be wearied by any pains that were neceſſary to that end. And therefore having once reſolved not to ſee London, which he loved above all places, till he had perfectly learned the greek tongue, he went to his own houſe in the country, and purſued it with that indefatigable induſtry, that it will not be believed in how ſhort a time he was maſter of it, and accurately read all the greek hiſtorians. He had a courage of the moſt clear and keen temper, and ſo far from fear, that he ſeemed not without ſome appetite of danger; and therefore, upon any occaſion of action, he always engaged his perſon in thoſe troops which he thought, by the forwardneſs of the commanders, to be moſt like to be fartheſt engaged; and in all ſuch encounters he had about him an extraordinary cheer-

cheerfulneſs, without at all affecting the execution that uſually attended them; in which he took no delight, but took pains to prevent it, where it was not by reſiſtance made neceſſary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interpoſing to ſave thoſe who had thrown away their arms, and againſt whom, it may be, others were more fierce for their having thrown them away: ſo that a man might think he came into the field, chiefly out of curioſity to ſee the face of danger, and charity to prevent the ſhedding of blood. Yet in his natural inclination, he acknowledged he was addicted to the profeſſion of a ſoldier. Many attempts were made upon him, by the inſtigation of his mother (who was a lady of another perſuaſion in religion, and of a moſt maſculine underſtanding, allayed with the paſſion and infirmities of her own ſex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome; which they proſecuted with the more confidence, becauſe he declined no opportunity or occaſion of conference with thoſe of that religion, whether prieſts or laics; diligently ſtudied the controverſies, and, as was obſerved before, exactly read all, or the choiceſt of the greek and latin fathers; and having a memory ſo ſtupendous, that he remembered, on all occaſions, whatſoever he read. He was ſo great an enemy to that paſſion and uncharitableneſs which he ſaw produced by difference of opinion in matters of religion, that in all thoſe diſputations with prieſts and others of the roman church, he affected to manifeſt all poſſible civility to their perſons and eſtimation of their parts: but this charity towards them was much leſſened, and any correſpondence with them quite declined, when by ſiniſter arts they had corrupted his two younger brothers, being both children, and ſtolen them from his houſe, and tranſported them beyond ſeas, and perverted his ſiſters: upon which occaſion he wrote two large diſcourſes againſt the principal poſitions of that religion, with that ſharpneſs of wit and full weight of reaſon, that the church, ſays lord Clarendon, is deprived of great jewels in the concealment of them, and that they are not publiſhed to the world [Q]. As to his perſon he was little, and of no great ſtrength: his hair was blackiſh, and ſomewhat flaggy; and his eye black and lively.

[Q] His writings are, 1. Poems. 2. Speeches, viz. A ſpeech of uniformity. A ſpeech of evil counſellors, about the king, 1640. A ſpeech concerning John lord Finch and the judges. A draught of a ſpeech concerning epiſcopacy was found among his papers, and publiſhed at Oxford in 1644. 3. A diſcourſe concerning epiſcopacy, London, 1660. 4. A diſcourſe of the infallibility of the church of Rome, Oxford, 1645. 5. A view of ſome exceptions made againſt the diſcourſe of the infallibility of the church of Rome, Oxford, 1646. 6. A letter to Mr. F. M. anno 1636, printed at the end of Mr. Charles Gataker's anſwer to five captious queſtions, propounded by a factor for the papacy, &c. Several of his poems are in Nichols's ſelect collection.

His

His body was buried in the church of Great Tew. His uſual ſaying was, "I pity unlearned gentlemen in a rainy day."

CARY (HENRY), earl of Monmouth, was couſin german to queen Elizabeth. He was educated with Charles I. He was a great traveller, and ſuffered much by the civil wars. He compoſed nothing of his own; but tranſlated from ſeveral foreign authors, no leſs than ſeven folios, two octavos, and a duodecimo. Died 13th June 1661, aged 65.

CARYL (JOSEPH), the author of an endleſs Commentary on Job, which in ſome editions makes 13 vols. 4to. or 2 vols. fol. was born in London in 1602. He was a moderate independent, and Wood mentions him as a noted diſputant. He was ſome time a commoner at Exeter college in Oxford, and preached ſeveral years with applauſe before the hon. ſociety of Lincoln's-inn. In 1653 he was appointed one of the triers for the approbation of miniſters, and was ſent by the parliament to attend Charles I. at Holmby-houſe: he was alſo one of the commiſſioners in the treaty of the Iſle of Wight. He and Dr. Owen were by order of parliament ſent in 1650 to attend on Cromwell in Scotland, and to officiate as miniſters. Soon after his ejectment in 1662, he gathered a congregation in the neighbourhood of St. Magnus, by London-bridge, to which he preached as the times would permit. He was a man of parts, learning, and of indefatigable induſtry. He has left behind him a conſiderable number of Sermons.

CARYLL (JOHN) [R], was probably a native of Suſſex. He was of the roman catholic perſuaſion, being ſecretary to queen Mary, the wife of James II. and one who followed the fortunes of his abdicating maſter; who rewarded him firſt with knighthood, and then with the honorary titles of earl Caryll and baron Dartford. How long he continued in that ſervice is not known: but he was in England in the reign of queen Anne, and recommended the ſubject of the Rape of the Lock to Mr. Pope, who at its publication addreſſed it to him. He was alſo the intimate friend of Pope's Unfortunate Lady [S].

CASA (JOHN DE), a polite italian writer of the xvith century, was born at Florence, and became in time archbiſhop of Benevento. He was employed in many important negotiations by the popes, and died at Rome in 1556, regretted by all the

[R] Nichols's ſelect collection of miſcellany poems.

[S] He was the author of two plays: 1. The engliſh princeſs; or, the death of Richard III. 1667, 4to. 2. Sir Salomon, or the cautious coxcomb, 1671, 4to. And in 1700 he publiſhed The pſalms of David, tranſlated from the Vulgate, 12mo. In Tonſon's edition of Ovid's epiſtles, that of Briſeis to Achilles is ſaid to be by ſir John Caryll; and in Nichols's ſelect collection of miſcellany poems, vol. ii. p. 1, the firſt eclogue of Virgil is tranſlated by the ſame ingenious poet. He was living in 1717, and at that time muſt have been a very old man. See three of his letters in the additions to Pope, vol. ii. p. 114.

learned,

learned, whose friend and protector he was. He wrote with the utmost elegance in both italian and latin. His Galateus, seu de morum elegantiâ, is the most esteemed of all his works in prose: it was published at Hanover in 1603, cum notis Nat. Chytræi, 8vo. His poems, especially those of his youth, are very licentious, and (it is said) hindered him from being a cardinal. See the testimonies about him, collected by Pope Blount, in his Censura authorum, &c.

CASANOVA (Mark Anthony), a latin poet, native of Rome, died in 1527, gained a reputation in the epigrammatic species of poetry for which he had a natural bent. He took Martial for his model, particularly in his lively and biting style: he was master of the art of pointing his terminations, which he exercised with the greatest ease. In the verses he composed for the illustrious characters of antient Rome he intends to imitate Catullus: but he is far from attaining to that purity and delicacy which charm us in the latin poet; and, though he sometimes comes up to him in elegance, yet his diction is more strong than mellow. His poems are to be found in the Deliciæ poëtarum italorum.

CASAS (Bartholomy de las), a Spaniard, and the illustrious bishop of Chiapa, was born at Seville in 1474; and, at 19, attended his father, who went with Christopher Columbus to the Indies in 1493. Upon his return he became an ecclesiastic, and a curate in the isle of Cuba; but quitted his cure and his country in order to devote himself to the service of the Indians, who were then enslaved to the most ridiculous superstitions, as well as the most barbarous tyranny. The spanish governors had long since made christianity detested by their unheard-of cruelties: the Indians trembled at the very name of christian. This humane and pious missionary resolved to cross the seas, and to lay their cries and their miseries at the feet of Charles V. The affair was discussed in council; and the representations of Casas so sensibly affected the emperor, that he made ordinances, as severe to the persecutors as favourable to the persecuted. But these ordinances were never executed: the spanish governors, or rather tyrants, continued to plunder and murder; and they had a doctor, one Sepulveda, who undertook even to justify these outrages by human and divine laws, and by the examples of the Israelites who conquered the people of Canaan. This horrible book was printed at Rome, but proscribed in Spain; and Casas, now become bishop of Chiapa, refuted this apology for tyranny and murder. This treatise, intituled, The destruction of the Indians, and translated into very many languages, is full of details which shock humanity. Soto, the emperor's confessor, was appointed arbiter of the difference between Casas, a bishop worthy of the first ages of the church, and Sepulveda, a doctor

a doctor and advocate for principles which would not have been adopted by an heathen: and the result of all this was laid before Charles V. who, however, had too many affairs upon his hands to pay a due attention to it; and the governors continued to tyrannize as usual. Casas employed above 50 years in America, labouring with incessant zeal, that the Indians might be treated with mildness, equity and humanity: but, instead of availing any thing, he drew upon himself endless persecutions from the Spaniards; and, though he escaped with his life, might properly enough be called a martyr to the liberty of the Indians. After refusing several bishoprics in America, he was constrained to accept that of Chiapa in 1544. He resided there till 1551, when the infirm state of his health obliged him to return to his native country [T]; and he died at Madrid in 1566, aged 92. All his writings shew a solid judgment, profound learning, true piety, and an excellent heart.

CASATI (Paul), born at Placentia in 1617, of a family of distinction, entered young into the order of jesuits. After having taught theology and mathematics at Rome, he was sent into Sweden to queen Christina, whom he finally determined to embrace the romish religion. He died at Parma in 1707, at the age of 91, leaving behind him several works in latin and italian [U].

CASAUBON (Isaac), a learned critic, was born at Geneva, Feb. 18, 1559. The first part of his education he received from his father, and at nine years of age could speak and write latin readily and correctly: but his father's engagements obliging him to be almost always absent from home for three years, he entirely forgot all that he had learned of him. In 1578 he was sent to prosecute his studies at Geneva, and quickly recovered the time he had lost. He learned greek of Francis Portus the Cretan, and was chosen professor in Portus's room in 1582, when he was but 23. In 1583 he published his notes on Diogenes Laertius, and dedicated them to his father, who commended him, but told him at the same time, "He should like better one note of his upon the holy scriptures, than all the pains he could bestow upon profane authors." In 1584 he printed his lectures upon Theocritus, which he dedicated to

[T] Besides his Destruction of the Indians, and other pieces on the same subject, there is a very curious latin work of his, upon this question: "Whether kings or princes can in conscience, by any right, or by virtue of any title, alienate citizens and subjects from their natural allegiance, and subject them to a new and foreign jurisdiction?"

[U] The chief of them are: 1. Vacuum proscriptum. 2. Terra machinis mota, Rome, 1668, 4to. 3. Mechanicorum libri octo, 1684, 4to. 4. De igne dissertationes, 1686 and 1695. 5. De angelis disputatio theologica. 6. Hydrostaticæ dissertationes. 7. Opticæ disputationes, Parma, 1705. What is somewhat extraordinary is, that he composed this treatise on optics at the age of 88, when he was already blind. His works on physics abound with good experiments and just notions.

Henry

Henry Stephens, the celebrated printer, whoſe daughter he married April 28, 1586. In 1587 his commentary on Strabo was publiſhed at Geneva: his edition of the New Teſtament alſo appeared this year; and in 1588 were printed his notes upon Dionyſius Halicarnaſſenſis. In 1589 he publiſhed his notes on Polyænus's ſtratagemata [x], and on Dicæarchus; and in 1590 his edition of Ariſtotle in greek and latin was printed. He publiſhed an edition of Pliny's letters, with ſhort notes, and the antient latin panegyrics [y], in 1591; Theophraſtus's characters in 1592 [z]; Apuleius's apology in 1594; and his commentary on Suetonius in 1595. After continuing 14 years profeſſor of the greek tongue at Geneva, he went in 1596 to be profeſſor of greek and latin at Montpelier, with a more conſiderable ſalary than he had at Geneva. What was promiſed him here was not performed: the abatements made in his ſalary, which was alſo not regularly paid, with ſome other uneaſineſſes, almoſt determined him to return ſoon to Geneva. But going to Lyons in 1598, M. de Vicq, a conſiderable man at Lyons, to whom Caſaubon had been recommended, took him into his houſe, and carried him with him to Paris; where he was preſented to Henry IV. who offered him a profeſſor's place at Paris. Caſaubon remained for ſome time in ſuſpenſe which courſe to take, but at laſt went back to Montpelier. Not long after, he received a letter from the king, dated Jan. 3, 1599, inviting him to Paris in order to be profeſſor of belles lettres. He ſet out for that city Feb. 26 following. When he arrived at Lyons in his way thither, M. de Vicq adviſed him to ſtay with him till the king's arrival, which was ſoon expected. Having long waited in vain for the king, he made a journey to Geneva, and then went to Paris. The king gave him a favourable reception; but, from the jealouſy of ſome of the other profeſſors, and his being a proteſtant, he received much trouble and vexation, and loſt the profeſſorſhip of which he had a promiſe. He was appointed one of the judges on the proteſtant ſide, at the conference held at Fontainebleau, between du Perron biſhop of Evereux, and Philip du Pleſſis Mornay. Having returned to Lyons in May 1600, to haſten the impreſſion of his Athenæus, which was printing there, he unluckily incurred the diſpleaſure of his great friend M. de Vicq (who had all along entertained him and his whole

[x] Caſaubon was the firſt who publiſhed the greek text of this author. The latin verſion joined to it was done by Juſtus Vulteius, and firſt publiſhed in 1550.

[y] In 1591, he complains bitterly of embarraſſments, occaſioned by being bound in a great ſum for Mr. Wotton, an Engliſhman, which he was forced to pay. This ſtraitened him, till he was reimburſed by the care of his friends, and particularly of Joſeph Scaliger, about a year after.

[z] The third edition, printed in 1612, is more correct than the former, being reviſed by the author. Caſaubon's edition of Theophraſtus is ſtill highly eſteemed, and was one of thoſe works which procured him moſt reputation. Joſeph Scaliger highly extols it.

family

family in his houſe when they were in that city) by refuſing to accompany him into Switzerland. Caſaubon was afraid of loſing, in the mean time, the place of library-keeper to the french king, of which he had a promiſe, and which from the librarian's illneſs was likely to become ſoon vacant. Returning to Paris with his wife and family, the September following, he was well received by the king and by many perſons of diſtinction, and read private lectures. At the ſame time he publiſhed ſeveral of the antients [A], and made ſuch proficiency in learning arabic, that he undertook to compile a dictionary of it, and tranſlated ſome books of that language into latin. The uneaſineſs he received at Paris made him deſirous of leaving it; but Henry IV. augmented his penſion with 200 crowns; and in the end of 1603 Caſaubon came into poſſeſſion of the place of the king's library-keeper, vacant by the death of Goſſelin. He wrote in 1607, on occaſion of the famous diſpute between pope Paul V. and the republic of Venice, a treatiſe de Libertate Eccleſiaſtica, containing a vindication of the rights of ſovereigns againſt the encroachments of the church of Rome: but thoſe differences being adjuſted while the book was printing, the king cauſed it to be ſuppreſſed. However, Caſaubon having ſent the ſheets as they were printed to ſome of his friends, a few copies were by that means preſerved. By order of the king, who was deſirous of gaining him over to the catholic religion, he had, in 1609, a conference with cardinal du Perron, upon the controverted points: but it had no effect upon Caſaubon, who died a proteſtant.

This year he publiſhed at Paris his edition of Polybius, under the title Polybii opera, græcè & latinè, ex verſione Iſaaci Caſauboni. Accedit Æneas Tacticus de toleranda obſidione, græcè & latinè. The latin verſion of theſe two authors was done by Caſaubon, who intended to write a commentary on them; but went no further than the firſt book of Polybius, being hindered by death. The great Thuanus, and Fronto-Ducæus the jeſuit, were ſo pleaſed with this latin verſion, that they ſaid it was not eaſy to determine whether Caſaubon had tranſlated Polybius, or Polybius Caſaubon. Prefixed to it is a dedication to his majeſty, which paſſes for a maſter-piece of the kind: indeed Caſaubon had a talent for ſuch pieces, as well as for prefaces. In the former he praiſed without low ſervility, and in a manner very

[A] Viz. 1. Hiſtoriæ auguſtæ ſcriptores cum commentario, Paris, 1603, 1620, Leyden, 1670. 2. Diatriba ad Dionis Chryſoſtomi orationes, Paris, 1604. 3. Perſii ſatyræ cum commentariis, Paris, 1605. Theſe notes upon Perſius are the lectures he had formerly read at Geneva. They were enlarged in the edition of 1647. Joſeph Scaliger uſed to ſay of them, that the ſauce was better than the fiſh. 4. De ſatyrica Græcorum poeſi et Romanorum ſatyra, libri duo, Paris, 1605. 5. Gregorii Nyſſeni epiſtola ad Euſtathiam, Ambroſiam, & Baſiliſſam, græcè & latinè, cum notis, 1606. A complete liſt of his works may be ſeen in the Biog. Brit.

remote

remote from flattery; in the latter he laid open the design and excellencies of the book he published, without ostentation, and with an air of modesty. So that he may serve as a model for such performances, which ought so much the less to be neglected, as they first offer themselves to the reader's view, and are designed to prejudice him in favour of the book itself. Casaubon expected a considerable present from the king for this dedication; but his religion, as he informs us himself, prevented him from receiving any thing: to which Mr. Bernard adds, that Henry IV. being no great scholar, did not know the value of the present. In 1610 he received two very sensible blows: one by the murder of Henry IV. which deprived him of all hopes of keeping his place of librarian: the other, the conversion of his eldest son to popery. The loss of the king, his patron and protector, made him resolve to come over into England, whither he had often been invited by James I. He arrived in this country Oct. 1610. The king took great pleasure in conversing with him, admitted him several times to eat at his own table, and made him a present of 150 l. to enable him to visit the universities of Oxford and Cambridge. Jan. 3, 1611, Casaubon was made a denizen; and the 19th, the king granted him a pension of 300 l. as also two prebends, one at Canterbury and the other at Westminster. His majesty likewise wrote to the queen regent of France, desiring that he might be permitted to stay longer in England than she had at first allowed him. Casaubon did not long enjoy these great advantages. A powerful disorder, occasioned by his having a double bladder, cut him off July 1, 1614, in the 55th year of his age. He was buried in Westminster-abbey, where there is a monument erected to his memory. He had 20 children by his wife.

CASAUBON (Meric), son of the preceding, was born at Geneva, Aug. 14, 1599. His first education he received at Sedan. Coming to England with his father, he was in 1614 sent to Christ-church, Oxford, and soon after elected a student of that house, and took both his degrees in arts. In 1621 he published a defence of his father, against the calumnies of certain roman catholics. This piece made him known to king James, and procured him a considerable reputation abroad. Three years after he published another vindication of his father. About this time he was collated by Dr. Launcelot Andrews, bishop of Winchester, to the rectory of Bledon in Somersetshire; and, June 14, 1628, he took the degree of B. D. He had now formed the design of continuing his father's Exercitations against Baronius's annals, but was diverted by some accidents. And when he resumed it afterwards, under the patronage of archbishop Laud, his great friend, the civil wars broke out; and he was so much involved in the distresses of the times, that, having no fixed habitation,

bitation, he was forced to ſell a good part of his books: and in the end, after about 20 years ſufferings, being grown old and infirm, he was forced wholly to lay aſide his undertaking. June 19, 1628, he was made prebendary of Canterbury through the intereſt of biſhop Laud. In 1631 he publiſhed at London, Optati libri vii. de ſchiſmate Donatiſtarum, with notes and amendments; and in 1634, a tranſlation into engliſh of Antoninus's meditations. The ſame year, biſhop Laud, who was become an archbiſhop, collated him in October to the vicarage of Minſter, in the iſle of Thanet; and the ſame month he was inducted into the vicarage of Monkton in that iſland. Auguſt 1636 he was created D. D. by order of Charles I. In 1638 he publiſhed a treatiſe of Uſe and Cuſtom. This is the whole title; but, as the author himſelf has done in another of his pieces, there might be added, "in things natural, civil, and divine." The occaſion of this treatiſe, he tells us, was his being at that time much troubled, and as he thought injured, by what in the law of this realm goes under the name of cuſtom, to him before little known. About 1644, during the heat of the civil wars, he was deprived of his preferments, fined, and impriſoned. In 1649, his intimate acquaintance Mr. Greaves, of Gray's-Inn, brought him a meſſage, that Oliver Cromwell, then lieutenant-general of the parliament forces, deſired to confer with him about matters of moment: but Caſaubon's wife being lately dead, and not, as he ſaid, buried, he deſired to be excuſed. Greaves coming again, Dr. Caſaubon, uneaſy leſt ſome evil ſhould follow, aſked him the occaſion of the meſſage; Greaves refuſed to tell it, and went away a ſecond time. However, he returned again, and told Caſaubon that the lieutenant-general purpoſed to promote him, and to employ his pen in writing a hiſtory of the late war, in which he deſired that matters of fact might be impartially repreſented. Caſaubon returned his thanks for the honour intended him, but declared, that he was unfit in ſeveral reſpects for ſuch a taſk; and that, how impartial ſoever he might be, his ſubject would force him to make many reflections ungrateful to his lordſhip. Notwithſtanding this anſwer, Cromwell, ſenſible of his worth, ordered three or four hundred pounds to be paid to him by a bookſeller in London, whoſe name was Cromwell, on demand, without requiring from him any acknowledgement of his benefactor. But this offer he rejected, though his circumſtances were then mean. At the ſame time it was propoſed by Mr. Greaves, who belonged to the library at St. James's, that if Caſaubon would gratify Cromwell in the requeſt above mentioned, all his father's books, which were then in the royal library, having been purchaſed by king James, ſhould be reſtored to him; and a penſion of 300 l. a year paid to the family as long as the youngeſt ſon of Dr. Caſaubon

ſaubon ſhould live; but this was likewiſe refuſed. Not long after, an offer was made him, by the ambaſſador of Chriſtina queen of Sweden, of the government of one, or the inſpection of all the univerſities of that kingdom, with a conſiderable ſalary for himſelf, and a ſettlement of 300 l. a year upon his eldeſt ſon during life; but having reſolved to ſpend the remainder of his life in England, he declined this propoſal.

At the reſtoration of Charles II. he recovered all his ſpiritual preferments, and continued writing books [B] till his death, which happened July 4, 1671, in his 72d year. Wood tells us, that he was ſkilled in various parts of literature, though not very accurately; but that his chief talent lay in critical learning, in which he was probably aſſiſted by his father's papers. He was eminent for piety, charity to the poor, a courteous and affable diſpoſition. He aſcribed to Des Cartes's philoſophy the little inclination which people had, in his time, for the ſtudy of polite literature. He had ſeveral children, but none of them made any figure in the learned world.

CASCHI, the ſurname of Kemaleddin Abulganem Abdalrazzák ben Yemaleddin, a famous doctor, claſſed by Yafei among the muſſulman ſaints. He is the author of ſeveral works, and among them one intituled, Eſthelakah al Sofiah, of the practices and mode of ſpeaking of the ſophis, or monks of the muſſulmans, of whom he was one of the chiefs. That which bears the title of Menazel al ſairin, the lodgings for travellers, is another ſpiritual book of the ſame author. Tavilat al Koran al hakim, commentaries on the Koran, are likewiſe by him, and were in the french king's library, number 641. The Rabi al Abrar relates, that this doctor, who was the oracle of his time, preaching one day at Medina, a contemplative perſon retired to a corner of the moſque for the purpoſe of meditation, without paying any attention to the diſcourſe of Caſchi. One of the audience aſking him why he did not hearken like the reſt, this ſpiritual man replied: When the maſter ſpeaks, it is not reaſonable to liſten to what the ſervant ſays. The two following lines of perſian poetry are quoted from Caſchi:

The ſufferings that come from God, ought not to be called afflictions:
Bleſſed is the affliction, and happy is he who ſuffers it, when it proceeds from on high.

The alluſion of the words bela and bala is extremely beautiful in the perſian original. An bela nebud ki an bala bud.

[B] See a liſt of them in the General Dictionary. Among other pieces, he publiſhed "a true and faithful relation of what paſſed for many years, between Dr. John Dee and ſome ſpirits, &c. with a long preface to confirm the truth of the relation with regard to ſpirits, Lond. 1659.

Caſchi is alſo the ſurname of Yahia ben Ahmed, who lived in the xth century of the hegira, of whom we have ſcholia or marginal notes, intituled, Haſchiah, on the book of Samarcandi, named Adab al bahath.

CASCHIRI, or CASCHERI, the ſurname of Imam Abul Haſſan, who wrote the lives of the muſſulman ſaints. Yafei makes mention of this book in the work he compoſed on the ſame ſubject: he is likewiſe author of the book intituled Lathaif, which is highly eſteemed for its ingenious fictions and its ſpiritual allegories. On the words that Mohammed puts into the mouth of Pharaoh, in the chapter of the Koran intituled Nazeat: "I am thy maſter and thy God," that the devil, having heard them, complained, that for having only tempted Adam with the deſire of a knowledge equal to that of God, he was plunged into his preſent unhappy condition; and that Pharaoh, who wanted to paſs himſelf for God, had only incurred the ſame puniſhment. This Imam is in univerſal eſteem as one of the greateſt divines of mohammedaniſm; it is he who explains the right way, ſpoken of in the firſt chapter of the Koran in theſe terms: That man walks in the right way who never ſtops till he is arrived at the end of his journey, which is the union with God. He likewiſe makes this reflection on the chapter in the ſame book, intituled, Anáam, where it is ſaid that we muſt avoid both inward and outward ſins: the reaſon, he ſays, is preſently ſubjoined in theſe words: God has loaded you with benefits both within and without: therefore, adds he, theſe benefits ought to be not only the motive to the keeping of the commandments and the avoiding of ſin, but they ſhould teach us alſo that the beſt means of obtaining the pardon of our tranſgreſſions is to be continually thanking God for his favours. This Imam has made an abridgement of the book of Takieddin, intituled Sakih. There is another Caſchiri, whoſe proper name is Moſſalem ben Hegiage al Niſchabuſi, a native of Niſchabur, a city of Khoraſſan, who died in the year of the hegira 261.

CASE (THOMAS), M. A. who was educated at Chriſt-church in Oxford, was ſeverely handled by biſhop Wren, and was one of the aſſembly of divines, and frequently preached before the parliament. He was a great ſtickler for the covenant: in one of his ſermons before the court martial, 1644, he ſays, "Noble ſirs, imitate God, and be merciful to none that have ſinned of malicious wickedneſs"; meaning the royaliſts, who were frequently ſtyled malignants. He was ſome time miniſter of St. Mary Magdalen in Milk-ſtreet; but was ejected thence for refuſing the engagement, and became afterwards rector of St. Giles's in the fields. He was impriſoned ſix months in the Tower, together with Mr. Jenkin, Dr. Drake, and Mr. Watſon,

ſon, for conſpiring againſt the independent government: this was commonly called Love's plot. They appear, ſays Mr. Granger, to have been equally engaged in a deſign to reſtore the king; but all except Love were pardoned upon their ſubmiſſion. He firſt began the morning exerciſe, or lecture, which was long continued at Cripplegate, and other parts of the city. It is now changed almoſt every where to the evening. In 1660 he was one of the miniſters deputed to wait on the king at the Hague; and in 1661, one of the commiſſioners at the Savoy. He died May 30, 1682, aged 84 years. His works are chiefly ſermons. Mr. Baxter calls him "an old, faithful ſervant of God."

CASES (PETER JAMES), a painter, born at Paris; where he alſo died in the month of June 1754, at the age of 79. He had for maſters in his art Houaſſe, and afterwards Bon Boullogne. He obtained the grand prize of painting in 1699, and was received member of the academy in 1704. Caſes may be conſidered as one of the firſt painters of the french ſchool. His drawing is correct and in the grand ſtyle, his compoſitions ſhew a happy genius; he excels in draperies, and poſſeſſes an intelligence in the chiaro-oſcuro to a very high degree. His ſtrokes are mellow, and his pencil brilliant. There is much freſhneſs in his tints. This famous artiſt worked with great induſtry; but his performances are not all of equal beauty. Towards the latter end of his life, the coldneſs of age and the weakneſs of his organs occaſioned him to produce pictures which betray the decline of his powers. Some of his works may be ſeen at Paris in the church of Notre Dame, in the college of jeſuits, at the houſe of charity, at the petit St. Antoine, at the chapel of la Juſſienne, at the abbey of St. Martin, and particularly at St. Germain-des-Prés, where he has repreſented the lives of St. Germain and of St. Vincent. A holy family at St. Louis de Verſailles is much admired, and is one of his beſt productions. Caſes moſtly excelled in pictures with horſes. The king of Pruſſia has two fine pieces by this painter, which have been compared for their execution with the works of Correggio. The celebrated Le Moine was a ſcholar of Caſes.

CASIMIR (MATTHIAS SARBIEVSKI), a jeſuit of Poland, and excellent latin poet, was born in 1597; and is, ſays Baillet, an exception to a general rule of Ariſtotle and other antients, which teaches us to expect nothing ingenious and delicate from the climates of the north. The odes, epodes, and epigrams of this poet have not been thought inferior to ſome productions of the fineſt wits of antient Greece and Rome; and Grotius, D. Heinſius, and others, have not ſcrupled to affirm, that he is not only equal, but ſometimes ſuperior, even to Horace himſelf. Rapin has not gone ſo high: he allows him to have a great

deal of fire and ſublimity in his compoſitions, but declares him wanting in point of purity. Others, who have owned his vivida vis animi, his great force of genius, have criticiſed him as too extravagant and ſtrained in his expreſſions; and all agree that his epigrams are much inferior to his odes. Menage, though he was not inſenſible of Caſimir's high merit, has yet been a little ſevere upon what he calls his vanity. The poor father, in an ode to pope Urban VIII. has, according to the uſual privilege of poets, boldly proclaimed the immortality of his productions; and ſays, that Horace ſhall not go to heaven alone, but that he alſo will attend him, and be a companion of his immortality.

Non ſolus olim præpes Horatius
Ibit biformis per liquidum æthera
Vates; oloriniſve late
Cantibus, Æoliove terras
Tennet volatu. Me quoque deſides
Tranare nimbos, me zephyris ſuper
Impune pendere, & ſereno
Calliope dedit ire cœlo, &c.

Meanwhile Caſimir was not ſo attached to Horace, but that he had a very great regard for Virgil; and he had actually begun to imitate him alſo in an epic poem, called the Leſciade, which he had divided into twelve books. But before he had made any great progreſs in this work, he had the misfortune to die, in the vigour of his age, at Warſaw, April 2, 1640: ſince which there have been many editions of his poems.

CASLON (William), eminent in an art of the greateſt conſequence to literature, the art of letter-founding, was born in 1692, in that part of the town of Hales Owen which is ſituated in Shropſhire. Though he juſtly attained the character of being the Coryphæus in that employment, he was not brought up to the buſineſs; and it is obſerved by Mr. Mores, that this handiwork is ſo concealed among the artificers of it, that he could not diſcover that any one had taught it to another; but every perſon who had uſed it had learned it of his own genuine inclination. Mr. Caſlon ſerved a regular apprenticeſhip to an engraver of ornaments on gun-barrels, and, after the expiration of his term, carried on this trade in Vine-ſtreet, near the Minories. He did not, however, ſolely confine his ingenuity to that inſtrument, but employed himſelf likewiſe in making tools for the book-binders, and for the chaſing of ſilver plate. Whilſt he was engaged in this buſineſs, the elder Mr. Bowyer accidentally ſaw, in a bookſeller's ſhop, the lettering of a book uncommonly neat; and enquiring who the artiſt was by whom the letters were made, was thence induced to ſeek an acquaintance with Mr. Caſlon. Not long after, Mr. Bowyer took Mr. Caſlon

to

to Mr. James's foundery, in Bartholomew close. Caslon had never before that time seen any part of the business; and being asked by his friend, if he thought he could undertake to cut types, he requested a single day to consider the matter, and then replied, that he had no doubt but he could. Upon this answer, Mr. Bowyer, Mr. Bettenham, and Mr. Watts had such a confidence in his abilities, that they lent him 500l. to begin the undertaking, and he applied himself to it with equal assiduity and success. In 1720, the society for promoting christian knowledge, in consequence of a representation from Mr. Solomon Negri, a native of Damascus in Syria, who was well skilled in the oriental tongues, and had been professor of arabic in places of note, deemed it expedient to print, for the use of the eastern churches, the new testament and psalter in the arabic language. These were intended for the benefit of the poor christians in Palestine, Syria, Mesopotamia, Arabia, and Ægypt, the constitution of which countries did not permit the exercise of the art of printing. Upon this occasion, Mr. Caslon was pitched upon to cut the fount; in his specimens of which he distinguished it by the name of english arabic. After he had finished this fount, he cut the letters of his own name in pica roman, and placed them at the bottom of one of the arabic specimens. The name being seen by Mr. Palmer (the reputed author of a history of printing, which was, in fact, written by Psalmanaazar), he advised our artist to cut the whole fount of pica. This was accordingly done, and the performance exceeded the letter of the other founders of the time. But Mr. Palmer, whose circumstances required credit with those whose business would have been hurt by Mr. Caslon's superior execution, repented of the advice he had given him, and endeavoured to discourage him from any farther progress. Mr. Caslon, being justly disgusted at such treatment, applied to Mr. Bowyer, under whose inspection he cut, in 1722, the beautiful fount of english which was used in printing Selden's works, and the coptic types that were made use of for Dr. Wilkins's edition of the Pentateuch. Under the farther encouragement of Mr. Bowyer, Mr. Bettenham, and Mr. Watts, he proceeded with vigour in his employment; and Mr. Bowyer was always acknowledged by him to be his master, from whom he had learned his art. In this art he arrived at length to such perfection, that he not only freed us from the necessity of importing types from Holland, but in the beauty and elegance of those made by him, he so far exceeded the productions of the best artificers, that his workmanship was frequently exported to the continent. Indeed, it may with great justice and confidence be asserted, that a more beautiful specimen than his is not to be found in any part of the world. Mr. Caslon's first foundery was in a small house in Helmet-row,

Old-ſtreet. He afterwards removed into Ironmonger-row; and about 1735 into Chiſwell-ſtreet, where his foundery became, in proceſs of time, the moſt capital one that exiſts in this or in foreign countries. Having acquired opulence in the courſe of his employment, he was put into the commiſſion of the peace for the county of Middleſex. Towards the latter end of his life, his eldeſt ſon William being in partnerſhip with him, he retired, in a great meaſure, from the active execution of buſineſs. His laſt country reſidence was at Bethnal-green, where he died Jan. 23, 1766, aged 74. He was interred in the church-yard of St. Luke, Middleſex, in which pariſh all his different founderies were ſituated, and where they are ſtill carried on by his family. Mr. Caſlon was univerſally eſteemed as a firſt-rate artiſt, a tender maſter, and an honeſt, friendly, and benevolent man: and ſir John Hawkins has particularly celebrated his hoſpitality, his ſocial qualities, and his love of muſic.

CASSIAN, the name of a monk, who came from the eaſt into France, about the middle of the vth century. He is known in church hiſtory for attempting a medium between the errors of Pelagius and the opinions of St. Auguſtin, which they looked upon as two extremes. He erected a monaſtery near Marſeilles, and was the firſt who embarked in this undertaking; and hence aroſe a new ſect, which were called ſemi-pelagians. Fauſtus of Riez, Vincent of Lerins, Gennadius of Marſeilles, Hilerias of Arles, and Arnobius the younger, were its principal defenders. The ſemi-pelagians were oppoſed by the whole united forces of St. Auguſtin and Proſper, without being extirpated, or overcome by them. This ſect was condemned by ſome ſynods, and was rejected by the church.

CASSINI (Johannes Dominicus), an excellent aſtronomer, was born of noble parents, at a town in Piedmont in Italy, June 8, 1635. After he had laid a proper foundation in his ſtudies at home, he was ſent to continue them in a college of jeſuits at Genoa. He had an uncommon turn for latin poetry, which he exerciſed ſo very early, that poems of his were publiſhed when he was but 11 years old. At length he happened upon books of aſtronomy, which he read, and obſerved upon with great eagerneſs; and felt in himſelf a ſtrong propenſity to proceed farther in that ſcience. He purſued the bent of his inclinations, and in a ſhort time made ſo amazing a progreſs, that, in 1650, the ſenate of Bologne invited him to be their public mathematical profeſſor. He was not more than 15 years of age, when he went to Bologne, where he taught mathematics, and made obſervations upon the heavens, with great aſſiduity and diligence. In 1652, a comet appeared at Bologne, which he obſerved with great accuracy; and diſcovered, that comets were not bodies accidentally generated in the heavenly regions, as had

had uſually been ſuppoſed, but of the ſame nature, and probably governed by the ſame laws, as the planets. The ſame year he ſolved an aſtronomical problem, which Kepler and Bullialdus had given up as inſolvable; it was, to determine geometrically the apogee and eccentricity of a planet from its true and mean place. In 1653, when a church of Bologne was repaired and enlarged, he obtained leave of the ſenate to correct and ſettle a meridian line, which had been drawn by an aſtronomer in 1575. Theſe were prodigious things for one who had not yet attained his 20th year. In 1657 he attended, as an aſſiſtant, a nobleman, who was ſent to Rome to compoſe ſome differences, which had ariſen between Bologne and Ferrara, from the inundations of the Po; and ſhewed ſo much ſkill and judgment in the management of that affair, that in 1663, Marius Chigi, brother of pope Alexander VII. appointed him inſpector-general of the fortifications of the caſtle of Urbino; and he had afterwards committed to him the care of all the rivers in the eccleſiaſtical ſtate.

Meanwhile he did not neglect his aſtronomical ſtudies, but cultivated them with great care. He made many diſcoveries relative to the planets Mars and Venus, eſpecially the revolution of Mars round his own axis: but his principal point in view was to ſettle an accurate theory of Jupiter's ſatellites, which after much labour and watching he happily effected, and publiſhed it at Rome, among other aſtronomical pieces, in 1666. Picard, the french aſtronomer, getting Caſſini's tables of Jupiter's ſatellites, found them ſo very exact, that he conceived the higheſt opinion of his ſkill; and from that time his fame increaſed ſo faſt in France, that Lewis XIV. deſired to have him a member of the academy. Caſſini however could not leave his ſtation, without leave of his ſuperiors; and therefore Lewis requeſted of pope Clement IX. and of the ſenate of Bologne, that Caſſini might be permitted to come into France. Leave was granted for ſix years; and he came to Paris in the beginning of 1669, where he was immediately made the king's aſtronomer. When this term was near expiring, the pope and the ſenate of Bologne inſiſted upon his return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him; but the miniſter Colbert prevailed on him to ſtay, and he was naturalized in the latter end of 1673, in which ſame year he alſo took a wife.

The royal obſervatory of Paris had been finiſhed ſome time. The occaſion of its being built was this: In 1638, the famous minim Merſennus was the author and inſtitutor of a ſociety, where ſeveral ingenious and learned men met together to talk upon phyſical and aſtronomical ſubjects; among whom were Gaſſendus, Des Cartes, Monmour, Thevenot, Bullialdus, our

countryman Hobbes, &c. and this ſociety was kept up by a ſucceſſion of ſuch men for many years. At length Lewis XIV. conſidering that a number of ſuch men acting in a body would ſucceed abundantly better in the promotion of ſcience, than if they acted ſeparately, each in his particular art or province, eſtabliſhed under the direction of Colbert, in 1666, the royal academy of ſciences: and for the advancement of aſtronomy in particular, erected the royal obſervatory at Paris, and furniſhed it with all kinds of inſtruments that were neceſſary to make obſervations. The foundation of this noble pile was laid in 1667, and the building completed in 1670. Caſſini was appointed to be the firſt inhabiter of the obſervatory; and he took poſſeſſion of it Sept. 1671, when he ſet himſelf in good earneſt to the buſineſs of his profeſſion. In 1672 he endeavoured to determine the parallax of Mars and the ſun, by comparing ſome obſervations which he made at Paris, with ſome which were made at the ſame time in America. In 1677 he demonſtrated the diurnal revolution of Jupiter round his axis, to be performed in nine hours and fifty-eight minutes, from the motion of a ſpot in one of his larger belts. In 1684 he diſcovered four ſatellites of Saturn, beſides that which Huygens had found out. In 1693 he publiſhed a new edition of his tables of Jupiter's ſatellites, corrected by later obſervations. In 1695 he took a journey to Bologne, to examine the meridian line, which he had fixed there in 1655; and he ſhewed, in the preſence of eminent mathematicians, that it had not varied in the leaſt during that 40 years. In 1700 he continued the meridian line through France, which Picard had begun, to the extremeſt ſouthern part of that country.

After Caſſini had inhabited the royal obſervatory for more than 40 years, and done great honour to himſelf and his royal maſter by many excellent and uſeful diſcoveries, which he publiſhed from time to time, but which it would be too tedious for us to enumerate here, he died Sept. 14, 1712, and was ſucceeded by his only ſon John James Caſſini.

CASSINI (James), ſon of the foregoing, and his ſucceſſor in the academy of ſciences, inherited the talents of his father. A perpendicular was wanting to the meridian of France: he deſcribed it in 1733 from Paris to St. Malo, and lengthened it in 1734 from Paris to the Rhine, near Straſburg. He died in 1756, at the age of 84, at his eſtate of Thuri, near to Clermont in Beauvoiſis. The memoirs of the academy are enriched with ſeveral of his obſervations. He is ranked among the beſt aſtronomers that have appeared in Europe. Two works of his are in great eſtimation, 1. The elements of aſtronomy; with aſtronomical tables, 1740, 2 vol. 4to. 2. Magnitude and figure of the earth.

CAS-

CASSINI DE THURY (CÆSAR FRANÇOIS), ſon of the ſubject of the preceding article, noble Sienneſe, director of the obſervatory, fellow of the royal ſociety of London, of the learned inſtitution of Bologna, of the academies of Berlin and of Munich, &c. was born at Paris the 17th of June 1714. The cares of his father, in concurrence with the happy diſpoſitions of the ſon, were attended with ſuch ſucceſs, that at ten years old he calculated the phaſes of the total eclipſe of the ſun that was expected for the year 1727. Admitted into the academy of ſciences in 1735, as ſupernumerary adjunct. At the age of 21 he employed himſelf upon the verification of the meridian that paſſes through the obſervatory, in which he corrected ſome triſling errors. The project of making a geometrical deſcription of France being ſoon after adopted, young Caſſini gave himſelf up to this undertaking with all the activity natural to his age, and devoted to it a part of his attention as long as he lived. Engineers and ſurveyors were ſent throughout the whole extent of the kingdom for taking the plans and tracing the maps in which the moſt minute particulars are faithfully given. The geographers did not confine themſelves to the marking down all the uſual objects even to inſulated cottages, but they have repreſented the face of the country as far as was poſſible. The government gave great encouragements to this undertaking; and Caſſini, who had ſollicited theſe encouragements, had the conſolation to ſee this long and difficult labour almoſt entirely terminated. He died of the ſmall pox, Sept. 4, 1784. His character was frank and open. His ſoul ſeemed to be inacceſſible to envy or hatred, but extremely ſenſible to friendſhip. Though admitted to the familiarity of the great, he always maintained the reſpect that was due to him. Being at Vienna in June 1761, to obſerve the tranſit of Venus, he met with thoſe diſtinctions from the emperor Francis, the empreſs queen and other princes of the empire, which his merit deſerved.

CASSIODORUS (MARCUS AURELIUS), a man of eminence in many reſpects, and called by way of diſtinction "the ſenator," was born in Italy, ſomething later than 463. He had as liberal an education as the growing barbariſm of his times afforded; and ſoon recommended himſelf by his eloquence, his learning, and his wiſdom, to Theodoric king of the Goths in Italy. Theodoric firſt made him governor of Sicily; and when he had ſufficiently proved his abilities and prudence in the adminiſtration of that province, admitted him afterwards, about 490, to his cabinet councils, and appointed him to be his ſecretary. Henceforward he had all the places and honours at his command, which Theodoric had to beſtow; and, after running through all the employments of the government, was raiſed to the conſulate, which he adminiſtered alone, in 514. He was con-

continued in the same degree of confidence and favour by Athalaric, who succeeded Theodoric, about 524; but afterwards, in 537, being discarded from all his offices by king Vitiges, he renounced a secular life, and retired into a monastery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philosopher, and a christian. He entertained himself with forming and improving several curiosities in the mechanical way, such as sun-dials, water hour-glasses, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by several books of his own composing. About 556 he wrote two books, de Divinis Lectionibus; and afterwards a book de Orthographia, in the preface to which he tells us, that he was then in his 93d year. There are extant of his twelve books of letters; ten of which he wrote as secretary of state, in the name of kings Theodoric and Athalaric, and two in his own. He composed also 12 books de rebus gestis Gothorum, which are only extant in the abridgement of Jornandes; though it has been surmised, that a manuscript of Cassiodorus is still remaining in some of the libraries in France. He wrote also a commentary upon the psalms, and several other pieces theological and critical. Father Simon has spoken of him thus: "There is no need," says he, "of examining Cassiodorus's commentaries on the psalms, which is almost but an abridgment of St. Augustin's Commentaries, as he owns in his preface. But besides these commentaries, we have an excellent treatise of this author's, intituled De institutione ad Divinas Lectiones, which shews, that he understood the criticism of the scriptures, and that he had marked out what were the best things of this nature in the antient doctors of the church. In the same book Cassiodorus gives many useful rules for the criticism of the scriptures; and he takes particular notice of those fathers who have made commentaries upon the bible, &c."

Upon the whole, Cassiodorus was in all views a very extraordinary man; and we think that those have done him no more than justice, who have considered him as a star, which shone out amidst the darkness of a barbarous age. When he died we cannot precisely determine; but there is great reason to think that, whenever it was, he could not be less than 100 years old. His works have been collected aud printed several times; but the best edition is that of Rohan, 1679, in two volumes folio, with the notes and dissertations of John Garretus, a benedictine monk.

CASTAGNO (Andrew del), the first painter of Tuscany who understood the art of painting in oil. Dominico de Venise, who had learned it of Anthony de Messina, being come to Florence, Andrew del Castagno courted his friendship and wormed out

out the ſecret from him. He afterwards conceived ſuch a deadly jealouſy againſt Dominico his friend and benefactor, that, unmindful of the obligations he owed him, he one evening aſſaſſinated him. Dominico, not recognizing his murderer, cauſed himſelf to be carried to the houſe of this cruel friend, of whoſe treachery he was not aware, and died in his arms. Caſtagno on his death-bed confeſſed the horrid deed, the author of which had never been diſcovered. His corpſe was attended to the grave by the hatred and indignation of the public. No ſooner had he learnt the ſecret of Dominico, than he ſet about ſeveral works at Florence which were greatly admired. It was he who in 1478 executed by order of the republic the picture which repreſents the execution of the conſpirators againſt the Medicis.

CASTALDI (Cornelius), was born at Feltri, of an antient family, in 1480. He addicted himſelf at the ſame time to the bar and to poetry, thus enlivening the dryneſs of juriſprudence by the charms of verſe. His country having charged him with its affairs to the republic of Venice, he fulfilled the purpoſes of his embaſſy with advantage to his country and honour to himſelf. Padua, where he ſettled himſelf in marriage, is indebted to him for the endowment of a college. He ended his days in 1537, at the age of 57. His poems, a long time unknown, were firſt publiſhed by the abbé Conti, a Venetian, in 1757, 4to. They conſiſt of both latin and italian pieces; the latter diſplay an uncommon gracefulneſs and eaſe in their compoſition, and an abundance of images: the former evince a good taſte for antiquity. The life of the author, written with an elegant ſimplicity by a patrician of Venice, is at the head of this eſtimable collection.

CASTALIO (Sebastian), was born at Chatillon, on the Rhone, in 1515. Calvin conceived ſuch an eſteem and friendſhip for him, during the ſtay he made at Straſbourg in 1540 and 1541, that he lodged him for ſome days at his houſe, and procured him a regent's place in the college of Geneva. Caſtalio, after continuing in this office near three years, was forced to quit it in 1544, on account of ſome peculiar opinions which he held concerning Solomon's ſong and Chriſt's deſcent into hell. He retired to Baſil, where he was made greek profeſſor, and died in that place, Dec. 29, 1563. He incurred the high diſpleaſure of Calvin and Theodore Beza, who loaded him with foul language, for differing from them concerning predeſtination and the puniſhment of heretics. They called him a papiſt, which was a moſt unreaſonable accuſation. They ſaid he had tranſlated the bible into latin at the inſtigation of the devil. "Unum eſt (crimen) quod biblia tranſtulerim impulſu inſtinctuque diaboli. Cogitate quam veriſimiliter hoc ſcripſerunt."

When

When rivers overflow, they frequently carry down ſeveral pieces of wood, which any body may lawfully get and keep for his own uſe. Caſtalio, who was very poor, and had a wife and eight children, got with a harping-iron ſome wood floating upon the Rhine. When Calvin and Beza heard of it, they proclaimed every where that he had ſtolen ſome wood belonging to his neighbour [c].

CASTEELS (PETER), was born at Antwerp in 1684. He painted birds and flowers with ſome ſucceſs. In 1726 he publiſhed 12 plates of birds and fowls which he had deſigned and etched himſelf. He had been ſettled in England many years; when he retired in 1735 to Tooting, to deſign for callico-printers. Died at Richmond, May 16, 1749.

CASTEL (LEWIS BERTRAND), a geometrician and philoſopher, born at Montpellier in 1688, entered himſelf of the jeſuits in 1703, was noticed by Fontenelle and by pere de Tournemine for the ſpecimens he gave of his early proficiency. The young man was then in the country; they invited him to the capital. Caſtel went from Toulouſe to Paris towards the end of 1720. He ſupported the idea that his eſſays had given of him. The firſt work he publiſhed was his treatiſe of Univerſal gravity, 2 vols. 12mo, 1724. All depended, according to

[c] His works are very conſiderable, on account both of their quality and their number. He diſcovered great knowledge of the latin, greek, and hebrew languages. In 1545 he printed at Baſil four books of dialogues, containing the principal hiſtories of the bible, in elegant latin, ſo that youth might thereby make a proficiency in piety, and in the latin tongue at the ſame time. He publiſhed in 1546 a tranſlation of the Sibylline verſes into latin heroic verſe, and of the books of Moſes into latin proſe, with notes. This was followed, in 1547, by his latin verſion of the pſalms of David, and of all the other ſongs found in ſcripture. In 1548, he printed a greek poem on the life of John the baptiſt, and a paraphraſe on the prophecy of Jonah, in latin verſe. He tranſlated ſome paſſages of Homer, and ſome books of Xenophon and St. Cyril. He alſo turned into latin ſeveral treatiſes of the famous Ochinus, particularly the thirty dialogues, ſome of which ſeem to favour polygamy. He advanced ſome ſingular notions in his notes on the books of Moſes; as for inſtance, that the bodies of malefactors ought not be left on the gibbets; and that they ought not to be puniſhed with death, but with ſlavery. His reaſon for theſe opinions was, that the political laws of Moſes bind all nations. His notes on the Epiſtle to the Romans were condemned by the church of Baſil, becauſe they oppoſed the doctrine of predeſtination and efficacious grace. His principal work is a latin and french tranſlation of the ſcriptures, which is differently ſpoken of by writers. He began his latin tranſlation at Geneva in 1542, and finiſhed it at Baſil in 1550. It was printed at Baſil in 1551, and dedicated by the author to Edward VI. king of England. He publiſhed a ſecond edition of it in 1554, and another in 1556. The edition of 1573 is moſt eſteemed. The french verſion was dedicated to Henry II. of France, and printed at Baſil in 1555. The fault which has been moſt generally condemned in his latin tranſlation, is the affectation of uſing only claſſical terms. He is accuſed, but without juſt ground, of having run into the other extremes in his french tranſlation; that is, of having made uſe of low and vulgar terms. Some people are very unfortunate, they can never avoid cenſure. If any other man than Caſtalio (ſays Bayle) had made this tranſlation of the ſcriptures, ſcarce any fault would have been found with the ſtyle.

him,

him, on two principles, the gravity of bodies, and the action of minds; the former giving them a continual tendency to reſt, the other renewing their motion. This doctrine, the key to the ſyſtem of the univerſe, as he pretended, did not appear to be ſo to the abbé Saint Pierre. Though the friend of the mathematician, he attacked him; the jeſuit anſwered. The papers on both ſides ſhewed much reflection, though in a ſingular channel. The ſecond work of pere Caſtel was his plan of an abridged ſyſtem of mathematics, Paris 1727, 4to, which was ſoon followed by an univerſal ſyſtem of mathematics, 1728, 4to. This work was applauded both in England and France. The Royal Society of London admitted him of their body. His ocular harpſichord completely diſplayed the natural fertility of his mind in inventions. His ſyſtems at firſt were no more than hypotheſes; but by inſenſible degrees he thought he ſhould realize them. As a geometrician he might demonſtrate the analogy between ſounds and colours; but it could only be ſome wealthy blockhead who ſhould attempt to conſtruct ſo expenſive a machine as his harpſichord, and the execution of which was impracticable. It muſt however be confeſſed, that this fanciful project gave birth to ſome uſeful diſcoveries. The Vrai ſyſteme de phyſique générale de Newton, 1743, 4to, did him more honour in the opinion of ſeveral of the learned, though it was diſpleaſing to others. He reverenced the engliſh philoſopher, though his doctrine appeared to him but little adapted to reveal the true ſyſtem of the univerſe. "Newton and Deſcartes, ſaid he, are nearly on a par in regard to invention; but the latter had more facility and elevation; the other, with leſs facility, was more profound. Such is pretty nearly the character of the two nations: the french genius builds upwards, the engliſh genius downwards. Each of them had the ambition to make a world, as Alexander had that of conquering it, and both had grand ideas of nature." There is likewiſe by pere Caſtel a tract intituled, Optic of colours, Paris, 1740, 12mo, with other productions of leſs conſequence, to be ſeen in the Memoires de Trevoux, in which he was for ſome time concerned. The ſtyle of Caſtel partook of the fire of his genius and the wanderings of his imagination. The converſation turning one day, in preſence of Fontenelle, on the marks of originality in the works of this ſcholar, ſomebody ſaid, "But he is mad."—"I know it," returned Fontenelle, "and I am ſorry for it, for it is a great pity! But I like him better for being original and a little mad, than I ſhould if he were in his ſenſes without being original." Pere Caſtel died the 11th of January 1757, at the age of 68. The abbé de la Porte publiſhed in 1763, 12mo, at Paris under the imprint of Amſterdam, L'eſprit, les ſaillies & ſingularités du pere Caſtel. The author

author treats on a great number of ſubjects; and though he enters deeply into none, yet he thinks much, and ſometimes very well.

CASTELL (EDMUND), a divine of the laſt century, who deſerves to be recorded as a remarkable example of literary generoſity, joined to literary induſtry, was born, in 1606, at Hatley in Cambridgeſhire. After going through a courſe of grammatical education, he became a member, 1621, of Emanuel college, Cambridge, where he continued many years. Afterwards, he removed to St. John's college for the convenience of the library there, which was of great ſervice to him in compiling his grand work, his Lexicon heptaglotton. In due courſe, he took the ſeveral degrees of B. and M. A. and of B. and D. D. and the fame of his learning occaſioned his being choſen F. R. S. His Lexicon heptaglotton coſt him the aſſiduous labour of 17 years. The unwearied diligence which he employed in this undertaking, injured his health, and impaired his conſtitution. Beſides this, the work was the entire ruin of his fortune, for he ſpent upon it upwards of 12,000l. The truth of this is poſitively aſſerted by Mr. Hearne, whoſe authority for it was a letter which he had under Dr. Caſtell's own hand. Hearne pathetically and juſtly complains, that our author ſhould meet with ſo "very poor a reward" for his incredible and indeed herculean labours. His eccleſiaſtical preferments were, firſt, the ſmall vicarage of Hatfield Peverell, in Eſſex, and afterwards the rectory of Wodeham Walter, in the ſame county; and in 1663 [D] he became rector of Higham Gobion, in Bedfordſhire. The doctor, in 1666, having waſted his patrimony, and incurred heavy debts, was reduced to extreme diſtreſs; when, probably in conſideration of his learned labours, and diſintereſted generoſity, the royal favour began to ſmile upon him. In that year, he was made king's chaplain and arabic profeſſor at Cambridge; and in 1668 he obtained a prebend of Canterbury. In the next year he publiſhed his Lexicon heptaglotton; but the publication procured him no compenſation for his large expences and his indefatigable diligence. The copies of the book lay almoſt entirely unſold upon his hands. In 1673 he told a friend, "he had at leaſt 1000 copies left; and found none that regarded the work or author, of thoſe that once fed him with better promiſes."

Dr. Caſtell's induſtry and liberality were not confined to his lexicon. He was eminently aſſiſtant to Dr. Walton, in the celebrated edition of the Polyglott bible. This is acknowledged

[D] The bond for payment of his tenths is dated May 27, 1663; but there is ſome reaſon to think that he had the rectory two years earlier.

by

by Walton, who, after complimenting our author's erudition and modesty, mentions the diligence he employed upon the samaritan, the syriac, the arabic, and the æthiopic versions; his having given a latin translation of the Canticles, under the last version; and his adding to all of them learned notes. These acknowledgments, however, were by no means equal to Castell's merit and services; for he translated several books of the new testament, and the syriac version of Job where it differs from the arabic *. We know of nothing farther published by Dr. Castell, excepting a thin 4to pamphlet, in 1660, intituled, "Sol Angliæ oriens auspiciis Caroli II. regum gloriosissimi; and adorned with an admirable head of that monarch. From a letter of our author's, which is still extant, and was written in 1674, it appears, that the many discouragements he had met with, had not extinguished his ardour for the promotion of oriental literature [E]. The same letter shews, that in his application to the learned languages, he had forgotten the cultivation of his native tongue, and that even his orthography did not keep pace with the improvements of the time. Dr. Castell died at Higham Gobion, in 1685, being about 79 years of age. His oriental manuscripts, 38 in number, 19 in hebrew, 13 in arabic, and 6 in æthiopic, to all which the effigies of the doctor were affixed, and his name inscribed in them, were bequeathed by him to the public library of the university of Cambridge. To Emanuel college in the same university, Dr. Castell bequeathed 111 printed books; to St. John's college a silver tankard, weighing 26 ounces, value 7l. on condition his name should be inscribed on it; and to Dr. Henry Compton, bishop of London (to whom he acknowledges the highest obligations), 100 copies of the heptaglott Lexicon, with all his bibles and other oriental parts of holy scripture, in number 52 [F]. The rest of his books were sold by auction at Cambridge in June 1680. It is supposed that about 500 of his lexicons were unsold at the time of his death. These were placed by Mrs. Crisp, Dr. Castell's niece and executrix, in a room of one of her tenant's houses at Martin, in Surry, where for many years they lay at the mercy of the rats, who made such havoc among them, that when they came into possession of this lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole load of learned rags sold only for 7l. Dr. Castell was buried in the church of Higham Gobion, where, in his life-time, he erected a monument, being a tablet of black

[E] Written to Dr. Spencer, and preserved in the manuscript library at Lambeth.

* Dr. Walton mentions the gratuities which he bestowed on the learned men who assisted him in his undertaking. But he forgot to mention that Castell not only spent his whole gratuity on the work, but 1000l. besides.

[F] The legacy to the bishop of London was appraised by Mr. Edward Millington (the bookseller) at 24l. 10s.

marble

marble on a white ſtone frame, on which there is an inſcription, that, neither by its latinity nor by its execution, reflects much honour on his taſte.

CASTELVETRO (LEWIS), an italian critic, famous for his parts, but more famous for his ſpleen and ill-nature, was born at Modena in 1505. Being deſpiſed for his poverty by the ignorant part of mankind, and hated for his knowledge by the learned, ſays Moreri, he left his own country, and went into Germany, where he reſided at the court of the emperor Maximilian II. After ſix years abſence he returned to Modena, and diſtinguiſhed himſelf chiefly by his commentary upon Ariſtotle's Poetics; where, Rapin aſſures us, he always made it a rule to find ſomething to except againſt in the text of Ariſtotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have obſerved under his article; and the quarrel did not end without many ſatirical pieces written on both ſides in verſe and proſe. Caſtelvetro however was aſſiſted here by his friends: for though he knew how to lay down rules for writing poetry, yet he was not the leaſt of a poet himſelf. This critic at length fell under the cogniſance of the inquiſition at Rome, by which he was accuſed of paying too much deference to the new opinions, and not enough to the old. This topic for cavilling he had probably picked up in his travels into Germany, where Lutheraniſm was eſtabliſhed; and we ſuppoſe it had infected his converſation and writings. He had a mind to be tried at a diſtance, as he then was, before a council; but the pope acquainted the cardinal of Mantua, his legate, that ſince Caſtelvetro had been accuſed before the inquiſition at Rome, it was neceſſary for him to appear there, under the character of a perſon accuſed. Upon the pope's aſſuring him of high honours if he was found innocent, and of clemency if guilty, he appeared before the inquiſition, and was examined in October 1560: but finding himſelf embarraſſed by the queſtions put to him, and eſpecially in regard to a book of Melanchthon, which he had tranſlated into Italian, he durſt not truſt the pope any longer, but fled. He went to Baſil in Switzerland, where he purſued the ſtudy of the belles lettres to the time of his death; and this happened Feb. 20, 1571 [G].

CASTIGLIONE (BALTHAZAR), an eminent italian nobleman, was deſcended from an illuſtrious and ancient family, and born in his own villa at Caſatico, in the duchy of Mantua, Dec. 6, 1478. On coming to a proper age, he had maſters appointed him, under whom he acquired a knowledge of the

[G] We learn from the Menagiana, that Caſtelvetro's houſe being on fire at Lyons, he cried out Al poetica! "Save my poetics!" which ſhews that he conſidered this work as the beſt of his performances. Indeed it ought to be ſo, if what is ſaid be true, that it coſt him half his life in compoſing. His other pieces are inferior to his Poetics; and his poſthumous works fall greatly ſhort of that perfection to which, if he had lived to correct them, they would probably have attained.

greek

greek and latin tongues: in the latter of which he was inſtructed by Demetrius Chalcondylas of Conſtantinople, who then reſided at Milan. He likewiſe applied himſelf to the ſtudy of painting, ſculpture, and architecture, as appears from the book he wrote in favour of thoſe arts; and he made ſo great a progreſs in them, that Raphael Urbin and Buonaroti, though incomparable artiſts, never thought their works perfect, unleſs they had the approbation of Caſtiglione.

When Caſtiglione was 18 years of age, he went into military ſervice under Lewis Sforza, duke of Milan; but his father dying ſoon after, and ſome diſaſtrous circumſtances overtaking that ſtate, he was obliged to quit the camp, and return to Mantua. He engaged a ſecond time in the ſervice of the duke, and diſtinguiſhed himſelf greatly by his bravery and conduct: but returning ſoon after, and being deſirous to ſee other courts, particularly that of Rome, he went thither at the very time that Julius II. obtained the popedom. His fame was not unknown to this pontiff; and the high opinion he had of his abilities and merit made him write to Guido Ubaldo duke of Urbino, his couſin, that if he would ſend him to the court of Rome in his own name, with the character of a public miniſter, he ſhould take it as a ſingular obligation. Caſtiglione was 26 years of age; and Guido Ubaldo ſent him ambaſſador to pope Julius, to accommodate affairs of the higheſt importance. He was ſent upon a ſecond embaſſy to Lewis XII. of France, and upon a third to Henry VII. of England; whither he went to be inveſted with the noble order of the garter for the duke his maſter. On his arrival in England he was received with all the marks of honour and eſteem; being met at the port where he landed by the earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had diſpatched his buſineſs here, and was returned home, to gratify the importunities of Alfonſo Arioſto his particular friend, he began his celebrated work, "the Courtier;" which in a ſmall ſpace of time he completed at Rome, in March 1516. From this work we may perceive how intimate he was with the greek and latin authors, having here gleaned together the firſt flowers of their wit, and treaſured up, as it were, in a ſingle cabinet, the richeſt jewels of antiquity. The book has been univerſally well received both in Italy and abroad, often reprinted, and tranſlated into ſeveral languages. It is full of moral and political inſtructions; and, if we ſeek the italian tongue in its perfection, it is ſaid that it can no where be found better than here.

Caſtiglione was highly eſteemed and favoured by the duke Franciſco Moria, who conſtituted him his firſt miniſter of ſtate, as well in civil as military affairs; and for his ſervices, particu-

larly at the ſiege of Mirandola, at which pope Julius was preſent, made him a free gift of the caſtle of Nuvolara, in the county of Peſaro, with the moſt ample privileges to himſelf, and to his heirs and ſucceſſors for ever. This was in 1513. Not long after Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembus, and dated March 14, 1514; the other by Jacomus Sadolet, in May following. Having now reached his 36th year, he married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a ſon and two daughters, and then died; having lived no more than four years with him.

A little before this misfortune, the marquis of Mantua ſent him to Leo X. as his ambaſſador; and after the death of Leo he continued at Rome in that capacity, under Hadrian VI. and Clement VII. Clement ſent him to the emperor Charles V.'s court in quality of legate; where affairs were to be tranſacted of the higheſt importance, not only to the pontifical ſee, but to all Italy. He went into Spain, Oct. 1524; and in his negotiations and tranſactions not only anſwered the pope's expectations, but alſo acquired the good-will of the emperor, by whom he was ſoon received as a favourite counſellor and friend, as well as an ambaſſador. Among other marks of affection, which the emperor ſhewed Caſtiglione, this was a ſingular one; that being then at war with Francis I. of France, he always deſired him to be preſent at the military councils of that war; and, when it was ſuppoſed that the war would be ended by a ſingle combat between Charles V. and Francis I. with only three knights attending them, the emperor pitched upon Caſtiglione to be one of the number. He alſo made him a free denizen of Spain; and ſoon after nominated him to the biſhopric of Avila. And becauſe this happened at the juncture of the ſacking of Rome, ſome took occaſion to reflect upon Caſtiglione, as if he had neglected the affairs of the court of Rome, for the ſake of gratifying the inclinations of the emperor. This was indeed the current opinion at Rome: but Caſtiglione defended himſelf from the imputation in his letter to Clement VII.—It is probable that there were no real grounds for it, ſince Clement himſelf does not appear to have given the leaſt credit to it. Paul Jovius ſays, that if Caſtiglione had lived, the pope intended to have made him a cardinal; and after his death, in two of his holineſs's briefs, both of condolence to his mother, there are the ſtrongeſt expreſſions of his unblemiſhed fidelity and devotion to the ſee of Rome. However, the very imputation affected Caſtiglione ſo ſenſibly, that it was ſuppoſed in ſome meaſure to have contributed to his death. His conſtitution was already impaired with the continual fatigues, civil as

well as military, in which he had always been engaged; and falling at length ſick at Toledo, he died Feb. 2, 1529. The emperor, who was then at Toledo, was extremely grieved, and commanded all the prelates and lords of his court to attend his corpſe to the principal church there; and the funeral offices were celebrated by the archbiſhop, with ſuch ſolemnity and pomp as was never permitted to any one before, the princes of the blood excepted. Sixteen months after his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a very fine and ſumptuous monument was raiſed, and a latin epitaph inſcribed, which was written by cardinal Bembo [H].

CASTILLE (ALPHONSUS X. OF), who has commonly been called the Wiſe, was born in 1203, and is now more famous for having been an aſtronomer than a king. He ſucceeded his father Ferdinand III. in 1252; but had not the good fortune to be happy in his reign, though he was a prince of uncommonly great qualities. The firſt ſource of his troubles proceeded from his having no children by Iolante, daughter of the king of Arragon, whom he married in 1246: and whom therefore he reſolved to divorce, under a pretence of barrenneſs, and to look for another in the court of Denmark. Accordingly the princeſs of Denmark arrived in 1254; but the queen proved at laſt with child, and continued to breed till ſhe had brought him nine children; upon which the affair of the divorce was at an end. Though this prince had not the art of making himſelf beloved by his ſubjects, nor by the neighbouring kings, yet his reputation was very great in foreign countries. His knowledge, parts, eloquence, and politics, made him famous; which induced ſome of the electors, in 1258, to confer on him the imperial crown. But as he neglected to ſupport his party by his preſence, the empire was given to Rodolphus, in ſpite of all the oppoſition of his ambaſſadors. Meanwhile his great qualities, and reputation abroad, could not ſecure him from plots and diſturbances at home: and at laſt his own ſon Sanchez appeared at the head of a rebellion againſt him, and involved the kingdom in a civil war, which did not end till the death of Alphonſus.

But let us conſider Alphonſus in that part of his character for the ſake of which we have given him a place in theſe memoirs; we mean as an aſtronomer and a man of letters. He underſtood aſtro-

[H] Beſides his incomparable book, the Courtier, he compoſed many latin and tuſcan poems; which with ſome of his letters are placed at the end of the engliſh verſion of the Courtier, publiſhed at London in 1727. This verſion was made by A. P. Caſtiglione, a gentleman of the ſame family, who lived here in England, under the patronage of Edmund Gibſon, biſhop of London. The Italian is printed with it; and before the whole is prefixed the life of the author, to which the reader is indebted for the account here given.

nomy, philoſophy, and hiſtory, as if he had been only a man of letters; and compoſed books upon the motions of the heavens, and on the hiſtory of Spain, which are highly commended. In his aſtronomical purſuits he diſcovered that the tables of Ptolemy were extremely full of errors; and conceived thereupon a reſolution to correct them. For this purpoſe he aſſembled a number of aſtronomers at Toledo, where a plan was projected for the forming of new tables. Theſe tables were drawn up chiefly by the ſkill and pains of rabbi Iſaac Hazan, a learned jew; and they were called Alphonſine tables, in honour of Alphonſus, who was at vaſt expences about them. But their dearneſs did not conſiſt altogether in the great ſums of money he laid out upon them, but in their cauſing him to loſe the empire of Germany. He fixed the epoch of thoſe tables to May 30, 1232; which was the day of his acceſſion to the throne. We muſt not forget a memorable ſaying of Alphonſus, which has been recorded for its boldneſs: it is, "that if he had been conſulted in the formation of the world, he could have given ſome hints for the better." Mariana however ſays, that this ſtory of him reſted only upon a vulgar tradition. We cannot think it improbable, that if Alphonſus did paſs ſo bold a cenſure on any part of the univerſe, it was on the celeſtial ſphere. For, beſides that he ſtudied nothing more, it is certain that at that time aſtronomers explained the motions of the heavens by intricate and confuſed hypotheſes, which did no honour to God, nor anſwered in any wiſe the idea of an able workman. So that if, from conſidering the multitude of ſpheres of which Ptolemy's ſyſtem is compoſed, and thoſe many eccentric circles and epicycles with which it is embarraſſed, we ſuppoſe Alphonſus to have made uſe of the above expreſſions, the boldneſs and impiety of the cenſure will be greatly diminiſhed.

Alphonſus died in 1284. Mariana tells us, that he was the firſt king of Caſtile who permitted all the public acts to be drawn up in the vulgar tongue; and who cauſed the ſcriptures to be tranſlated into it. A code or body of laws, begun in his father's reign, was finiſhed by his care. No regard was paid to his will in the diſpoſal of his kingdom. Sanchez kept poſſeſſion of the throne, while his nephews, the ſons of his elder brother Ferdinand who was deceaſed, could ſcarce enjoy their liberty. Iolante, their grandmother, was fled with them to the court of the king of Arragon, leſt Sanchez ſhould form any deſign againſt their lives. It were to be wiſhed, ſays Bayle, for the honour of learning, that a prince, who was ſo adorned with it, had governed his people more fortunately and more wiſely.

CASTILLO-Y-SAAVEDRA (Anthony del), a painter, born at Cordova in Spain, died there in 1667, at the age of 64.

After

After the death of his father, Auguſtine Caſtillo, whoſe diſciple he was, he repaired to Seville for the purpoſe of improving himſelf in the ſchool of Francis Zurbaran. Being returned to his native country, he acquired great reputation by his works; which was ſo well eſtabliſhed, that even at this day no one is conſidered as a man of taſte if he does not poſſeſs ſome piece by this great artiſt. He treated hiſtory, landſcape and portrait, with equal ſucceſs. His drawing is excellent; but his colouring is deficient in graces and taſte. It is ſaid, that, on his return to Seville, he was ſeized with ſuch a fit of jealouſy at ſeeing the pictures of the young Murello, of a freſhneſs and colouring much ſuperior to his, that he died of vexation ſhortly after his return to Cordova.

CASTRUCCIO (Castracani), a famous italian general, was born, nobody knows how, at Lucca in Tuſcany, in 1284; for he was taken up one morning accidentally in a vineyard, where he had been laid and covered with leaves. He was found by Dianora, a widow lady, and ſiſter of Antonio, a canon of St. Michael in Lucca, who was deſcended from the illuſtrious family of the Caſtracani. Antonio being a prieſt, and Dianora having no children, they determined to bring him up, chriſtened him Caſtruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio deſigned him for a prieſt, and accordingly trained him to letters; but Caſtruccio was ſcarcely 14 years old, when he began to neglect his books, and to devote himſelf to military ſports, to wreſtling, running, and other violent exerciſes, which very well ſuited his great ſtrength of body. At that time the two great factions, the Guelfs and Ghibilins, ſhared all Italy between them, divided the popes and the emperors, and engaged in their different intereſts, not only the members of the ſame town, but even the members of the ſame family. Franciſco, a conſiderable man on the ſide of the Ghibilins, obſerving one day in the market-place the uncommon ſpirit and qualities of Caſtruccio, prevailed with Antonio to let him turn ſoldier. This was entirely to the inclination and taſte of Caſtruccio, who preſently became accompliſhed in every thing which could adorn his profeſſion. He was 18 years old, when the faction of the Guelfs drove the Ghibilins out of Pavia, and was then made a lieutenant of a company of foot by Franciſco Guinigi, of whom the prince of Milan had ſollicited ſuccours. The firſt campaign this new lieutenant made, he gave ſuch proofs of his courage and conduct as ſpread his fame all over Lombardy; and Guinigi conceived ſuch an opinion of him, and had ſo much confidence in him, that, dying ſoon after, he committed the care of his ſon and the management of his eſtate to him. So great a truſt and adminiſtration made Caſtruccio more conſiderable than before;

but then they created him many enemies, and loſt him ſome friends: for, knowing him to be of an high and enterpriſing ſpirit, many began to fancy his views were to empire, and to oppreſs the liberty of his country. He went on ſtill to diſtinguiſh himſelf by military exploits, and at laſt raiſed ſo much jealouſy and envy in his chief commander, that he was impriſoned by ſtratagem, with a view of being put to death. But the people of Lucca ſoon releaſed him from the inconveniencies of a priſon; and, in a ſhort time after, ſolemnly choſe him their ſovereign prince. There were not then, either in Lombardy or Tuſcany, any of the Ghibilins, who did not look upon Caſtruccio as the true head of their faction. Thoſe who were baniſhed their country upon that account fled to him for protection, and promiſed unanimouſly, that if he could reſtore them to their eſtates, they would ſerve him ſo effectually that the ſovereignty of their country ſhould be his reward. Flattered by theſe promiſes, and encouraged by the ſtrength of his forces, he entertained a deſign of making himſelf maſter of Tuſcany; and to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army conſtantly on foot, and employed it as ſuited beſt with his own deſigns. For the ſervices he did the pope he was made ſenator of Rome, with more than ordinary ceremony. The day of his promotion he came forth in a habit ſuitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind. The former was in theſe words, "He is as it pleaſes God;" the latter, "And ſhall be what God will have him." While Caſtruccio was at Rome, news was brought him which obliged him to return in all haſte to Lucca. The Florentines were making war upon him, and had already done him ſome damage; and conſpiracies were forming againſt him, as an uſurper, at Piſa and in ſeveral places. But Caſtruccio fought his way through them all; and the ſupreme authority of Tuſcany was juſt falling into his hands, when fortune, jealous as it were of his glory, put a period to his progreſs and his life. An army of 30,000 foot and 10,000 horſe appeared againſt him in May 1328. He deſtroyed 22,000 of them, with the loſs of not quite 1600 of his own men. He was returning from the field of battle; but happened to halt a little, for the ſake of thanking and careſſing his ſoldiers as they paſſed: fired with an action as fatiguing as glorious, and covered with ſweat, a north wind blew upon him, and affected him ſo, that he fell immediately into a fit of ague. At firſt he neglected it, believing himſelf ſufficiently hardened againſt ſuch attacks; but the fit increaſing, and with it the fever, his phyſicians gave him over, and he died in a few days. He was in his 44th year; and from the time he came to appear firſt in the world, he always, as well

well in his good as bad fortune, expreſſed the ſame ſteadineſs and equality of ſpirit. As he left ſeveral monuments of his good fortune behind him, ſo he was not aſhamed to leave ſome memorials of his adverſity. Thus, when he was delivered from the impriſonment above mentioned, he cauſed the irons with which he was loaded to be hung in the moſt public room of his palace, where they were to be ſeen many years after.

Machiavel, who has written the life of Caſtruccio, and from whom we have extracted this account of him, ſays, that he was not only an extraordinary man in his own age, but would have been ſo in any other. He was tall and well-made, of a noble aſpect, and ſo winning an addreſs, that all men went away from him ſatisfied. His hair was inclining to red; and he wore it above his ears. Wherever he went, ſnow, hail, or rain, his head was always uncovered. He had all the qualities that make a man great: was grateful to his friends, terrible to his enemies, juſt with his ſubjects, ſubtle with ſtrangers; and, where ſtratagem would do the buſineſs, he never had recourſe to force.—No man was more forward to encounter dangers, no man more careful to eſcape them. He had an uncommon preſence of mind, and often made repartees with great ſmartneſs.

CATHERINE ALEXIEVNA, a country girl of the name of Martha, which ſhe changed for Catherine when ſhe embraced the greek religion, came to be empreſs of Ruſſia, was born of very indigent parents, who lived at Ringen, a ſmall village not far from Dorpat, on the lake Vitcherve, in Livonia. While yet only three years old ſhe loſt her father, who left her with no other ſupport than what an infirm and ſickly mother could afford her; whoſe labour was barely ſufficient to procure them a ſcanty maintenance. She was handſome, of a good figure, and gave intimations of a quick underſtanding. Her mother had taught her to read, and an old lutheran clergyman, of the name of Gluck, inſtructed her in the principles of that perſuaſion.—Scarcely had ſhe attained her fifteenth year, when ſhe loſt her mother. The good paſtor took her home to him, and employed her in attending his children. Catherine availed herſelf of the leſſons in muſic and dancing that were given them by their maſters; but the death of her benefactor, which happened not long after her reception into his family, plunged her once more into the extremity of indigence; and her country being now become the ſeat of war between Sweden and Ruſſia, ſhe went to ſeek an aſylum at Marienburg. In 1701 ſhe eſpouſed a dragoon of the ſwediſh garriſon of that fortreſs. If we are to believe ſome authors, the very day that theſe two lovers had fixed on for plighting their faith at the altar, Marienburg was beſieged by the Ruſſians; the lover, who was on duty, was obliged to march with his troop to repel the attack, and periſhed in the

action, before the marriage was consummated. Marienburg was at last carried by assault; when general Bauer, seeing Catherine among the prisoners, and being smitten with her youth and beauty, took her to his house, where she superintended his domestic affairs, and was supposed to be his mistress. Soon afterwards she was removed into the family of prince Mentshicof, who was no less struck with the attractions of the fair captive: with him she lived till 1704; when, in the seventeenth year of her age, she became the mistress of Peter the Great, and won so much upon his affections, that he espoused her on the 29th of May 1711. The ceremony was secretly performed at Yaverhof, in Poland, in the presence of general Bruce; and on the 20th of February 1712, it was publicly solemnized, with great pomp, at Petersburg; on which occasion she received the diadem and the sceptre from the hands of her husband. After the death of that prince in 1725, she was proclaimed sovereign empress of all the Russias. In this high station she shewed herself worthy of reigning, by completing the grand designs which the tzar had begun. The first thing she did, on her accession to the imperial dignity, was to cause all the gallowses to be taken down, and all the implements of torture to be destroyed. She instituted a new order of knighthood, in honour of St. Alexander Nefski; and performed many actions worthy of a great mind. Russia lost her the 17th of May 1727, at the age of 38. She was a princess of great qualities of mind and heart. She attended Peter the Great in his expeditions, and rendered him essential services in the unfortunate affair of Pruth: it was she who advised the tzar to tempt the vizir by presents; which succeeded beyond expectation. It cannot however be dissembled, that she had an attachment which excited the jealousy of the tzar. The favoured object was a chamberlain of the court, originally from France, named monsf. de la Croix. The tzar Peter caused him to be decapitated, under pretence of some treasonable correspondence; after which he had his head stuck on a pike and placed in one of the public places of Petersburg. In order that his empress might contemplate at leisure the view of the mangled carcase of her lover, he drove her across this place in all directions, and even conducted her to the foot of the scaffold. Catherine had address or firmness enough to restrain her tears. This princess has been suspected of not being favourably disposed towards the tzarevitsh Alexius, who died under the displeasure of his father. As the eldest born, and sprung from the first marriage, he excluded from the succession the children of Catherine; this is perhaps the sole foundation on which that reproach has been built.

CATINAT (Nicholas), born at Paris the 1st of September 1637, the son of the dean of the counsellors of the parliament, began

began his career at the bar, loſt a cauſe that had juſtice on its ſide, and renounced the profeſſion for that of arms. He firſt ſerved in the cavalry, when he never let an opportunity of diſtinguiſhing himſelf eſcape him. In 1667, in the preſence of Louis XIV. at the attack on the counterſcarpe of Lille, he performed an action ſo honourable both to his judgment and his courage, that it procured him a lieutenantcy in the regiment of guards. Gradually riſing to the firſt dignities in the army, he ſignalized himſelf at Maeſtricht, at Beſançon, at Senef, at Cambray, at Valenciennes, at St. Omer's, at Ghent, and at Ypres. The great Condé ſet a proper value on his merit, and wrote to him, after the battle of Senef, where Catinat had been wounded: "No one takes a greater intereſt in your wound than I do; there are ſo few men like you, that in loſing you our loſs would be too great." Having attained to the rank of lieutenant-general, in 1688, he beat the duke of Savoy at Staffarde and at the Marſaille, made himſelf maſter of all Savoy and a part of Piédmont; marched from Italy to Flanders, beſieged aud took the fortreſs of Ath in 1697. He had been marechal of France from 1693, and the king, reading the liſt of the marechals in his cabinet, exclaimed, on coming to his name: Here valour has met with its deſerts! The war breaking out again in 1701, he was put at the head of the french army in Italy againſt prince Eugene, who commanded that of the emperor. The court, at the commencement of this war, was undecided on the choice of the generals, and heſitated between Catinat, Vendôme, and Villeroi. This circumſtance was talked of in the emperor's council. "If Villeroi has the command, ſaid Eugene, I ſhall beat him; if Vendôme be appointed, we ſhall have a ſtout ſtruggle; if it be Catinat, I ſhall be beaten." The bad ſtate of the army, the want of money for its ſubſiſtence, the little harmony there was between him and the duke of Savoy, whoſe ſincerity he ſuſpected, prevented him from fulfilling the prediction of prince Eugene. He was wounded in the affair of Chiari, and forced to retreat as far as behind the Oglio. This retreat, occaſioned by the prohibition he had received from the court to oppoſe the paſſage of prince Eugene, was the ſource of his ſubſequent miſtakes and misfortunes. Catinat, notwithſtanding his victories and his negotiations, was obliged to ſerve under Villeroi; and the laſt diſciple of Turenne and Condé was no longer allowed to act but as ſecond in command. He bore this injuſtice like a man ſuperior to fortune. "I ſtrive to forget my misfortunes," he ſays in a letter to one of his friends, "that my mind may be more at eaſe in executing the orders of the marechal de Villeroi." In 1705 the king named him to be a chevalier; but he refuſed the honour intended him. His family teſtifying their diſpleaſure at this procedure, "Well, then, ſaid he to his relations,

tions, ſtrike me out of your genealogy!" He increaſed as little as poſſible the crowd of courtiers. Louis XIV. once aſking him why he was never ſeen at Marli; and whether it was ſome buſineſs that prevented his coming? "None at all, returned the marechal; but the court is very numerous, and I keep away in order to let others have room to pay their court to you." He died at his eſtate of St. Gratian, Feb. 25, 1712, at the age of 74, with the ſame ſedateneſs of mind that had accompanied him through life. Numberleſs anecdotes are related of him, which ſhew that this calmneſs of temper never forſook him. After an ineffectual attack at the unfortunate affair of Chiari, rallying his troops, an officer ſaid to him: Whither would you have us to go? to death?—It is true, replied Catinat, death is before us; but ſhame is behind.

CATO (Marcus Portius), commonly called the Cenſor, was one of the greateſt men among the ancients, and born at Tuſculum in the year of Rome 519; that is, about the year 232 before Chriſt. He began to bear arms at 17 years of age, and ſhewed not only much courage, but alſo a great contempt of the pleaſures, and even of the conveniencies of life. He had but one horſe for himſelf and his baggage; and he looked after and dreſſed him himſelf. "What an honour was it to that age, ſays Seneca, to ſee a man, who had triumphed as a general, and enjoyed the dignity of a cenſor, and, what is more than both theſe, to ſee Cato contented with one little horſe, and even not requiring a whole one to himſelf? for his baggage hanging down on each ſide took up part of him. Who would not prefer that ſerviceable beaſt, rubbed down by Cato himſelf, to all the ſleek nags, fine genets, and ſmooth ambling horſes in the world?" He was a man of extraordinary ſobriety, and no bodily exerciſe ſeemed unworthy of him. At his return from his campaigns, he betook himſelf to plough his ground: not that he had not ſlaves enough to do it, but it was his inclination. He dreſſed alſo like his ſlaves, and then ſat down at table with them, eating of the ſame bread, and drinking of the ſame wine. He did not in the mean while neglect to cultivate his mind, eſpecially in regard to ſpeaking well; a talent very neceſſary to him, ſince he pleaded many cauſes in the neighbouring towns, which he always did gratis.

Valerius Flaccus, who had a country-ſeat near Cato, was very deſirous to ſee a young man, of whom he had heard ſo many remarkable things; and finding that it was a good plant, which only wanted to be cultivated and tranſplanted into better ground, he perſuaded him to come to Rome. Cato ſoon made himſelf eſteemed in that city; and having ſo powerful and officious a patron as Valerius Flaccus, quickly raiſed himſelf. He was firſt of all elected military tribune; afterwards they made him quæſtor; in the year of Rome 558 he was advanced to be conſul,

ful, and in 569 choſen cenſor. No man was ever better qualified than he for the office of cenſor, nor did better diſcharge the duties of it. He made uſe of his ſeverity, eloquence, and exemplary life, to give a check to the luxury and growing vices of the Romans; which gave occaſion to ſay, that he was not leſs ſerviceable to the republic of Rome, by making war againſt immorality, than Scipio by his victories over his enemies. It was well known, that he would exerciſe the cenſorſhip with the utmoſt rigour, which was one reaſon why the patricians oppoſed him when he ſtood for that office; but the ſame reaſon induced the people to prefer him to all his competitors. The inſcription of the ſtatue erected for him was a glorious teſtimony of his behaviour in that office. "The people, ſays Plutarch, greatly approved of his adminiſtration as cenſor; for, ſetting up a ſtatue for him, in the temple of the goddeſs of health, they put an inſcription under it, not of his warlike feats and triumphs, but ſuch a one as ſignified that this was Cato the cenſor, who by his good diſcipline and ordinances reclaimed the roman commonwealth, when it was declining and falling precipitately into vice.

Cato lived a very long life, and preſerved great ſtrength of body and mind to the laſt. Being a man of a vigorous conſtitution, he wanted women in his old age; and, becauſe he could not conceal his keeping a concubine ſo much as he deſired, he married again. "Having loſt his wife, ſays Plutarch, he married his ſon to the daughter of Paulus Emilius, who was ſiſter to the ſecond Scipio Africanus; ſo that now being a widower himſelf, he made uſe of a young ſervant maid, who came privately to him. But the houſe being very little, and a daughter-in-law alſo in it, the intrigue was quickly diſcovered: for the young wench one day paſſing by a little too boldly to Cato's bed-chamber, the youth, his ſon, though he ſaid nothing, ſeemed to look a little grim upon her. The old man ſoon perceived it troubleſome, yet ſaid nothing; but without finding the leaſt fault went, as his cuſtom was, with his uſual company to the market. Among the reſt was one Salonius, a clerk of his, to whom he called aloud, and aſked him, whether he had married his daughter? the concluſion of which was, that Cato deſired to have that maid, and the match was quickly made up." Cato had a ſon by this ſecond ventre, to whom, from his mother, he gave the ſurname of Saloninus. This Cato Saloninus was the father of Marcus Cato, the father of Cato of Utica, who therefore was the great grandſon of Cato the cenſor. The ſeverity however of the cenſor could not ſecure him from the ill effects of this new wife's pride and turbulent ſpirit, though ſhe was a woman of mean extraction; and St. Jerome, deſigning to prove that thoſe who marry a poor wife to be quiet at home do not obtain their end, alleges the example of Cato the cenſor.

He

He wrote ſeveral works: a roman hiſtory, and a book concerning the art of war, which are not extant. He compoſed a book upon agriculture, and was very particular in the deſcription of that art. It is extant, and written in good old latin. He compoſed alſo ſomething concerning rhetoric, and was probably the firſt of the Romans who wrote upon that ſubject. He is memorable for having had at firſt an averſion to the Greeks, and to the ſtudies that were moſt in vogue among them. Plutarch, after having ſaid that Cato was diſpleaſed to ſee the three philoſophers, deputed by the Athenians, ſo well received and approved at Rome, and had adviſed the ſenate to ſend them home immediately; ſays, "That he did not this out of any anger to Carneades, but becauſe he wholly deſpiſed philoſophy, and out of a kind of pride, ſcoffed at the greek muſes and literature: for indeed he would frequently ſay, that Socrates was a prating ſeditious fellow. And to fright his ſon from any thing that was greek, he uſed a much harſher tone than was uſual towards one of his age; pronouncing, as it were, with the voice of an oracle, that the Romans would preſently be deſtroyed, when they once came to be infected with greek." Nevertheleſs, it is certain, that Cato himſelf afterwards ſtudied it.

We ſhould entertain a very wrong notion of Cato, ſhould we imagine, as, from what has been ſaid, we might, that auſterity was the only ingredient in his ſpeeches and converſations; for he knew how to intermix them with agreeable ſtrokes of raillery, and had many humorous ſayings. Take one of them with Balzac's paraphraſe and prologue. "The very cenſors, ſays that writer, though ſadneſs ſeemed to be one of the functions of their office, did not altogether lay aſide raillery. They were not always bent upon ſeverity; and the firſt Cato, that troubleſome and intolerably honeſt man, ceaſed ſometimes to be troubleſome and intolerable. He had ſome glimpſes of mirth, and ſome intervals of good humour. He dropped now and then ſome words that were not unpleaſant; and you may, madam, judge of the reſt by this. He had married a very handſome wife; and hiſtory tells us, that ſhe was extremely afraid of thunder, and loved her huſband well. Thoſe two paſſions prompting her to the ſame thing, ſhe always pitched upon her huſband as a ſanctuary againſt thunder; and threw herſelf into his arms at the firſt noiſe ſhe fancied ſhe heard in the ſky. Cato, who was well pleaſed with the ſtorm, and very willing to be careſſed, could not conceal his joy. He revealed that domeſtic ſecret to his friends, and told them one day, ſpeaking of his wife, that ſhe had found out a way to make him love bad weather; and that he never was ſo happy, as when Jupiter was angry." It is worth obſerving, that Cato made this ſpeech during his cenſorſhip, when he degraded the ſenator Manlius, who would probably

have been conſul the year after, only for giving a kiſs to his wife in the day-time, in the preſence of his daughter: a piece of ſeverity, for which he has been condemned by both ancients and moderns.

Cato's was in the main a very fine character, yet there appear to have been ſome blemiſhes in it. Plutarch charges him with poſſeſſing an extravagant deſire of gain; and it is certain, that his eagerneſs to improve his eſtate, and increaſe his revenues, made him guilty of uſury in no ſmall degree. A ſaying of his to a nobleman, whom he ſaw coming out of a houſe of ill fame, which Horace has preſerved, ſeems to favour of a looſe morality: "Go there, brave youth, and quench the generous flame;" meaning, that it was better to have recourſe to the ſtews, than to debauch the citizens wives. However, ſome perhaps may excuſe him here, thinking, that of two evils he did right to recommend the leaſt. Upon the whole, he was a great citizen; an excellent orator, a profound civilian, and a right honeſt worthy man. He died in the year of Rome 604, at 85 years of age.

CATROU (Francis), a very diſtinguiſhed jeſuit, was born at Paris in 1659. He was the author of ſome very conſiderable works; as, 1. A general hiſtory of the empire of the Mogul. 2. A hiſtory of the fanaticiſm of ſome proteſtant religions; of anabaptiſm, of davidiſm, and of quakeriſm. 3. A tranſlation of Virgil, with notes critical and hiſtorical. 4. A roman hiſtory, which has been tranſlated into ſeveral languages, and is reckoned his capital work. The notes are chiefly father Rouillé's, who alſo continued it; though it was finiſhed by Routh, another jeſuit. Catrou was alſo concerned in the Journal de Trevoux. He died in 1737. All his writings are in french.

CATULLUS (Caius Valerius), a roman poet, born at Verona ante Chr. 86, was deſcended from a good family; and his father was familiarly acquainted with Julius Cæſar, who lodged at his houſe. The beauty and elegance of his verſes eaſily procured him the attention and friendſhip of the fine wits who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, to whom he has inſcribed ſeveral of his poems. Here he ſoon diſcovered the vivacity of his genius, and ſo diſtinguiſhed himſelf by his pleaſantry and wit, that he became univerſally eſteemed, and gained even Cicero for his patron. It is believed that he gave the name of Leſbia to the moſt famous of his miſtreſſes, in honour to Sappho, who was of the iſland of Leſbos, and whoſe verſes pleaſed him wonderfully. The true name of that miſtreſs was ſuppoſed to be Clodia, ſiſter of Clodius, the great enemy of Cicero. He is far from imitating our modern poets, who uſually complain of the coyneſs and inſenſibility of the fair ones; but ſpeaks of his Leſbia as a woman, who aſked him, how many kiſſes would ſatisfy him?

him? to which he anſwered, that he deſired as many as there are grains of ſand in the deſerts of Libya, and ſtars in the heavens. As fine a genius as this poet was, he was, as many fine geniuſes have ſince been, poor. His merit, it is true, recommended him to the greateſt men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bithynia with Memmius, who had obtained the government of that province after his prætorſhip: but it is plain from ſome of his epigrams, that he did not make his fortune by it. He died in the flower of his age, and the height of his reputation, when he was about thirty years old; at which time Virgil was ſent to purſue his ſtudies at Cremona.

Though the great talent of this poet lay in the epigrammatic way, yet ſome have pretended that he equally excelled in all other kinds of poetry. Martial's veneration for him was ſuch, that he has not ſcrupled to put him on a level with Virgil:

Tantum magna ſuo debet Verona Catullo,
Quantum parva ſuo Mantua Virgilio.

And in this he has been followed by Paul Jovius and Barthius among the moderns. What remains of his works, is not ſufficient to ſupport this high opinion of him. At the ſame time it muſt be conſidered in his behalf, that Lucretius was the only poet whoſe verſe had any tolerable elegance or harmony in it, when he wrote: and his poem probably was not ſeen by our author, or at leaſt but a little before his death, ſince it was not publiſhed till ſome time after Lucretius's deceaſe. Catullus's writings got him the name of "the learned" amongſt the ancients, for which we have the authority of Aulus Gellius, Apuleius, and both the Plinys; but we have no compoſitions of his remaining, nor any lights from antiquity, which enable us to explain the reaſon of it. Among others that Catullus inveighed againſt, and laſhed in his iambics (for he was uncommonly ſatirical), none ſuffered more ſeverely than Julius Cæſar, under the name of Mamurra: which, however, only furniſhed Cæſar with an opportunity of ſhewing his moderation and humanity. For after Catullus, by repeated invectives, had given ſufficient occaſion to Cæſar to reſent ſuch uſage, eſpecially from one whoſe father had been his familiar friend; Cæſar, inſtead of expreſſing any uneaſineſs, generouſly invited the poet to ſupper with him, and there treated him with ſo much affability and good-nature, that Catullus was perfectly aſhamed at what he had done, and reſolved to make him amends for the future.

We muſt not leave Catullus, without taking notice, that he has been very much cenſured for the wantonneſs and obſcenities to be met with in his writings; and many have on that account concluded that he was a debauchee. That he was of a gay amo-

rous

rous temper, may eaſily be imagined, as indeed it appears very plainly from many of his poems: but to infer from thence that he was an abandoned profligate, is not only abſurd, but what he himſelf has in a manner cautioned us not to do.

> Nam caſtum eſſe decet pium poetam
> Ipſum: verſiculos nihil neceſſe eſt:
> Qui tum denique habent ſalem & leporem,
> Si ſint molliculi & parum pudici." Lyric. xviii.

CATZ (JAMES), penſionary of Holland, keeper of the great ſeals there, and ſtadtholder of the Fiefs, was born in Zealand, 1577. He was an ingenious poet, as well as a dexterous politician. He diveſted himſelf, however, at length of all employments, for the ſake of cultivating poetry and letters; nor was he drawn afterwards from his retirement, but at the reiterated application of the ſtates, who, in the critical ſeaſon of Cromwell's protectorate, ſent him ambaſſador into England. Upon his return, he retired to one of his country-houſes, where he died in 1660. His poems have been printed in all forms, the Hollanders highly valuing them: and the laſt edition of his works was, 1726, in two vols. folio.

CAVE (DR. WILLIAM), a learned divine, was born in 1637, and educated in St. John's college at Cambridge. He was ſucceſſively miniſter of Haſely in Oxfordſhire, Great Allhallows, and of Iſlington near London. He became chaplain to Charles II. and in 1684 was inſtalled canon of Windſor. He was the author of ſome large and learned works, relating to eccleſiaſtical antiquity. He compoſed a hiſtory of the lives, acts, deaths, and martyrdoms of thoſe who were contemporary with the apoſtles, and of the principal fathers within the three firſt centuries of the church. In 1688 he publiſhed a work of a more extenſive nature, called, Hiſtoria literaria, &c. in which he gives an exact account of all who had written upon chriſtianity, either for or againſt it, from Chriſt to the xivth century; mentions the times they lived in, the books they wrote, and the doctrines they maintained; and alſo enumerates the councils that were called in every age of the church. This and the former work gave occaſion to a controverſy which enſued, and was very warmly agitated, between Cave and Le Clerc, who was then writing his Bibliotheque univerſelle in Holland. Le Clerc charged Cave with two unfair proceedings. 1. That, inſtead of writing the lives of the fathers, he had written their panegyrics; 2. That he had forcibly drawn Euſebius, who was, as he imagined, plainly enough an arian, over to the ſide of the orthodox, and made a trinitarian of him. Theſe were the points debated; and a great deal of good learning, as well as good ſenſe, relating to eccleſiaſtical antiquity, and the authority

of

of the fathers, was produced on both ſides: but which of the two had the better in the diſpute, is not a point to be determined here; unleſs we may juſt be permitted to ſay, but without any intention to diminiſh from the value of Cave's work, that he did not entirely clear himſelf of the charge. Cave died in 1713, and was buried at Iſlington.

CAVE (EDWARD), was born at Newton in Warwickſhire, Feb. 29, 1691. His life is thus given by Dr. Johnſon. His father (Joſeph) was the younger ſon of Mr. Edward Cave, of Cave's in the Hole, a lone houſe, on the Street-road in the ſame county, which took its name from the occupier; but having concurred with his elder brother in cutting off the entail of a ſmall hereditary eſtate, by which act it was loſt from the family, he was reduced to follow in Rugby the trade of a ſhoemaker. He was a man of good reputation in his narrow circle, and remarkable for ſtrength and ruſtic intrepidity. He lived to a great age, and was in his latter years ſupported by his ſon.

It was fortunate for Edward Cave, that having a diſpoſition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The ſchool of Rugby, in which he had, by the rules of its foundation, a right to be inſtructed, was then in high reputation, under the rev. Mr. Holyock, to whoſe care moſt of the neighbouring families, even of the higheſt rank, entruſted their ſons. He had judgment to diſcover, and, for ſome time, generoſity to encourage the genius of young Cave; and was ſo well pleaſed with his quick progreſs in the ſchool, that he declared his reſolution to breed him for the univerſity, and recommend him as a ſervitor to ſome of his ſcholars of high rank. But proſperity, which depends upon the caprice of others, is of ſhort duration. Cave's ſuperiority in literature exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal aſſociations it always happens, whatever unlucky prank was played, was imputed to Cave. When any miſchief, great or ſmall, was done, though perhaps others boaſted of the ſtratagem when it was ſucceſsful, yet, upon detection or miſcarriage, the fault was ſure to fall upon poor Cave.

At laſt, his miſtreſs by ſome inviſible means loſt a favourite cock; Cave was with little examination ſtigmatized as the thief or murderer; not becauſe he was more apparently criminal than others, but becauſe he was more eaſily reached by vindictive juſtice. From that time Mr. Holyock withdrew his kindneſs viſibly from him, and treated him with harſhneſs, which the crime, in its utmoſt aggravation, could ſcarcely deſerve; and which ſurely he would have ſorborn, had he conſidered how hardly the habitual influence of birth and fortune is reſiſted; and how frequently men, not wholly without ſenſe of virtue,

are

are betrayed to acts more atrocious than the robbery of a hen-roost, by a desire of pleasing their superiors.

Those reflections his master never made, or made without effect; for, under pretence that Cave obstructed the discipline of the school, by selling clandestine assistance, and supplying exercises to idlers, he was oppressed with unreasonable tasks, that there might be an opportunity of quarrelling with his failure; and when his diligence had surmounted them, no regard was paid to the performance. Cave bore this persecution a-while, and then left the school, and the hope of a literary education, to seek some other means of gaining a livelihood.

He was first placed with a collector of the excise. He used to recount with some pleasure a journey or two which he rode with him as his clerk, and relate the victories that he gained over the excisemen in grammatical disputations. But the insolence of his mistress, who employed him in servile drudgery, quickly disgusted him; and he went up to London in quest of more suitable employment.

He was recommended to a timber-merchant at the Bankside, and while he was there on liking, is said to have given hopes of great mercantile abilities; but this place he soon left, I know not for what reason, and was bound apprentice to Mr. Collins, a printer of some reputation, and deputy alderman.

This was a trade for which men were formerly qualified by a literary education; and which was pleasing to Cave, because it furnished some employment for his scholastic attainments. Here, therefore, he resolved to settle, though his master and mistress lived in perpetual discord, and their house was therefore no comfortable habitation. From the inconveniences of these domestic tumults he was soon released, having in only two years attained so much skill in his art, and gained so much the confidence of his master, that he was sent without any superintendant to conduct a printing-house at Norwich, and publish a weekly paper. In this undertaking he met with some opposition, which produced a public controversy, and procured young Cave the reputation of a writer.

His master died before his apprenticeship was expired, and he was not able to bear the perverseness of his mistress. He therefore quitted her house upon a stipulated allowance, and married a young widow with whom he lived at Bow. When his apprenticeship was over, he worked as a journeyman at the printing-house of Mr. Barber, a man much distinguished and employed by the tories, whose principles had at that time so much prevalence with Cave, that he was for some years a writer in Mist's Journal; which, though he afterwards obtained by his wife's interest a small place in the post-office, he for some time continued. But as interest is powerful, and conversation, how-

ever mean, in time perſuaſive, he by degrees inclined to another party; in which, however, he was always moderate, though ſteady and determined.

When he was admitted into the poſt-office, he ſtill continued, at his intervals of attendance, to exerciſe his trade, or to employ himſelf with ſome typographical buſineſs. He corrected the Gradus ad Parnaſſum; and was liberally rewarded by the company of Stationers. He wrote an "account of the Criminals," which had for ſome time a conſiderable ſale; and publiſhed many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correſpondence which his place in the poſt-office facilitated, he procured country news-papers, and ſold their intelligence to a journaliſt in London for a guinea a week.

He was afterwards raiſed to the office of clerk of the franks, in which he acted with great ſpirit and firmneſs; and often ſtopped franks, which were given by members of parliament to their friends; becauſe he thought ſuch extenſion of a peculiar right illegal. This raiſed many complaints; and having ſtopped, among others, a frank given to the old ducheſs of Marlborough by Mr. Walter Plummer, he was cited before the houſe, as for breach of privilege, and accuſed, I ſuppoſe very unjuſtly, of opening letters to detect them. He was treated with great harſhneſs and ſeverity, but declining their queſtions by pleading his oath of ſecrecy, was at laſt diſmiſſed. And it muſt be recorded to his honour, that, when he was ejected from his office, he did not think himſelf diſcharged from his truſt, but continued to refuſe to his neareſt friends any information about the management of the office.

By this conſtancy of diligence and diverſification of employment, he in time collected a ſum ſufficient for the purchaſe of a ſmall printing-office, and began the "Gentleman's Magazine," a periodical pamphlet, of which the ſcheme is known wherever the engliſh language is ſpoken. To this undertaking he owed the affluence in which he paſſed the laſt twenty years of his life; and the fortune which he left behind him, though large, had been yet larger, had he not raſhly and wantonly impaired it by innumerable projects, of which I know not that ever one ſucceeded [1].

Mr. Cave, when he formed the project, was far from expecting the ſucceſs which he found; and others had ſo little proſpect of its conſequence, that though he had for ſeveral years talked of his plan among printers and bookſellers, none of them thought it worth the trial. That they were not reſtrained

[1] The Gentleman's Magazine, which has now (1796) ſubſiſted 63 years, and ſtill continues to enjoy the favour of the world, is one of the moſt ſucceſsful and lucrative pamphlets which literary hiſtory has upon record, and therefore deſerves, in this narrative, particular notice.

by

by their virtue from the execution of another man's deſign was ſufficiently apparent as ſoon as that deſign began to be gainful; for in a few years a multitude of magazines aroſe, and periſhed; only the London Magazine, ſupported by a powerful aſſociation of bookſellers, and circulated with all the art and all the cunning of trade, exempted itſelf from the general fate of Cave's invaders, and obtained, though not an equal, yet a conſiderable ſale.

Cave now began to aſpire to popularity; and being a greater lover of poetry than any other art, he ſometimes offered ſubjects for poems, and propoſed prizes for the beſt performers. The firſt prize was 50l. for which, being but newly acquainted with wealth, and thinking the influence of 50l. extremely great, he expected the firſt authors of the kingdom to appear as competitors; and offered the allotment of the prize to the univerſities. But when the time came, no name was ſeen among the writers that had been ever ſeen before; the univerſities and ſeveral private men rejected the province of aſſigning the prize [K] At all this Mr. Cave wondered for a while; but his natural judgment, and a wider acquaintance with the world, ſoon cured him of his aſtoniſhment, as of many other prejudices and errors. Nor have many men been ſeen raiſed by accident or induſtry to ſudden riches that retained leſs of the meanneſs of their former ſtate.

He continued to improve his magazine, and had the ſatisfaction of ſeeing its ſucceſs proportionate to his diligence, till in 1751 his wife died of an aſthma. He ſeemed not at firſt much affected by her death, but in a few days loſt his ſleep and his appetite, which he never recovered; but after having lingered about two years, with many viciſſitudes of amendment and relapſe, fell by drinking acid liquors into a diarrhœa, and afterwards into a kind of lethargic inſenſibility, in which one of the laſt acts of reaſon which he exerted was fondly to preſs the hand that is now writing this little narrative. He died Jan. 10, 1754, having juſt concluded the 23d annual collection [L].

He

[K] The determination was left to Dr. Cromwell Mortimer and Dr. Birch; and by the latter the award was made, which may be ſeen in Gent. Mag. vol. vi p. 59.

[L] Anecdotes of Bowyer, by Nichols. —Mr. Cave was buried in the church of St. James, Clerkenwell; but the following inſcription, from the pen of Dr. Hawkeſworth, is placed at Rugby.

Near this place lies
The body of
JOSEPH CAVE,
Late of this pariſh,
Who departed this life Nov. 18, 1747,
Aged 79 years.

He was placed by Providence in a humble ſtation;
But
Induſtry abundantly ſupplied the wants of Nature,
And
Temperance bleſſed him with Content and Wealth.
As he was an affectionate Father,
He was made happy in the decline of life
By the deſerved eminence of his eldeſt Son
EDWARD CAVE;
Who, without intereſt, fortune, or connection,

He was a man of a large ſtature, not only tall but bulky; and was, when young, of remarkable ſtrength and activity He was generally healthful, and capable of much labour and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abſtinence both from ſtrong liquors and animal food. From animal food he abſtained about four years, and from ſtrong liquors much longer; but the gout continued unconquered, perhaps unabated.

His reſolution and perſeverance were very uncommon; in whatever he undertook, neither expence nor fatigue were able to repreſs him: but his conſtancy was calm, and, to thoſe who did not know him, appeared faint and languid, but he always went forward though he moved ſlowly.

The ſame chillneſs of mind was obſervable in his converſation: he was watching the minuteſt accent of thoſe whom he diſguſted by ſeeming inattention; and his viſitant was ſurpriſed when he came a ſecond time, by preparations to execute the ſcheme which he ſuppoſed never to have been heard.

He was, conſiſtently with this general tranquillity of mind, a tenacious maintainer, though not a clamorous demander, of his right. In his youth having ſummoned his fellow journeymen to concert meaſures againſt the oppreſſion of their maſters, he mounted a kind of roſtrum, and harangued them ſo efficaciouſly that they determined to reſiſt all future invaſions; and when the ſtamp officers demanded to ſtamp the laſt half-ſheet of the magazines, Mr. Cave alone defeated their claim, to which the proprietors of the rival magazines would meanly have ſubmitted.

He was a friend rather eaſy and conſtant than zealous and active; yet many inſtances might be given, where both his money and his diligence were employed liberally for others.

By the native force of his own genius,
Aſſiſted only by a claſſical education,
Which he received at the grammar-ſchool
Of this town,
Planned, executed, and eſtabliſhed
A literary work, called
THE GENTLEMAN'S MAGAZINE,
Whereby he acquired an ample fortune,
The whole of which devolved to his Family.

Here alſo lies
The body of WILLIAM CAVE,
Second ſon of the ſaid JOSEPH CAVE,
Who died May 2, 1757, aged 62 years;
And who, having ſurvived his elder Brother

EDWARD CAVE,
Inherited from him a competent eſtate;
And, in gratitude to his benefactor,
Ordered this monument, to perpetuate
His memory.

He liv'd a patriarch in his numerous race,
And ſhew'd in charity a chriſtian's grace:
Whate'er a friend or parent feels, he knew;
His hand was open, and his heart was true;
In what he gain'd and gave, he taught mankind,
A grateful always is a generous mind.
Here reſt his clay! His ſoul muſt ever reſt,
Who bleſs'd when living, dying muſt be bleſt.

His

His enmity was in like manner cool and deliberate; but though cool, it was not inſidious, and though deliberate, not pertinacious.

His mental faculties were ſlow. He ſaw little at a time, but that little he ſaw with great exactneſs. He was long in finding the right, but ſeldom failed to find it at laſt. His affections were not eaſily gained, and his opinions not quickly diſcovered. His reſerve, as it might hide his faults, concealed his virtues: but ſuch he was, as they who beſt knew him have moſt lamented [M].

CAVENDISH (THOMAS), of Frimly in Suffolk, eſq. was deſcended from a noble family in Devonſhire, and poſſeſſed of a plentiful eſtate; which he, being a man of more wit than prudence, contrived to waſte a good part of. Hence he took it into his head to repair his ſhattered fortunes, if happily he could, at the expence of the Spaniards. With this view he built two ſhips from the ſtocks, one of 120, the other of 60 tons; and with theſe and a bark of 40 tons he ſailed from Plymouth July 21, 1586. He firſt made the coaſt of Barbary, then ſteered for Brazil, and entered the ſtreights of Magellan Jan. 5, 1585, and paſſed them very happily. Then coaſting along Chili and Peru, he took abundance of rich prizes; and continuing his courſe as high as California, there took the St. Anne, which Cavendiſh, in a letter to lord Hunſdon, rightly calls an Acapulco ſhip, though in moſt relations of his voyage ſhe is ſtyled the admiral of the ſouth ſeas. Her cargo was of immenſe value, which, his ſhips being too ſmall to carry, he was forced to burn; taking out of her, however, as much gold as was worth 60,000l. He then ſteered for the Philippine iſlands, where he ſafely arrived, and proceeded from them to Java Major, which he reached March 1, 1588. He doubled the cape of Good Hope the 1ſt of June, and ſo without any remarkable incident returned ſafe to Plymouth Sept. 9; having ſailed completely round the globe,

[M] Beſides the pleaſure we have in adorning our work with a life written by Dr Johnſon, we think that Edward Cave was otherwiſe worthy of a place in the Biographia Britannica, as the inventor of a new ſpecies of publication, which may be conſidered as ſomething of an epocha in the literary hiſtory of this country. The periodical performances before that time were almoſt wholly confined to political tranſactions, and to foreign and domeſtic occurrences. But the monthly magazines have opened a way for every kind of enquiry and information. The intelligence and diſcuſſion contained in them are very extenſive and various; and they have been the means of diffuſing a general habit of reading through the nation, which, in a certain degree, has enlarged the public underſtanding. Many young authors, who have afterwards riſen to conſiderable eminence in the literary world, have here made their firſt attempts in compoſition. Here, too, are preſerved a multitude of curious and uſeful hints, obſervations, and facts, which otherwiſe might have never appeared; or, if they had appeared in a more evaneſcent form, would have incurred the danger of being loſt. If it were not an invidious taſk, the hiſtory of them would be no incurious or unentertaining ſubject.—Dr. Kippis, in Biographia Britannica.

and brought home an immenſe fortune. This however he quickly waſted, and in 1591 was compelled to think of another voyage; which was far from being ſo ſucceſsful as the former. He left Plymouth Aug. 26, 1591, with three ſtout ſhips and two barks. April 8, 1592, he fell in with the ſtreights of Magellan, and continued in them to May 15; when, on account of the badneſs of the weather, he determined to return; which accordingly he did to the coaſt of Brazil; and there, it is ſaid, died of grief.

CAVENDISH (Sir WILLIAM) [N], ſecond ſon of Thomas Cavendiſh of Cavendiſh, in Suffolk, clerk of the pipe in the reign of Henry VIII. was born about 1505 He received a liberal education, and had ſettled upon him, by his father, certain lands in Suffolk. Cardinal Wolſey, who was born in Suffolk, took him into his ſplendid family, which conſiſted of one earl, nine barons, and about 1000 knights, gentlemen, and inferior officers. He ſerved the cardinal as gentleman uſher, and was admitted into more intimacy with him than any other ſervant, and therefore would not deſert him in his fall; but was one of the few who ſtuck cloſe to him when he had neither office nor ſalary to beſtow. This ſingular fidelity, joined to his abilities, recommended him to his ſovereign, who received him into his own family and ſervice. In 1540 he was appointed one of the auditors of the court of augmentation, and ſoon after obtained a grant of ſeveral lordſhips in the county of Hertford. In 1546 he was made treaſurer of the chamber to his majeſty, had the honour of knighthood conferred on him, and was ſoon after ſworn of the privy council. He continued to enjoy both theſe honours during 11 years; which time his eſtate was much increaſed by grants from Edward VI. in ſeven different counties; nor does it appear that he was in leſs credit or favour with queen Mary, under whoſe reign he died in 1557. He married three wives. His third and laſt, who ſurvived him, was the widow of Robert Barley, eſq. and juſtly conſidered as one of the moſt famous women of her time. She was the daughter of John Hardwick of Hardwick, in Derbyſhire, by Elizabeth the daughter of Thomas Leeke, of Loaſland in the ſame county, eſq. and in proceſs of time became coheireſs of his fortune, by the death of her brother without children. When ſhe was ſcarce 14, ſhe was married to Robert Barley of Barley, in Derbyſhire, eſq. a young gentleman of a large eſtate, all which he ſettled abſolutely upon her on their marriage; and by his death without iſſue ſhe came into poſſeſſion of it in 1532. After remaining a widow about 12 years ſhe married Cavendiſh, by whom ſhe had Henry Cavendiſh, eſq. who was poſſeſſed of con-

[N] Biog. Brit. and Kennett's Memoirs of the family of Cavendiſh.

ſiderable

ſiderable eſtates in Derbyſhire, but ſettled at Tutbury in Staffordſhire; William Cavendiſh the firſt earl of Devonſhire; and Charles Cavendiſh ſettled at Welbeck in Nottinghamſhire, father of William baron Ogle and duke of Newcaſtle; and three daughters: Frances, who married ſir Henry Pierpoint of Holm Pierpoint in the county of Nottingham, from whom the dukes of Kingſton are deſcended; Elizabeth, who eſpouſed Charles Stuart earl of Lenox, younger brother to the father of James I.; and Mary. After the death of ſir William Cavendiſh, this wife lady conſenting to become a third time a wife, married ſir William St. Lowe, captain of the guard to queen Elizabeth, who had a large eſtate in Glouceſterſhire; which in articles of marriage ſhe took care ſhould be ſettled on her and her own heirs, in default of iſſue; and accordingly, having no child by him, ſhe lived to enjoy his whole eſtate, excluding as well his brothers who were heirs male, as his own female iſſue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greateſt ſubject of the realm, George Talbot, earl of Shrewſbury, whom ſhe brought to terms of honour and advantage to herſelf and children; for he not only yielded to a conſiderable jointure, but to an union of families, by taking Mary her youngeſt daughter to be the wife of Gilbert his ſecond ſon, and afterwards his heir; and giving the lady Grace, his youngeſt daughter, to Henry her eldeſt ſon. Nov. 18, 1590, ſhe was a fourth time left, and to death continued, a widow. A change of condition that perhaps never fell to any one woman: to be four times a happy wife; to riſe by every huſband into greater wealth and higher honours; to have an unanimous iſſue by one huſband only; to have all thoſe children live, and honourably diſpoſed of in her life-time; and, after all, to live 17 years a widow in abſolute power and plenty [o].

Sir William Cavendiſh wrote the life of his old maſter cardinal Wolſey, and therein gives him a very high character; affirming that, in his judgment, he never ſaw the kingdom in better obedience and quiet than during the time of his authority,

[o] This counteſs dowager of Shrewſbury built three of the moſt elegant ſeats that were ever raiſed by one hand within the ſame county, Chatſworth, Hardwick, and Oldcotes. At Hardwick ſhe left the antient ſeat of her family ſtanding; where her chamber and rooms of ſtate, with her arms and other enſigns, are ſtill remaining. It muſt not be forgotten, that this lady had the honour to be keeper of Mary queen of Scots, committed priſoner to George earl of Shrewſbury for 17 years. The earl's epitaph betrays that he was ſuſpected of familiarity with his royal priſoner, "Quod à malevolis propter ſuſpectam cum captiva regina familiaritatem ſæpius male audivit," which is not to be imagined true: however, the counteſs carried herſelf to the queen and the earl her huſband, with all becoming reſpect and duty. Full of years and all worldly comforts, ſhe died Feb. 13, 1607, and was buried in Allhallows church, in Derby (where ſhe had founded an hoſpital for 12 poor people), under a fair tomb, which ſhe took care to erect in her own life-time, and whereon a remarkable epitaph was afterwards inſcribed.—Kennett's Mem.

or juſtice better adminiſtered. After this life had remained long in manuſcript, it was printed in 1667, and reprinted in 1706, with ſome variation in the title. The original MS was a few years ago in the hands of the duke of Kingſton; ſuppoſed to be given by the author to his daughter, who married into that family.

CAVENDISH (William), duke of Newcaſtle, ſon of ſir Charles Cavendiſh, youngeſt ſon of ſir William Cavendiſh, by Catherine daughter of Cuthbert lord Ogle, was born in 1592. He had uncommon abilities, and they were cultivated with much care. He appeared at the court of James I. with the advantages of a graceful perſon and great elegance of manners; and was quickly diſtinguiſhed by the king's favour. In 1610 he was made knight of the Bath, at the creation of Henry prince of Wales; and, in 1620, created baron Ogle, and viſcount Mansfield. In the third year of Charles I. he was created baron Cavendiſh of Boleſover, and earl of Newcaſtle upon Tyne. The favours of his prince drew upon him the envy of Buckingham, which however could not ſupplant him. In 1638 the king choſe him to be governor to the prince of Wales, afterwards Charles II. In 1639, when the king ſet out to command the army which the troubles of the north had forced him to aſſemble, he was entertained by the earl at Welbeck; who alſo not only contributed 10,000l. towards defraying the expence of the expedition, but raiſed a troop of horſe conſiſting of about 200 knights and gentlemen, who ſerved at their own charge, and were commanded by himſelf. He was conſtantly zealous and active in the king's ſervice, till after the battle of Marſton Moor, July 2, 1644; when, ſeeing the king's affairs totally deſperate, he made the beſt of his way to Scarborough, and there, with a few of his principal officers, took ſhipping for Hamburgh, where he arrived July 8. After ſtaying about ſix months at Hamburgh, he went by ſea to Amſterdam, thence to Paris, and from Paris to Antwerp, where he reſided many years in extreme penury, with this aggravation, that his enemies were not only poſſeſſing, but ruining his eſtate. Yet it is ſaid that his ſpirit was unbroken, and that his foreſight preſerved him from deſpair. He had predicted the civil war before it began, and he foretold the reſtoration as an infallible event, even when Cromwell was in the height of his ſucceſs, in a book which he then wrote, and addreſſed to Charles II. called "a treatiſe on government and the intereſt of Great-Britain with reſpect to the other powers of Europe."

He returned with the king at the reſtoration. He was ſoon after conſtituted chief juſtice in eyre of the counties north of Trent, and created earl of Ogle, and duke of Newcaſtle. From this time his life was retired, and he indulged his natural diſpoſition in literary purſuits. Some part of his time he employed

in

in repairing his eſtate; ſome part in breaking and managing horſes, and the reſt in ſtudy and compoſition. He wrote the celebrated treatiſe on Horſemanſhip, of which a moſt elegant edition was a few years ago printed in this kingdom. Many poems, except thoſe preſerved among the poetry of his ducheſs, are loſt: and four comedies; the country Captain, Variety, the humourous Lovers, and the triumphant Widow, or medley of Humours. The humorous Lovers was acted with great applauſe in 1677, and Shadwell tranſcribed great part of the triumphant Widow into his Bury Fair. As the duke was a ſcholar and a genius, he was the patron of learning and wit. Ben Jonſon was one of his firſt favourites; a poet, ſir William Davenant, was his lieutenant-general; parſon Hudſon, an able divine, was his ſcout-maſter; and Chillingworth his engineer. He died on Chriſtmas-day, 1676, in his 84th year. He was twice married, but had iſſue only by his firſt wife Elizabeth, daughter and ſole heireſs of William Baſſet, of Blore in Staffordſhire, eſq. widow of the hon. Henry Howard, younger ſon to Thomas earl of Suffolk; by whom he had three ſons, and as many daughters. His ſecond wife was Margaret, daughter of Thomas Lucas, of Colcheſter, eſq. ſiſter to lord Lucas, and to the famous ſir Charles Lucas, whoſe unfortunate end is well known. She was the conſtant companion of his exile abroad, and of his retirement at home. She was a woman of great wit, and ſome learning; for beſides the life of the duke, and her own, ſhe wrote a great number of folio volumes, and publiſhed 26 plays, in ſeveral of which there are ſcenes and ſongs written by the duke. She lies buried with him in Weſtminſter-abbey. The duke's titles deſcended to his ſon Henry, earl of Ogle, who dying without iſſue July 26, 1691, the title of Newcaſtle in the line of Cavendiſh became extinct; he being the laſt heir-male of this family.

CAVENDISH (WILLIAM), the firſt duke of Devonſhire, was born Jan. 25, 1640. He made the tour of Europe, under the care of Dr. Killigrew, afterwards maſter of the Savoy. In 166 he was choſen to repreſent the county of Derby, and continued a member of the long parliament till its diſſolution. Sept. 21, 1663, he was created M. A. by the ſpecial command of the chancellor. In 1665 he went a volunteer on board the fleet under the duke of York. In 1669 he accompanied Mr. Montague in his embaſſy to France; and being accidentally at the opera in Paris, three officers of the french king's guard, intoxicated with liquor, came upon the ſtage, and one of them coming up to him with a very inſulting queſtion, he gave him a ſevere blow on the face; upon which they all drew, and puſhed hard upon him. He ſet his back againſt one of the ſcenes, and made a ſtout defence, receiving ſeveral wounds; till a ſturdy

Swiſs, belonging to the ambaſſador Montague, caught him up in his arms, and threw him over the ſtage into the pit. In his fall one of his arms catched upon an iron ſpike, which tore out the fleſh. The three aſſailants were, by the king's command, ſent to priſon, and not releaſed but by his interceſſion. In 1677 he diſtinguiſhed himſelf in the houſe of commons, by a vigorous oppoſition to the meaſures of the court. The year following he aſſiduouſly promoted an enquiry into the murder of ſir Edmundbury Godfrey, and other particulars of the popiſh plot; and was one of the committee appointed to draw up articles of impeachment againſt the treaſurer Danby. In the parliament which met in the ſpring of 1679, he again repreſented Derby. This year he was choſen one of the king's new privy-council: but ſoon finding that his attendance at the board would be wholly ineffectual, he, in conjunction with lord Ruſſel and others, deſired leave to withdraw. The county of Derby again elected him their repreſentative in that parliament which met Oct. 21, 1680. The articles of impeachment againſt the chief juſtice Scroggs, for his arbitrary and illegal proceedings in the court of king's bench, were carried up by him to the houſe of lords. When the king declared his reſolution not to conſent to a bill of excluſion, lord Cavendiſh made a motion, that a bill might be brought in for the aſſociation of all his majeſty's proteſtant ſubjects. He was alſo one of thoſe who openly named the evil counſellors, and promoted the addreſs to his majeſty to remove them from all offices, and from his majeſty's councils and preſence for ever. He ſhewed the ſame ſteadineſs and zeal in the next parliament, in which alſo he repreſented Derbyſhire. When parliaments were laid aſide, though he was as obnoxious to the court as any, he was not afraid of meeting and converſing with his noble friends; but he condemned a bold overture which was made at one of thoſe meetings, and declared, with great earneſtneſs, that he would never more go among them. At the lord Ruſſel's trial, when it was almoſt as criminal to be a witneſs for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards ſent him a meſſage by ſir James Forbes, that he would come and change clothes with him in the priſon, and ſtay there to repreſent him, if he thought he could make his eſcape. Lord Ruſſel was too generous to accept of this propoſal. He proſecuted the immediate murderers of his friend Mr. Thynne, to condign puniſhment, and brought the great abettor of it, count Koningſmark, to his trial, who happened to be acquitted by a jury prepoſſeſſed, or rather prepared, in favour of him. Lord Cavendiſh felt great indignation at the diſcharge of the count, which he thought owing to corruption; and knowing that an appeal to ſingle combat was anciently the laſt reſort in law for convicting a murderer, he obtained

tained the favour of a noble peer to go in his name to count Koningſmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but it ſeems that was a method of trial the count thought fit to decline. Nov. 1684 he became, by the deceaſe of his father, earl of Devonſhire. In the reign of James he was the ſame man in greater honour, and in greater zeal and concern for his country. He had been very much affronted within the verge of the court by colonel Culpepper; but reſtrained his reſentment at the time, and pardoned him upon condition he ſhould never more appear at Whitehall. But, immediately after the defeat of the duke of Monmouth, the colonel was encouraged to come publicly to court; and was riſing into ſome degree of favour. The earl of Devonſhire meeting him in the king's preſence-chamber, and receiving from him, as he thought, an inſulting look, took him by the noſe, led him out of the room, and gave him ſome diſdainful blows with the head of his cane. For this bold act he was proſecuted in the king's-bench upon an information, and had an exorbitant fine of 30,000l. impoſed upon him; and, though a peer, was committed to the king's-bench priſon till he ſhould make payment of it. He was never able to bear any confinement he could break from; and therefore eſcaped, only to go home to his ſeat at Chatſworth. Upon the news of his being there, the ſheriff of Derbyſhire had a precept to apprehend him, and bring him with his poſſe to town. But he invited the ſheriff in, and kept him a priſoner of honour, till he had compounded for his own liberty, by giving bond to pay the full ſum of 30,000l.; but the bond was found among the papers of king James, and given up by king William.

He was one of the earlieſt in inviting over the prince of Orange; and James II. upon the firſt alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the higheſt marks of affection and eſteem. In the debates of the houſe of lords concerning the throne, he was very zealous for declaring the prince and princeſs of Orange king and queen of England. Feb. 14, 1689, he was admitted one of the privy council, and not long after, named lord ſteward of their majeſty's houſhold; and, April 3, 1689, choſen a knight of the garter. At their majeſties coronation he acted as lord high ſteward of England; and, in the firſt ſeſſion of parliament afterwards, procured a reſolution of the houſe of lords, as to the illegality of the judgment given againſt him in the former reign, and a vote, that no peer ought to be committed for non-payment of a fine to the crown. Jan. 1691 he attended king

William

William to the congreſs at the Hague, where he lived in the utmoſt ſtate and magnificence; and had the honour to entertain ſeveral ſovereign princes at his table, the king himſelf being alſo preſent incognito. May 12, 1694, he was created marquis of Hartington, and duke of Devonſhire; which, with his garter and white ſtaff, the place of lieutenant and cuſtos rotulorum of the county of Derby, and juſticeſhip in eyre, was as much honour as an engliſh ſubject could enjoy. After the queen's death, when the king's abſence made the appointment of regents neceſſary, he was one of the lords juſtices for ſeven ſucceſſive years; an honour which no other temporal peer enjoyed.

In the caſe of ſir John Fenwick, though he had a conviction of his guilt, yet he was ſo averſe to any extraordinary judicial proceedings, that he oppoſed the bill, as he did likewiſe another bill for the reſumption of the forfeited eſtates in Ireland. At the acceſſion of queen Anne, he was confirmed in all his offices. April 1705 he attended her majeſty to Cambridge, and was there created LL.D. In 1706, himſelf and his ſon the marquis of Hartington were in the number of engliſh peers appointed commiſſioners for concluding an union with Scotland; this was the laſt of his public employments. He died Auguſt 18, 1707. His mien and aſpect were engaging and commanding: his addreſs and converſation civil and courteous in the higheſt degree. He judged right in the ſupreme court; and on any important affair his ſpeeches were ſmooth and weighty. As a ſtateſman, his whole deportment came up to his noble birth and his eminent ſtations: nor did he want any of what the world call accompliſhments. He had a great ſkill in languages; and read the roman authors with great attention: Tacitus was his favourite. He was a true judge of hiſtory, a critic in poetry, and had a fine hand in muſic. He had an elegant taſte in painting, and all politer arts; and in architecture in particular, a genius, ſkill, and experience beyond any one perſon of his age; his houſe at Chatſworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry ſhewed itſelf particularly in two pieces that are publiſhed, and are allowed by the critics to be written with equal ſpirit, dignity, and delicacy. 1. An ode on the death of queen Mary. 2. An alluſion to the biſhop of Cambray's ſupplement to Homer. He married the lady Mary, daughter of James duke of Ormond, by whom he had three ſons and a daughter.

CAULIAC (Gui de), an anatomical author of France, and ſtudied at Montpellier under Raymond. He was phyſician to the popes Clement VI. and Urban V. He flouriſhed in the year 1363, at which time he publiſhed a much eſteemed body of ſurgery, under the title of Chirurgiæ tractatus ſeptem cum antidotario,

tidotario, printed Venet. 1490, and often ſince. It is to this phyſician we owe the deſcription of the terrible plague which in 1348 deſtroyed a fourth of the human race.

CAUSSIN (Nicholas), a french jeſuit, and confeſſor to Lewis XIII. was born at Troyes in Champagne 1580, and entered into the order of jeſuits when he was 26 years of age. He taught rhetoric in ſeveral of their colleges; and afterwards began to preach, by which he gained very great reputation. He increaſed this reputation by publiſhing books; and in time was preferred to be confeſſor to the king. But he did not diſcharge this office to the ſatisfaction of cardinal Richelieu, though he diſcharged it to the ſatisfaction of every honeſt man; and therefore it is not ſurpriſing that he came at length to be removed. A little before his death, he is ſaid to have delivered into the hands of a friend ſome original letters; from ſhort extracts of which, ſince publiſhed, it appears that he fell into diſgrace, becauſe he would not reveal ſome things which he knew by the king's confeſſion; nor even take advice of his ſuperiors, how he was to behave himſelf in the direction of the king's conſcience, when he could not do it without breaking through the laws of confeſſion. There are alſo ſome hints in the ſame extracts, which ſhew, that he did not approve Lewis XIII's conduct towards the queen his mother; and there is a probability that he caballed to get Richelieu removed. If we may believe the abbé Siri in his memoirs, this jeſuit, in his private converſations with the king, inſiſted upon the cardinal's removal, for the four following reaſons: 1. Becauſe Mary de Medicis, the queen-mother, was baniſhed. 2. Becauſe he left Lewis only the empty name of king. 3. Becauſe he oppreſſed the nation. 4. Becauſe he powerfully aſſiſted the proteſtants to the prejudice of the catholic church. According to this author, he even engaged to maintain theſe four articles againſt the cardinal in the king's preſence; and he offered the cardinal's place to the duke of Angoulême. This plot was the occaſion of his diſgrace, according to the abbé Siri. Others have aſſerted, that the queen-mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had diſpleaſed; and that his diſgrace was occaſioned by his latin piece concerning the kingdom and houſe of God, publiſhed in 1650, in which he had freely ſpoken of the qualities with which princes ought to be adorned. But, be all this as it may, it is certain that he was deprived of his employment, and baniſhed to a city of Lower Britanny. He got leave to return to Paris after the cardinal's death, and died there in the convent of the jeſuits, July 1651.

None of his works did him more honour than that which he intituled, La cour ſainte. It has been printed a great many times,

times, and tranſlated into latin, italian, ſpaniſh, portugueſe, german, and engliſh. He publiſhed ſeveral other books both in latin and french; and his book De ſacra & profana eloquentia is well known by the uſe that has been made of it here in England. There is a ſtrange ſingularity related of father Cauſſin by one of his elogiſts, which we muſt not omit to mention. He had, it is ſaid, a very extraordinary ſympathy with the heavens, eſpecially with the ſun, which he called his ſtar; and which had very remarkable effects both upon his body and mind, according as it was more or leſs diſtant, or as it ſhined bright or was covered with clouds. The effects of the ſun upon him were not tranſient, but appeared conſtantly by the ſparkling of his eyes, and the lively colour of his face, in which there was ſomething that made a very ſtrong impreſſion upon Henry IV. of France. Cauſſin, when very young, attended father Gonteri, a famous preacher of his time, to court, and there that king obſerved him very attentively. He had never ſeen him before, nor heard of him; but as ſoon as he perceived him, he went to him, took him by the hand, and treated him with ſo much kindneſs, that Cauſſin was as much aſhamed as the by-ſtanders were aſtoniſhed. But the king ſaid, that he had diſtinguiſhed this youth among the crowd, and expected that he would ſerve him and his family very faithfully. Then, turning to father Gonteri, he ſpoke with a loud voice, "Father, you have here an attendant, who, if I am not miſtaken, will become in time one of the greateſt ornaments of your ſociety."

CAWTON (Thomas), the ſon of Mr. Thomas Cawton, miniſter of St. Bartholomew behind the Exchange, was born at Colcheſter, and received his education in Merton college, Oxford, where he made himſelf maſter of the hebrew language. In 1650 he was obliged to ſeek ſhelter in Holland, having incurred the ſuſpicion of ſome concern in the plot of which Mr. Love was accuſed. Returning to England in 1660, he was admitted to the degree of B. A. in Merton college; but, refuſing to comply with the act of uniformity, he was diſqualified from holding any employment in the church. Upon which, he became chaplain to ſir Anthony Irby's family in Weſtminſter, with whom he continued till 1665, when the plague forced him to retire to Boſton in Lincolnſhire. But the air of the place not agreeing with him, he came back to Weſtminſter, where he formed a congregation, to whom he preached till his death, brought on by a conſumption in 1677, at the age of about 40. He wrote the life of his father, and a diſſertation on the hebrew language. After his death, in 1680, was publiſhed by Mr. Veal and Mr. Adams, a treatiſe on divine Providence, with brief memoirs of the author.

CAXTON

CAXTON (WILLIAM), the firſt who introduced the art of printing into England [P], was born about the latter end of the reign of Henry IV. (who died in 1412) in the Weald, or woody part of Kent. He was inſtructed at home in reading and writing; in which, conſidering the times, he arrived to conſiderable proficiency. He afterwards attained ſome knowledge of both latin and french. Being about fifteen, he was put apprentice to Mr. Robert Large, a mercer, who, after having been ſheriff and mayor of London, died in 1441, leaving by will 34 marks to his apprentice William Caxton; a conſiderable legacy in thoſe days, and an early teſtimony of Caxton's good behaviour and integrity. Caxton went abroad to ſettle, the ſame year that his maſter died, and was entruſted by the mercers company to be their agent or factor, in Holland, Zealand, Flanders, &c. In 1464 a commiſſion was granted to him and Richard Whetehill, eſq. by Edward IV. to continue and confirm the treaty of trade and commerce between his majeſty and Philip duke of Burgundy; or, if they found it neceſſary, to make a new one. They are ſtyled, in the commiſſion, ambaſſadors and ſpecial deputies. A marriage was concluded in July 1468, between the king's ſiſter, lady Margaret of York, and the duke's ſon Charles, he being then duke of Burgundy; and when the lady arrived at the duke's court at Bruges, Caxton appears to have been of her retinue. He was either now one of her houſhold, or held ſome conſtant poſt or office under her; becauſe, as he ſays, he received of her a yearly fee or ſalary, beſides many other good and great benefits. Being more expert than moſt others in penmanſhip and languages, it is highly probable that he was employed by the ducheſs in ſome literary way. As ſoon as he had acquired the myſtery of the new invention of printing, which he did not accompliſh, he ſays himſelf, without great expence, he was employed by her, in tranſlating out of french a large volume, and afterwards in printing it. It appeared under the title of "The Recuyell of the hiſtory of Troy;" and is the firſt book we now know of, that was printed in the engliſh tongue. In the title-page we read as follows: "The recuyell of the hiſtorys of Troye: compoſed and drawen out of dyverce bookes of latyn, into frenſhe, by the right venerable perſone, and worſhipfull man Raoul le Feure, preeſt, and chapelayn unto the right noble gloryous and myghty prynce in his tyme, Philip duc of Bourgoyne, of Brabant, &c. in the yeare of the incarnacion of our Lord God a thouſand four hundred ſixty and foure, and

[P] Since this article was written it has been proved beyond a doubt, that Corſellis was an earlier printer in England than Caxton. The productions of Corſellis, however, were with types cut in wood; ſo that Caxton may ſtill enjoy the honour of introducing the art in its preſent improved ſtate of ſuſile types. Origin of Printing, by Bowyer and Nichols, 1776, 8vo.

tranſ-

tranſlated and drawen out of the frenſhe into engliſh, by Willyam Caxton mercer of the cyte of London, at the commandement of the right hye myghty and vertuoſe princeſs his redoubtyd lady Margarete, by the grace of God ducheſſe of Burgoyne, &c. which ſayd tranſlation and worke was begonne in Brugis in the countere of Flaunders, the fyrſt day of Marche, the year of the incarnacion of our ſaid Lord God, a thouſand foure hondred ſixty and eight, and ended and fynyſhed in the holy cyte of Colen, the xix day of Septembre the yeare of our ſayd Lord God, a thouſand foure hondred ſixty and enleven." Caxton, then, finiſhed this work in 1471; but it does not now appear, that the art of printing was practiſed by him in England till about three years after. Dr. Middleton obſerves, that all our writers before the reſtoration, who mention the introduction of the art amongſt us, give him the credit of it, without any contradiction, or variation. The doctor has alſo taken notice of a paſſage in the end of the third book of Caxton's "Recuyell, or gadrying together of the hiſtories of Troy," printed without a date in fol. which amounts in a manner to a direct teſtimony of it. "Thus end I this boke, &c. and for as moche as in wryting of the ſame, my penne is worn, myn hande wery, and myn eyen demmed with overmoch lokyng on the white paper—and that age creepeth on me dayly—and alſo becauſe I have promyſid to dyverce gentilmen and to many frends to addreſſe to hem as haſtely as I might this ſayd boke, therefor I have practyſed and lerned at my grete charge and diſpenſe to ordeyne this ſayd boke in prynte after the maner and forme as ye may here ſee, and is not wreton with penne and ynke as other bokes ben, to thende that every man may have them attones, for all the bokes of this ſtorye, named the Recuyell of the hiſtoryes of Troyes, thus emprynted as ye here ſee, were begoone in oon day and alſo finiſh in oon day, &c." By the edition of the "Game of Cheſs," dated in 1474, Caxton appears to have been then ſettled in England; and this book is allowed by all the typographical antiquaries, to have been the firſt ſpecimen of the art among us; and as ſuch has been ſo valued, that it is ſaid the earl of Pembroke, for a fair copy thereof, which was given him by Mr. Granger, preſented him with a purſe of 40 guineas. The title is as follows. "The game and play of the cheſſe; in which thauctorities, dictes, and ſtoryes of auncient doctours, philoſophers, poetes, and of other wyſe men ben recounted and applied unto the moralitie of the publique wele, as well of the nobles as of the comyn people. Tranſlated out of frenſh and emprynted by William Caxton, fynyſhid of the laſt day of Marche the yere of our Lord God a thouſand foure hondred and LXXIIII." The next performance of Caxton, of which the date is aſcertained, is "The dictes and ſayengis of

of the Philoſophers, tranſlated out of Frenſh by Antone erle Ryvyres lord Seerles, emprynted by William Caxton at Weſtmeſtre 1477." It conſiſts of 75 leaves, and contains the ſayings of Sedechias, Homer, Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato, Ariſtotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen, and ſome others. At the end of the tranſlation, there is a remarkable chapter added, of three leaves (which concludes the whole volume) written by William Caxton, or the earl in his name; containing a tranſlation from the french, of thoſe ſarcaſms of Socrates, againſt the fair ſex, which the noble tranſlator of the reſt had purpoſely paſſed over, in the proper places, under the chapter of that philoſopher. Caxton printed ſeveral other pieces, either of his own compoſition, or tranſlated by him. His laſt work was a tranſlation from the french of "The holy Lives of the Fathers Hermits living in the Deſerts;" and we are informed by Wynkin de Worde, that he finiſhed his life and tranſlation together, on the ſame day, in 1491. Dr. Middleton obſerves, that whoever turns over his printed works, muſt contract a reſpect for him, and be convinced that he preſerved the ſame character through life, of an honeſt, modeſt man, greatly induſtrious to do good to his country, to the beſt of his abilities, by ſpreading among the people ſuch books as he thought uſeful to religion and good manners; which were chiefly tranſlated from the french.

CAYLUS (COUNT DE), a french writer, born at Paris in 1692. He entered young into military ſervice, and diſtinguiſhed himſelf in Catalonia, and at the ſiege of Fribourg. After the peace of Raſtad, he went to Italy; then to the Levant; and viſited the famous temple of Diana of Epheſus. He returned to France in 1717, but made ſome voyages afterwards. Become fixed and ſettled, he cultivated muſic and painting; and alſo compoſed ſome works, the chief of which is, "Recueil d'antiquités egyptiennes, etruſques, grecques, romaines, & gauloiſes," 7 tom. 4to. 1752-67. He died however in 1765, before the laſt part of the work was publiſhed. He was a great friend and protector of learning and the ſciences.

CEBA (ANSALDO), a politician, hiſtorian, orator, and poet of Genoa at the beginning of the xviith century, publiſhed ſeveral tracts in each of theſe departments. The Italians attach ſome value to his treatiſe on epic poetry: but he acquired reputation chiefly by his tragedies; the moſt eſteemed of which are his Twins of Capua, and his Alcippus. The marquis Maffei has pronounced them deſerving of being inſerted in the collection of the beſt italian tragedies, printed at Verona in 1723, 3 vols. 8vo. This poet died in 1623, at the age of 58. He had more wit than diſcernment; at leaſt if we may judge from his

epic poem, intituled Eſther, which he has ſtuffed with fables unworthy of the ſubject.

CEBES, the author of a little beautiful grecian remain, intituled, A picture of human Life. The piece is mentioned by ſome of the ancient writers, by Lucian, Diog. Laertius, Tertullian, and Suidas: but of Cebes himſelf we have no account, ſave that he is once mentioned by Plato, and once by Xenophon. The former ſays of him, in his Phædo, that he was a ſagacious inveſtigator of truth, and never aſſented without the moſt convincing reaſons: the latter, in his Memorabilia, ranks him among the few intimates of Socrates, who excelled the reſt in the innocency of their lives. Cebes's Tabula is uſually printed with Epictetus's Manuale.

CECIL (William lord Burleigh), ſon of Richard Cecil, groom of the robes, and yeoman of the wardrobes, was born at Bourn in Lincolnſhire, in 1521; and having been educated at the grammar-ſchool there, ſent to St. John's college in Cambridge; where, in his 20th year, he married a ſiſter of ſir John Cheek, tutor to Edward VI. He removed from Cambridge to Gray's inn, being deſigned for the bar; and, when his firſt wife died, he married a daughter of ſir Anthony Cook, Edward's ſchool-maſter. This lady was well verſed in the greek and latin tongues, and both of his wives were deſcended from two of the greateſt ſcholars of the age. His relation to theſe gentlemen rather advanced than hindered his learning; and he applied himſelf to the law with ſuch induſtry, that he ſoon became eminent in his profeſſion. When the duke of Somerſet was choſen protector to his nephew Edward, he took Cecil into his family, and made him maſter of requeſts, the firſt who bore that title in England; in the 2d year of that king's reign, cuſtos brevium of the court of Common Pleas; in the 3d, cuſtos rotulorum of Lincolnſhire; in the 5th, one of the principal ſecretaries of ſtate. He was alſo knighted, ſworn of the privy council, and made chancellor of the garter. By ſome writers he is charged with ingratitude to this munificent patron, and ſaid to have been concerned in his fall. The duke of Somerſet ſent for him, before he was apprehended, and told him he doubted of ſome ill meaning againſt him. Cecil replied, if he were not in fault, he might truſt to his innocence: if he were, he had nothing to ſay, but to lament him. When the king died, he was one of the privy counſellors who declared for lady Jane Grey; yet queen Mary never reſented it farther than by diſmiſſing him from his offices; and, towards the end of her reign, ſhe often conſulted him. He kept fair with her miniſters, and was much reſpected by cardinal Pole, biſhop Tonſtall, and ſir William Peters, zealous papiſts, for his great wiſdom. Elizabeth, on her acceſſion, added to her catholic counſellors eight

pro-

proteſtants. Among theſe was ſir William Cecil, whom ſhe admitted again to his place of ſecretary of ſtate, and made him maſter of the court of Wards. He was ſoon after unanimouſly choſen by the univerſity of Cambridge to be their chancellor, which office had been vacant ever ſince the death of cardinal Pole. He was a member of the firſt parliament the queen held, and of all the following parliaments till 1571, when he was created baron of Burleigh. When age and diſtempers began to waſte him, he deſired of her majeſty to lay down his offices; on which ſhe viſited and comforted him, and continued to do ſo during his laſt ſickneſs. But his diſeaſe, old age, was ſuch as no remedies could cure; and, Aug. 1598, he quietly departed this life, in his 78th year. He left one ſon by his firſt, and one by his ſecond wife; which have ſince branched out into two noble families. He held the office of lord high-treaſurer of England 27 years; and though he deteſted to raiſe an eſtate by baſe and corrupt means, yet he increaſed his own and the public treaſury by induſtry and frugality. He ſuffered nothing to be ſpent but for the queen's honour, the defence of her realms, and the relief of her allies. He looked ſtrictly, yet not over rigidly, to the farmers of the public revenues. He uſed to ſay, he never liked that the treaſury ſhould, like the ſpleen, grow too great, whilſt the reſt of the members languiſhed and pined away; and thought nothing for the prince's profit, which is not for his honour [P].

CEDRENUS (GEORGE), a grecian monk, lived in the xith age, and wrote annals, or an abridged hiſtory, from the beginning of the world to the reign of Iſaac Comnenus emperor of Conſtantinople, who ſucceeded Michael IV. in 1057. This work is no more than an extract from ſeveral hiſtorians, and chiefly from Georgius Syncellus, whoſe chronology he has followed from the creation to the reign of Diocleſian. Theophanes is

[P] As to his writings, he is reckoned by Hollingſhed amongſt the hiſtorians of the engliſh nation. He wrote two poems in latin, on the death of Margaret Nevil, lady of the bedchamber to queen Catharine. They were printed among the Carmina Suffolc. fratrum, 1552, 4to. A latin poem in memory of Thomas Chaloner, knight. A preface to queen Catharine's book, intituled, Lamentation of a Sinner, 1548, 12mo. Precepts or directions for the well-ordering and carriage of a man's life, 1637. Harl. Cat. vol. ii. p. 755. Meditations on the death of his lady. A meditation on the ſtate of England during the reign of queen Elizabeth.

He wrote anſwers to many libels againſt the queen and government, ſome of which are ſaid to be extant in print, more in MS. He was ſuppoſed to be the author of a thin pamphlet in defence of the puniſhments inflicted upon the roman catholics, in the reign of queen Elizabeth, intituled, The execution of juſtice in England, for maintenance of public and chriſtian peace, againſt certain ſtirrers of ſeditions and adherents to the traytors and enemies of the realm, without any perſecution of them for queſtions of religion, as is falſely reported, &c. 1583, 2d edition.

He drew up alſo a great number of pedigrees, ſome of which are preſerved in the library at Lambeth, particularly the genealogies of the kings of England, from William the Conqueror to Edward IV. of queen Anne Bullen, and of ſeveral princely houſes in Germany.

A collection of his ſtate papers was publiſhed by Haynes, 1740; and a continuation of them by Murdin, 1760.

another hiſtorian he has made uſe of from Diocletian to Michael Curopalates. The next he borrows from is Thraceſius Scylitzes from Caropalates to his own time. In ſhort, Cudrenus's hiſtory is patched up from ſeveral authors, and that too without any great judgment; ſo that ſhall not paſs an improper cenſure upon it, if we may ſay, that it is read for the ſame reaſon that men uſe a bad light, rather than none at all. There is an edition of Cedrenus's annals, printed at Paris in 1647, with the latin verſion of Xylander, and the notes of father Goar, a dominican.

CELLARIUS (Christopher), was born 1638, at Smalcalde, a little town in Franconia. His father was miniſter of the town, and his mother, Mary Zehners, was daughter of the famous divine, Joachim Zehners. He came of a family in which learning ſeems to have been hereditary. When three years old, he had the misfortune to loſe his father, but his mother took care of his education. He began his ſtudies in the college of Smalcalde, and at 18 was removed to Jena, to finiſh his ſtudies in that univerſity. He ſtaid three years in this place; where he applied to claſſical learning under Boſius, to philoſophy under Bechman, to the oriental languages under Friſchmuth, and to mathematics under Weigelius. In 1659 he quitted Jena to go to Gleſſen, to ſtudy divinity there under Peter Haberkorn. He afterwards returned to Jena, and took a doctor's degree there in 1666. The year following, he was made profeſſor of hebrew and moral philoſophy at Weiſſenfels, and he filled this charge for ſeven years. In 1673 he was called to Weymar, to be rector of the college there. He kept this employment three years, and quitted it for another of the ſame kind at Zeits. After two years ſtay here, the college of Merſbourg was offered to him, which he accepted. His learning, his abilities, and his diligence ſoon rendered this college famous, and drew a great number of ſtudents; and the place was ſo agreeable to him, that he determined to end his days there; but Providence diſpoſed of him otherwiſe. For the king of Pruſſia, having founded an univerſity at Halle in 1693, prevailed upon him to be profeſſor of eloquence and hiſtory in it. Here he compoſed a great part of his works. His great application ſhortened his days, and haſtened on the infirmities of old age. He was a long time afflicted with the ſtone, but never could be perſuaded to ſeek aſſiſtance from medicine. He died, 1707, in his 69th year.

He publiſhed good editions of above 20 latin and greek authors; and ſhould we give an exact catalogue of his own works, it would ſhew what a ſurpriſing paſſion he had for ſtudy. But, although he was a very voluminous writer, yet he publiſhed nothing in haſte; nothing but what was quite correct and finiſhed, and what was likewiſe of great utility. His works relate chiefly

to

to grammar, to geography, to hiſtory, and to the oriental languages. As they are ſo very numerous, we ſhall only mention ſome of the moſt conſiderable, in a note [Q].

CELLINI (BENVENUTO), a celebrated ſculptor and engraver of Florence, was born in 1500, and intended to be trained to muſic; but, at 15 years of age, bound himſelf, contrary to his father's inclinations, apprentice to a jeweller and goldſmith, under whom he made ſuch a progreſs, as preſently to rival the moſt ſkilful in the buſineſs. He had alſo a turn for other arts: he diſcovered an early taſte for drawing and deſigning, which he afterwards cultivated. Nor did he neglect muſic: nay, he muſt have excelled in ſome degree in it; for, aſſiſting at a concert before Clement VII. that pope took him into his ſervice, in the double capacity of goldſmith and muſician. He applied himſelf alſo to ſeal-engraving, learned to make curious damaſkeenings of ſteel and ſilver on turkiſh daggers, &c. and was very ingenious in medals and rings. But Cellini excelled in arms, as well as in arts; and Clement VII. valued him as much for his bravery as for his ſkill in his profeſſion. When the duke of Bourbon laid ſiege to Rome, and the city was taken and plundered, the pope committed the caſtle of St. Angelo to Cellini; who defended it like a man bred to arms, and did not ſuffer it to ſurrender but by capitulation.

Meanwhile, Cellini was one of thoſe great wits, who may truly be ſaid to have bordered upon madneſs; he was of a deſultory, capricious, unequal humour; and this involved him perpetually in adventures, which were often near being fatal

[Q] 1. A latin grammar, in german, 1689, 8vo. 2. Antibarbarus latinus, ſive de latinitate mediæ & infimæ ætatis, 1677, 12mo. Before he publiſhed this book, Olaus Borrichius had publiſhed, at Copenhagen, a work intituled, Cogitationes de variis linguæ latinæ ætatibus, &c. which Cellarius having not ſeen, and reading afterwards, was the occaſion of his making an addition to his own, under the title of, 3. Curæ poſteriores de barbariſmis & idiotiſmis ſermonis latini, 1686, 12mo. 4. Orthographia latina ex vetuſtis monumentis, hoc eſt nummis, marmoribus, &c. excerpta digeſta, noviſque obſervationibus illuſtrata, 1700, 8vo. 5. Hiſtoria univerſalis breviter ac perſpicue expoſita, in antiquam & medii ævi ac novam diviſa, cum notis perpetuis, 1703, 3 vol. 12mo. 6. Collectanea hiſtoriæ ſamaritanæ, quotquot inveniri potuerunt, 1688, 4to. He had a deſign of writing a complete hiſtory of the Samaritans; but for want of materials was forced to give it up. He collected, however, in this work, what he could find relating to their manners, religion, &c. 7. Hiſtoria gentis & religionis ſamaritanæ ex nova Sichemitarum epiſtola aucta, 1690, 4to. 8. Grammatica hebræa in tabulis ſynopticis unâ cum conſilio 24 horis diſcendi linguam ſanctam. To which he added, Rabbiniſmus, ſive inſtitutio grammatica pro legendis Rabbinorum ſcriptis, 1684, 4to. 9. Canones de linguæ ſanctæ idiotiſmis, 1679, 4to. 10. Sciagraphia philologiæ ſacræ, cum etymologico radicum deperditarum ex aliis linguis, arabicâ præſertim, reſtitutarum, 1678, 4to. 11. Chaldaiſmus, ſive grammatica nova linguæ chaldaicæ, &c. 1685, 4to. 12. Porta Syriæ, ſive grammatica ſyriaca, 1684, 4to. 13. Horæ ſamaritanæ, &c. 1682, 4to. 14. Iſagoge in linguam arabicam, 1686, 4to.

His works in geography are well known, as excellent helps to the underſtanding of antient authors. For a more particular account of the author and his works, conſult J. G. Walchius's diſcourſe of his life and writings, prefixed to his Diſſertationes Academicæ, publiſhed at Leipſic, 1712, 8vo.

to him. He travelled among the cities of Italy, but chiefly reſided at Rome; where he was ſometimes in favour with the great, and ſometimes out.

He conforted with all the firſt artiſts in their ſeveral ways, with Michael Angelo, Julio Romano, &c. Finding himſelf at length upon ill terms in Italy, he formed a reſolution of going to France; and, paſſing from Rome through Florence, Bologna, and Venice, he arrived at Padua, where he was moſt kindly received by, and made ſome ſtay with, the famous Pietro Bembo. From Padua he travelled through Swiſſerland, viſited Geneva in his way to Lyons, and, after reſting a few days in this laſt city, arrived ſafe at Paris. He met with a gracious reception from Francis I. who would have taken him into his ſervice; but, conceiving a diſlike to France from a ſudden illneſs he fell into there, he returned to Italy. He was ſcarcely arrived, when, being accuſed of having robbed the Caſtle of St. Angelo of a great treaſure at the time that Rome was ſacked by the Spaniards, he was arreſted and ſent priſoner thither.

Being ſet at liberty, after many hardſhips and difficulties, he entered into the ſervice of the french king, and ſet out with the cardinal of Ferrara for Paris: where when they arrived, being highly diſguſted at the cardinal's propoſing what he thought an inconſiderable ſalary, this wild man goes off abruptly upon a pilgrimage to Jeruſalem. He was, however, purſued and brought back to the king, who ſettled a handſome ſalary upon him, aſſigned him a houſe to work in at Paris, and granted him ſhortly after a naturalization. But here, getting as uſual into ſcrapes and quarrels, and particularly having offended madame d'Eſtampes, the king's miſtreſs, he was expoſed to endleſs troubles and perſecutions; with which at length being wearied out, he obtained the king's permiſſion to return to Italy, and went to Florence; where he was kindly received by Coſmo de Medici, the grand duke, and engaged himſelf in his ſervice. Here again, diſguſted with ſome of the duke's ſervants (for he could not accommodate himſelf to, or agree with, any body), he took a trip to Venice, where he was greatly careſſed by Titian, Sanſovino, and other ingenious artiſts; but, after a ſhort ſtay, returned to Florence, and reſumed his buſineſs. He died in 1570 [R].

CELSUS (Aurelius Cornelius), a philoſopher and phyſician, who flouriſhed under the reign of Auguſtus and Tiberius.

[R] His life, written in the tuſcan language, was not publiſhed till 1730, in one volume, 4to; as abounding, we preſume, with perſonal anecdotes and ſtrictures, which would not ſuffer its appearance ſooner: and it was tranſlated hence into engliſh, and publiſhed in two vols. 8vo, 1771, with this title: "The life of Benevenuto Cellini, a florentine artiſt; containing a variety of curious and intereſting particulars, relative to painting, ſculpture, and architecture, and the hiſtory of his own time." There is a good mezzotint of him in the title-page.

We

We know but little of him. That he lived at Rome, and ſpent the greateſt part of his days there, we have ſome reaſons to think: but whether he was born in that city, or ever made free of it, muſt remain, as it is, uncertain. He wrote upon ſeveral ſubjects, as we learn from Quintilian: upon rhetoric, for which he is often quoted and commended by this great maſter; upon the art military; upon agriculture; and we have ſtill extant of his, eight books de Medicina, which are written in very fine latin. There is a paſſage in one of theſe books, which deſerves to be quoted, becauſe it ſhews a generous and enlarged way of thinking in the man: becauſe, too, it is applicable to more profeſſions than one, and may help to cure that obſtinacy and bigotry which are ſo natural to the pride of the human heart. Hippocrates, as knowing and as ſkilful a phyſician as he was, yet once took a fracture of the ſkull for the natural future, and was afterwards ſo ingenuous as to confeſs his miſtake, and even to leave it upon record. "This, ſays Celſus, was acting like a truly great man. Little geniuſes, conſcious to themſelves that they have nothing to ſpare, cannot bear the leaſt diminution of their prerogative, nor ſuffer themſelves to depart from any opinion which they have once embraced, how falſe and pernicious ſoever that opinion may be; while the man of real abilities is always ready to make a frank acknowledgment of his errors, and eſpecially in a profeſſion where it is of importance to poſterity to record the truth." Boerhaave tells us, that Celſus is one of the beſt authors of antiquity, for letting us into the true meaning and opinions of Hippocrates; and that without him the writings of this father in phyſic would be often unintelligible, often miſunderſtood by us. Our Mead alſo ſpeaks of him in the higheſt terms; ſays, that he endeavours to imitate not only his ſenſe, but, as often as he can, his language too; and wiſhes that he could have done it oftener. True it is, that he is called by Quintilian, "vir mediocri ingenio:" but we preſume this mediocrity only to be meant relatively, and as compared with the great original powers of ſuch men as Homer, Plato, Ariſtotle, &c. who are there enumerated. Quintilian was an able man, and a very great critic: yet, as we may preſume, would have called himſelf, under the ſame point of view, "virum mediocri ingenio." Obſerve how he expreſſes himſelf upon the compariſon: "illis enim hæc invenienda fuerunt, nobis cognoſcenda ſunt. Tot nos præceptoribus, tot exemplis, inſtruxit antiquitas, ut, &c." At leaſt, if this be not Quintilian's meaning, we humbly conceive that he has placed Celſus too low [s].

CELSUS, a celebrated philoſopher of the epicurean ſect,

[s] The books de Medicina have been often printed: the beſt edition is ſuppoſed to be that of Leyden, 1730, in 2 vols. 8vo.

flouriſhed in the iid century under Adrian and Antoninus Pius, and is the ſame with him to whom Lucian has dedicated his Pſeudamantis. He wrote a famous work againſt the chriſtian religion, under the title of "A true Diſcourſe," which was anſwered by Origen in as famous a work, conſiſting of eight books. His "True Diſcourſe" is loſt; but his objections againſt chriſtianity may be known from the extracts which are preſerved of it in Origen's anſwer. It is agreed on all hands, that he was a moſt ſubtle adverſary, perfectly verſed in all the arts of controverſy, and as learned as he was ingenious: ſo that it is no wonder if the primitive chriſtians thought nothing leſs than ſuch a champion as Origen a match for him.

CELTES (Conrad), a latin poet, native of Sweinfurt near Wertzburg in 1459, died at Vienna in 1508, at the age of 47, after having gained the poetic laurel. He has left, 1. Odes, Straſburg, 1513, 8vo. 2. Epigrams, and a poem on the manners of the Germans, 1610, 8vo. 3. An hiſtorical account of the city of Nuremberg, Straſbourg, 1513, 4to. He was not deficient in the ſallies of imagination, though not exempt from the defects of the age in which he wrote. He is cenſurable for negligences in point of ſtyle, and with chooſing his ſentiments more for their brilliancy than their ſolidity. He wrote alſo four books in elegiac verſe, on the ſame number of miſtreſſes he boaſts to have had. They appeared at Nuremberg in 1502, 4to. This volume is ſcarce. The emperor Maximilian made him his librarian, and granted him the privilege of conferring the poetic crown on whomſoever he judged worthy of it.

CENSORINUS, a celebrated critic, chronologer, antiquarian, and grammarian, for ſuch Priſcian calls him in his book upon grammar, flouriſhed at Rome in the time of Alexander Severus. This part of his character muſt however ariſe from his book "concerning Accents," frequently cited by Sidonius Apollinaris, and other things, which are loſt; and not from his "De die natali," which is the only piece remaining of him. This treatiſe was written about the year 238, and dedicated to Quintus Cerellius, a man of the equeſtrian order, of whom he ſpeaks very highly in his 15th chapter. Voſſius, in one place, calls this "a little book of gold;" and, in another, declares it to be "a moſt learned work, and of the higheſt uſe and importance to chronologers, ſince it connects and determines with great exactneſs ſome principal æras in hiſtory." It is however a work of a miſcellaneous nature, and treats of antiquities as well as chronology. It was printed with the notes of Lindenbrokius at Cambridge, in 1695; there may have been editions of it ſince.

CENTLIVRE (Susannah), a celebrated comic writer, was the daughter of one Freeman of Holbeach in Lincolnſhire. Several

veral gay adventures are related of this lady in her youth; one of which was, that ſhe ſpent ſeveral months in Cambridge, at the chambers of a gentleman of fortune, diſguiſed under a man's habit; ſo that, it ſeems, ſhe had, what the generality of her ſex have not, the benefit of an univerſity education. Afterwards ſhe went to London, where ſhe took care to improve the charms of her perſon and her genius. She learned french, and read a great deal of poetry; for which ſhe was ſo particularly turned, that, as one of her biographers tells us, ſhe compoſed a ſong before ſhe was ſeven years old. She is the author of 15 plays, and ſeveral little poems, for ſome of which ſhe is ſaid to have received conſiderable preſents from very great perſonages: from prince Eugene a very handſome and weighty gold ſnuff-box, for a poem inſcribed to him at the end of her comedy, called The perplexed Lovers; and from the duke d'Aumont the french ambaſſador another, for a maſquerade which ſhe addreſſed to him. Her talent was comedy: particularly the contrivance of plots and incidents. Steele in one of the Tatlers, ſpeaking of her "Buſy Body," recommends it in theſe terms. "The plot and incidents of the play are laid with that ſubtlety and ſpirit, which is peculiar to females of wit; and is ſeldom well performed by thoſe of the other ſex, in whom craft in love is an act of invention, and not, as with women, the effect of nature and inſtinct. She died Dec. 1, 1723, after being thrice married; and has ſince been mentioned by Pope in the Dunciad, for having written, as his commentator ſays, a ballad againſt his Homer, before he began it. She kept for many years a conſtant correſpondence with many gentlemen of eminence and wit; particularly with Steele, Rowe, Budgell, Sewell, Amhurſt, &c. It is ſaid ſhe lived in a decent clean manner, and could ſhew a great many jewels and pieces of plate, which were the produce of her own labour; either purchaſed by the money brought in by her copies, her benefit plays, or were preſents from patrons. This we mention as an extraordinary anecdote of this lady; few other poets having been able to ſhew the like, who have chiefly relied on their pen for ſupport. She died in Spring-garden, at the houſe of her huſband Joſeph Centlivre, who had been one of queen Anne's cooks, and had fallen in love with her at Windſor, about 1706, where ſhe acted the part of Alexander the Great; and was buried at the church of St. Martin in the fields.

CENTORIO (Ascanius), of an illuſtrious family of Milan, bore arms in the xvith century, in which he was as much the philoſopher as the ſoldier. He took advantage of the leiſure afforded him by the peace, for reducing to order the military and hiſtorical memoirs he had collected during the tumult of war. They are very much eſteemed in Italy, not leſs for their excellence

lence than their rarity. They appeared at Venice in 1565 and 1569, in 2 vols. 4to. commonly bound in one. The former, in six books, treats of the wars of Tranſilvania, and the other of thoſe of his time in eight books.

CERDA (JOHN LEWIS), a ſpaniſh jeſuit, and native of Toledo, was a man of great learning, and, as his brethren have repreſented him, of as great ſimplicity and candour. He diſtinguiſhed himſelf by ſeveral productions; and the fame of his parts and learning was ſo great, that Urban VIII. is ſaid to have had his picture in his cabinet; and, when that pope ſent his nephew cardinal Barberini ambaſſador into Spain, it was part of his buſineſs to pay Cerda a viſit, and to aſſure him of the pope's eſteem. This Moreri tells us, and alſo that he entered into the ſociety of jeſuits in 1574; but does not mention the time of his birth. Cerda's "Commentaries upon Virgil" have been much eſteemed, and uſually read by critics and perſons of taſte in the belles lettres. Baillet ſays, there are ſome good things in them, and ſome very moderate; or rather, he quotes a man who ſays ſo, though it appears to have been his own opinion. His commentaries upon the works of Tertullian have not been ſo much eſteemed, even by papiſts. Dupin ſays, they are long and tedious, full of digreſſions and explications of paſſages, which are too clear to need any explaining. There is alſo of Cerda's a volume of "Adverſa Sacra," which was printed in folio at Lyons, in 1626. He died in 1643, aged above 80.

CERVANTES. See SAAVEDRA.

CERVETTO, father to the celebrated violoncello performer of that name, and an extraordinary character in the muſical world, came to England in the hard froſt, and was then an old man. He ſoon after was engaged to play the baſs at Drury-lane theatre, and continued in that employment till a ſeaſon or two previous to Mr. Garrick's retiring from the ſtage. He died June 14, 1783, in his 103d year. One evening when Mr. Garrick was performing the character of ſir John Brute, during the drunkard's muttering and doſing till he falls faſt aſleep in the chair (the audience being moſt profoundly ſilent and attentive to the admirable performer), Cervetto (in the orcheſtra) uttered a very loud and immoderately lengthened yawn! The moment Garrick was off the ſtage, he ſent for the muſician, and with conſiderable warmth reprimanded him for ſo ill-timed a ſymptom of ſomnolency, when the modern Naſo, with great addreſs, reconciled Garrick to him in a trice, by ſaying, with a ſhrug, "I beg ten touſand pardon! but I always do ſo ven I am *ver much pleaſe!*" Mr. Cervetto was a conſtant frequenter of the Orange coffee-houſe, and was diſtinguiſhed among his friends of the galleries by the name of Noſey.

CESPE-

CESPEDES (Paul), a painter of Cordova, acquired fame in the xvith century, both in Spain and Italy. His manner approaches somewhat to that of Corregio: the same exactness in the drawing, the same force in the expression, the same vigour in the colouring. It is impossible to contemplate without emotion his picture of the last supper in the cathedral of Cordova; where each of the apostles presents a different character of respect and affection for their master; the Christ displays at once an air of majesty and kindness; and the Judas a false and malignant countenance. The talents of Cespedes were not confined to painting, if we may trust the enthusiasm of the spanish authors in his behalf; he was at the same time philosopher, antiquary, sculptor, architect; an adept in the hebrew, greek, latin, arabic and italian languages; a great poet, and a prolific author. He died in 1608, aged upwards of 70.

CHABRIT (Peter), member of the supreme council of Bouillon, and advocate in the parliament of Paris, died in that capital in 1785. Born to no fortune, his days were shortened by difficulties and cares. In reading his works we admire his talents, but his manners are said to have attracted universal esteem. His book, intituled, Of the french monarchy and its laws, 1785, 2 vols. 12mo, displays a novelty in the design, and a variety of knowledge in the execution. He is thought to have taken Montesquieu for his model, whose energy and precision he copies, as well as his dryness.

CHAIS (Charles), was born in the year 1701. At Geneva, the city which was distinguished by his birth, he probably received the first rudiments of education. The church was chosen for his profession. Accordingly, having passed through the usual probationary exercises, he was admitted into the order of priesthood. In the ministry his reputation as a preacher and an orator soon became so popular and extensive, that in 1728 he was elected pastor at the Hague. His conduct in this establishment, while it contributed to his own reputation, redounded no less to the honour of those who had appointed him. Having adorned his ministry by the purity of his manners, the excellence of the discourses which he delivered from the pulpit, and his numerous writings in defence of revealed religion, he died in the year 1786, at the age of 85, after having punctually discharged his duty as a pastor during the period of 58 years. The unfortunate supported by his consolation, the youth enlightened by his instructions, and the poor succoured by his charity, lamenting the loss which they had sustained by the death of a benefactor and a friend, proved more eloquent attestations of his merit, than any panegyric which might have been pronounced from the lips of the sublimest orator. His sermons were distinguished by a perspicuous style and a pure morality. They seemed

ſeemed to flow not only from a man who practiſed what he taught, but from one who, acquainted with the inmoſt receſſes of the human heart, could exert his eloquence to affect his hearers, and lead them almoſt imperceptibly to the paths of virtue and religion. His portrait, which is prefixed to his tranſlation of the holy bible, ſeems to confirm the relation of his friends, who ſay that it was intereſting and attractive. In his manners he was polite and attentive; in his addreſs mild and inſinuating. His literary excellence conſiſted in a judicious and happy arrangement of his ſubjects, delivered in a plain and unaffected ſtyle. He made no pretenſions to originality, but he illuſtrated the works of other writers, by introducing them to his countrymen in a language that was more familiar to them. A liſt of his works is ſubjoined [T].

CHAISE (FATHER DE LA), a jeſuit of uncommon abilities, and confeſſor to Lewis XIV. was born at Forez in the province of Lyons about 1626, of an antient but reduced family. He gave early indications of an excellent wit when he was at ſchool, and performed his philoſophical exerciſes under father de Vaux, who was afterwards advanced to the higheſt employments in his order. When he was arrived at a proper age, he was ordained prieſt; and became afterwards profeſſor of divinity in the province of Lyons, and rector and provincial of a college there. He ſpent at ſeveral ſeaſons a good deal of time in Paris, where his great addreſs, his wit, and love of letters, made him almoſt univerſally known: and in 1663, the biſhop of Bayeux introduced him to cardinal Mazarine, who ſhewed him many marks of favour, and told him he would be his friend. And indeed the cardinal was, what miniſters of ſtate ſometimes are not, as good as his word: for, in 1665, he preſented la Chaiſe to the king, as a perſon of whoſe great abilities and merit he was well convinced. He afterwards got him admitted into the council of conſcience, which indeed was no leſs than to make him coadjutor to the confeſſor. Nor did la Chaiſe belye the teſtimony which the cardinal had given of him; for he governed himſelf

[T] 1. La Sainte Bible, avec un commentaire literal & des notes choiſies, tirées de divers auteurs anglois, printed at the Hague. The publication of this work was begun in 1742, and continued till 1777, forming 6 vol. in 4to. The 7th vol. was left by the author in MS. It is much to be regretted that this work was not finiſhed. 2. Le ſens literal de l'ecriture ſainte traduit de l'Anglois de Stackhouſe in 8vo. 3 vol. 1751. A la Haye. 3. Lettres hiſtoriques et dogmatiques ſur les jubilés, 1750, 1751, 3 tom. 8vo. A la Haye. 4. Theologie de l'ecriture S. ou la Science du Salut, compriſe dans une ample collection de paſſages du V. & N. Teſtament. A la Haye 1752, 2 tom. 8vo. 5. Eſſai apologetique ſur l'Inoculation. Hague 1755.

Beſides theſe works he ſuperintended the publication of the Hiſtory of France by the preſident Hainault, which was publiſhed at the Hague in 1747, 8vo. He was beſides engaged as a writer in the Bibliotheque hiſtorique, which was begun at the Hague in 1738, and alſo contributed ſome articles in the Bibliotheque des ſciences & beaux arts.

in-

in this poſt, with all the dexterity of a man grown old in buſineſs; and apprehended the management of the king's humour ſo well, that when the cardinal died, he found himſelf able to ſtand upon his own legs. In 1675 he was made confeſſor to the king; and about 10 years after, was the principal adviſer and director of his marriage with madame de Maintenon. The king was then arrived at an age when confeſſors have more than an ordinary influence: and la Chaiſe found himſelf a miniſter of ſtate, without expecting, and almoſt before he perceived it. He did buſineſs regularly with the king, and immediately ſaw all the lords and all the prelates at his feet. He had made himſelf a maſter in the affairs of the church; which, by the diſputes that often aroſe between the courts of France and Rome, were become affairs of ſtate.

Yet, in ſpite of all his addreſs, and the influence which he had gained over the king, he was ſometimes out of favour with his maſter, and in danger of being diſgraced. Provoked at the ill ſucceſs of the affair concerning the electorate of Cologn in 1689, the king ſhewed his diſpleaſure to the confeſſor, by whoſe councils he had been influenced. La Chaiſe excuſed himſelf, by laying the blame upon the marquis de Louvois; but the king told him with ſome indignation, "that an enterpriſe ſuggeſted by jeſuits had never ſucceeded; and that it would be better if they would confine themſelves to teaching their ſcholars, and never preſume to meddle in affairs of ſtate." La Chaiſe was very ſolicitous to eſtabliſh an intereſt with madame de Maintenon; but does not appear to have done it effectually, till that favourite found herſelf unable, by all her intrigues and contrivances, to remove him from the place of confeſſor. The jeſuit, it ſeems, had not religion enough for this devout lady. He loved pleaſures, had a taſte for magnificence, and was thought too lukewarm in the care of his maſter's conſcience. He had however virtues, which a perſon leſs pious and devout than madame de Maintenon would have perceived and acknowledged; and, if he did not poſſeſs the qualities which were neceſſary for a confeſſor of the very religious, he had all thoſe which were neceſſary for the confeſſor of a king. He died Jan. 1709, and poſſeſſed to the very laſt ſo great a ſhare of favour and eſteem with the king, that his majeſty conſulted him upon his death-bed about the choice of his ſucceſſor.

CHALCONDYLES (Demetrius), a native of Athens, and ſcholar of Theodore Gaza, was one of thoſe Greeks who about the time of the taking of Conſtantinople went into the weſt. At the invitation of Laurence de Medicis, he profeſſed to teach the greek language at Florence in 1479; where he had for his rival Angelus Politianus, to whom Laurence had committed the tuition

tion of one of his ſons. After the death of Laurence, Chalcondyles was invited to Milan by Lewis Sforza; which invitation he accepted, either becauſe he was tired of contending with Politian, or becauſe he was hurt with Politian's acknowledged ſuperiority in latin learning; or perhaps on both theſe accounts. Here he taught greek a long time with great reputation; and did not die before 1510, when there is reaſon to think he was above 80 years of age. Among the learned Greeks, whom pope Nicolas V. ſent to Rome to tranſlate the greek authors into latin, Chalcondyles was one; from which we may collect, that he probably travelled into the weſt before the taking of Conſtantinople in 1453, ſince Nicolas died in 1455. He publiſhed a grammar, and ſome other little things; and under his inſpection and care was firſt publiſhed at Florence, in 1499, the greek lexicon of Suidas. Pierius Valerianus, in his book De infelicitate literatorum, ſays, that Chalcondyles, though a deſerving man in his moral as well as literary character, led nevertheleſs a very unhappy life; and reckons perpetual baniſhment from his country among the chief of his misfortunes. Others have mentioned domeſtic evils that have attended him.

CHALCONDYLES (Laonicus), a native of Athens, wrote in the xvth century a hiſtory of the Turks, in ten books, from 1298 to 1462. This hiſtory, tranſlated into latin by Clauſer, is intereſting to all ſuch as would trace the grecian empire in its decline and fall, and the ottoman power in its origin and progreſs; but allowance muſt be made for ſeveral facts ſet down in too much haſte. The hiſtory of Chalcondyles made its appearance in greek and latin, from the Louvre, 1650, folio. There is a french tranſlation of it by Vigenére, continued by Mezerai, 1662, 2 vols. folio.

CHALONER (Sir Thomas), was deſcended from a good family in Wales, and born at London about 1515. He was ſent very young to Cambridge, and from college came up to court. He went ſoon after abroad into Germany with ſir Henry Knevet, ambaſſador to the emperor Charles V. whoſe noble and generous ſpirit pleaſed him ſo much, that he attended him in his journies and wars, particularly in the fatal expedition againſt Algier in 1541; where, being ſhipwrecked, after he had ſwam till his ſtrength failed him, he at length catched hold of a cable and was ſaved. He returned into England, and was appointed firſt clerk of the council. In the reign of Edward VI. he attended the duke of Somerſet to Scotland, and diſtinguiſhed himſelf ſo remarkably at the battle of Muſſelburgh, that the duke knighted him. In queen Mary's reign his endeavours to ſerve ſir John Cheke had brought him into trouble, if the gratitude of ſome perſons in power, for civilities received from him in king Edward's reign, had not induced them to protect him. At the

acceſſion of Elizabeth he was ſent ambaſſador to Ferdinand I. emperor of Germany. Afterwards he was appointed ambaſſador in ordinary to the court of Spain, and embarked for that kingdom in 1561: but immediately on his arrival, being a man impatient of injuries, and having been treated at the court of the emperor with the utmoſt reſpect, he preſſed by letters to be called home, for that his coffers had been ſearched; which, however, was agreeable to the cuſtom of the country. But the queen his miſtreſs contented herſelf with letting him know, that it is the duty of an ambaſſador to take all things in good part, provided his prince's honour be not directly violated. The important buſineſs of the trade between England and the Low Countries had been ſuſpended for ſome time, no method having been found to engage the governors of the Low Countries to recall the prohibition of engliſh commodities. Sir Thomas Chaloner, obſerving that the catholic king's favourite Roderic Gomez was at the head of a faction in direct oppoſition to that of the duke d'Alva, procured ſome of the correſpondents of the latter in Spain, to repreſent to him that the enmity expreſſed by Gomez towards the Engliſh did not at all ariſe, as he gave out, from their being heretics, and having views different from thoſe of his maſter, but from an apprehenſion that if the intercourſe between England and the Low Countries were revived, it would produce a briſk circulation of money in all the cities in thoſe provinces, and thereby facilitate d'Alva's motions, which he deſired to obſtruct. The duke d'Alva thereupon changed the whole of his conduct, and began to talk much of the old friendſhip between the houſe of Burgundy and the kings of England, affecting a particular regard for the nation; and at length opened a free trade proviſionally, till contrary orders ſhould be received from Spain.

It was in this country, at a time when, as himſelf ſays in the preface, he ſpent the winter in a ſtove and the ſummer in a barn, that he compoſed his work of "The right ordering of the engliſh republic;" thus endeavouring to diſpel his chagrin by the company of the Muſes. Nevertheleſs, being ſeized with a grievous fit of ſickneſs which endangered his life, he addreſſed his ſovereign in an elegy after Ovid's manner, beſeeching her to permit his return to his native country, before care and ſickneſs forced him upon a longer journey. His petition being granted, he arrived at London in the latter end of 1564. He died Oct. 7, 1565, and was buried in the cathedral of St. Paul, ſir William Cecil, then principal ſecretary of ſtate, being chief mourner. He was author of ſeveral tracts [u].

CHA-

[u] All that can now be diſcovered of his writings are theſe, viz. 1. A little dictionary for children, mentioned by Bale, De ſcriptor. p. 168. 2. The Office of

CHALONER (Sir Thomas), the younger ſon of the preceding, was born in 1559. Being very young at the time of his father's deceaſe, and his mother ſoon after marrying a ſecond huſband, lord treaſurer Burleigh placed him firſt at St. Paul's ſchool, and afterwards removed him to St. Magdalene's college in Oxford. About the year 1580 he viſited ſeveral parts of Europe. In Italy he got acquainted with ſome ingenious men, whom a ſimilarity of manners induced to communicate to him their moſt important diſcoveries in natural philoſophy, for which Chaloner had always a great affection. Some time after his return, he married the daughter of ſir William Fleetwood, recorder of London, by whom he had ſeveral children. In 1591 he had the honour of knighthood conferred upon him. A few years after this, he diſcovered, near his eſtate at Giſborough in Yorkſhire, the firſt alum mines that were ever known to be in this kingdom. In the latter end of queen Elizabeth's reign, he ſoon grew into ſuch credit with king James, that to him the moſt conſiderable perſons in England addreſſed themſelves to be recommended to Elizabeth's ſucceſſor. Auguſt 17, 1603, the king committed to him the care of prince Henry's education. In 1605, when this prince made a viſit to Oxford, ſir Thomas was honoured with the degree of M. A. He was likewiſe employed by queen Anne in her private affairs. He died Nov. 17, 1615.

CHALONER (Edward). He was educated at Oxford, where he became fellow of All-Souls in 1611; and entering into orders, was made chaplain to king James I. and doctor of divinity, and principal of Alban-hall. He was reputed a very learned man for his time, an able preacher, and good diſputant. His compoſitions were much valued by the greateſt men then in the church; and the ſermons which he publiſhed in his lifetime, as alſo thoſe publiſhed after his death, in all thirteen, were then looked upon as choice pieces, very ſerviceable to the church and commonwealth. He died of the plague at Oxford,

of Servants. Tranſlated from the latin of Gilbert Cognatus, 1543. 3. Moriæ Encomium. Tranſlated from Eraſmus, and printed 1549. 4. In laudem Henrici Octavi, regis Angliæ præſtantiſſimi, carmen panegyricum. 5. De Republica Anglorum inſtauranda, libri decem, Londini, 1579, 4to. There is prefixed to this book a copy of latin verſes by ſir William Cecil, in which he obſerves, that the moſt lively imagination, the moſt ſolid judgment, the quickeſt parts, and the moſt unblemiſhed probity, which are commonly the lot of different men, were yet all united in ſir Thomas Chaloner; juſtly therefore reputed one of the greateſt men of his time. 6. De illuſtrium quorundam encomiis miſcellanea, cum epigrammatis ac epitaphiis nonnullis. This collection of panegyrics, epigrams, and epitaphs is printed with the book before-mentioned. By the encouragement of lord Burleigh, Mr. William Malim, formerly fellow of King's college in Cambridge, and then maſter of St. Paul's ſchool, collected and publiſhed a correct edition of our author's poetical works, and addreſſed it in an epiſtle from St. Paul's ſchool, dated Aug. 1, 1519, to that noble perſon, then lord high-treaſurer. Biog. Brit.

July

July 25, 1625, being but 34 years of age, much lamented by many. He was buried in St. Mary's church-yard at Chiſwick, and an altar-monument laid over him with an epitaph.

CHAMBERLAYNE (EDWARD), was deſcended from an antient family, and born at Odington in Glouceſterſhire, 1616. He was educated at Glouceſter; became a commoner of St. Edmund-hall in Oxford in 1634; took both his degrees in arts; and was afterwards appointed rhetoric reader. During the civil war in England, he made the tour of Europe. In 1658 he married the only daughter of Richard Clifford, eſq. by whom he had nine children. After the reſtoration he was choſen F. R. S. and, in 1669, attended Charles earl of Carliſle, ſent to Stockholm with the order of the garter to the king of Sweden, as his ſecretary. In 1670 the degree of LL.D. was conferred on him at Cambridge, and two years after he was incorporated in the ſame at Oxford. He was appointed to be tutor to Henry duke of Grafton, one of the natural ſons of Charles II. about 1679; and was afterwards pitched upon to inſtruct prince George of Denmark in the engliſh tongue. He died at Chelſea in 1703, and was buried in a vault in the church-yard of that pariſh; where a monument was ſoon after erected to his memory, by Walter Harris, M. D. with a latin inſcription, which informs us, among other things, that Dr Chamberlayne was ſo deſirous of doing ſervice to all, and even to poſterity, that he ordered ſome of the books he had written to be covered with wax, and buried with him; which may poſſibly be of uſe to future ages [x].

CHAMBERLAYNE (JOHN), ſon to the author of The preſent ſtate of England, and continuator of that uſeful work, was admitted into Trinity college, Oxford, 1685; but it does not appear that he took any degree. He tranſlated, 1. from

[x] The ſix books which his monumental inſcription has recorded, are theſe, 1. The preſent war paralleled; or a brief relation of the five years civil wars of Henry III. king of England, with the event and iſſue of that unnatural war, and by what courſe the kingdom was then ſettled again; extracted out of the moſt authentic hiſtorians and records, 1647. It was reprinted in 1660, under this title, The late war paralleled, or a brief relation, &c. 2. England's wants; or ſeveral propoſals probably beneficial for England, offered to the conſideration of both houſes of parliament, 1667. 3. The converted preſbyterian: or the church of England juſtified in ſome practices, &c. 1668. 4. Angliæ Notitia: or the preſent ſtate of England; with divers reflections upon the antient ſtate thereof, 1668. The ſecond part was publiſhed 1671, &c. This work has gone through many editions: that of 1741, now lying before us, is the 34th. 5. An academy or college, wherein young ladies or gentlewomen may, at a very moderate expence, be educated in the true proteſtant religion, and in all virtuous qualities that may adorn that ſex, &c. 1671. 6. A dialogue between an Engliſhman and a Dutchman, concerning the laſt dutch war, 1672. He tranſlated out of italian, ſpaniſh, and portugueſe, into engliſh, 1. The riſe and fall of count Olivarez the favourite of Spain. 2. The unparalleled impoſture of Mich. de Molina, executed at Madrid, 1641. 3. The right and title of the preſent king of Portugal, don John the IVth. Theſe three tranſlations were printed at London, 1653.

 french

french and ſpaniſh, The manner of making tea, coffee, and chocolate, London, 1685, 8vo. 2. From italian into engliſh, A treaſure of health, London, 1686, 8vo. written by Caſtor Durant de Gualdo, phyſician and citizen of Rome. 3. The arguments of the books and chapters of the old and new teſtament, with practical obſervations; written originally in french, by the reverend Mr. Oſtervald, profeſſor of divinity, and one of the miniſters of the church at Neufchatel in Swiſſerland, and by him preſented to the ſociety for promoting chriſtian knowledge, 3 vols. 8vo, Lond. 1716, &c. Mr. Chamberlayne was a member of that ſociety 4. The lives of the french philoſophers, tranſlated from the french of M. de Fontenelle, republiſhed ſince in 1721, under the title of Memoirs of the royal academy of ſciences in Paris, epitomized, with the lives of the late members of that ſociety, 8vo. 5. The religious philoſopher; or, The right uſe of contemplating the works of the creator, &c. tranſlated from the original dutch of Dr. Nieuwentyt, in 3 vols. 8vo. adorned with cuts, Lond. 1718, &c. reprinted ſeveral times ſince in 8vo. and once in 4to. 6. The hiſtory of the reformation in and about the Low Countries, tranſlated from the dutch of Gerrard Brandt, in 4 vols. fol. Lond. 1721, &c. 7. The Lord's prayer in 100 languages, 8vo. 8. Diſſertations hiſtorical, critical, theological, and moral, on the moſt memorable events of the old and new teſtaments; wherein the ſpirit of the ſacred writings is ſhewn, their authority confirmed, and the ſentiments of the primitive fathers, as well as the modern critics, with regard to the difficult paſſages therein, conſidered and compared, vol. I. comprising the events related in the books of Moſes: to which are added, chronological tables, fixing the date of each event, and connecting the ſeveral diſſertations together, 1723, folio. He likewiſe was F. R. S. and communicated three pieces, inſerted in the philoſophical tranſactions; one, concerning the effects of thunder and lightning at Sampford Courtney in Devonſhire, Oct. 7, 1711. 2. An account of the ſunk iſlands in the Humber, recovered from the ſea. 3. Remarks on the plague at Copenhagen in 1711. It was ſaid of him, that he underſtood 16 languages; but it is certain that he was maſter of the greek, latin, french, dutch, german, portugueſe, and italian. Though he was well qualified for employment, he had none but that of gentleman-uſher to George prince of Denmark. After a uſeful and well-ſpent life, he died in the year 1724. He was a very pious and good man, and earneſt in promoting the advancement of religion, and the intereſt of true chriſtianity: for which purpoſe he kept a large correſpondence abroad.

CHAMBERS (EPHRAIM), author of the ſcientific dictionary which goes under his name, was born at Milton, in the county of

of Weſtmorland. His parents were diſſenters of the preſbyterian perſuaſion [y]; and his education no other than that common one which is intended to qualify a youth for trade and commerce. When he became of a proper age, he was put apprentice to Mr. Senex the globe-maker, a buſineſs which is connected with literature, and eſpecially with aſtronomy and geography. It was during Mr. Chambers's reſidence with this ſkilful mechanic, that he contracted that taſte for ſcience and learning which accompanied him through life, and directed all his purſuits. It was even at this time that he formed the deſign of his grand work, the Cyclopædia; and ſome of the firſt articles of it were written behind the counter. Having conceived the idea of ſo great an undertaking, he juſtly concluded that the execution of it would not conſiſt with the avocations of trade; and, therefore, he quitted Mr. Senex, and took chambers at Gray's-inn, where he chiefly reſided during the reſt of his days. The firſt edition of the Cyclopædia, which was the reſult of many years intenſe application, appeared in 1728, in 2 vols. folio. It was publiſhed by ſubſcription, the price being 4l. 4s. and the liſt of ſubſcribers was very reſpectable. The dedication, which was to the king, is dated Oct. 15, 1727. The reputation that Mr. Chambers acquired by his execution of this undertaking, procured him the honour of being elected F. R. S. Nov. 6, 1729. In leſs than ten years time, a ſecond edition became neceſſary; which accordingly was printed, with corrections and additions, in 1738. It having been intended, at firſt, to give a new work inſtead of a new edition, Mr. Chambers had prepared a conſiderable part of the copy with that view, and more than 20 ſheets were actually printed off. The purpoſe of the proprietors, according to this plan, was to have publiſhed a volume in the winter of 1737, and to have proceeded annually in ſupplying an additional volume, till the whole was completed. But from this deſign they were diverted, by the alarm they took at an act then agitated in parliament, in which a clauſe was contained, obliging the publiſhers of all improved editions of books to print the improvements ſeparately. The bill, which carried in it the appearance of equity, but which, perhaps, might have created greater obſtructions to the cauſe of literature than a tranſient view of it could ſuggeſt, paſſed the houſe of commons, but was rejected in the houſe of lords. In an advertiſement prefixed to the ſecond edition of the Cyclopædia, Mr. Chambers endeavoured to obviate the complaints of ſuch readers as might have been led to expect (from a paper of his publiſhed ſome time before) a new work, inſtead of a new edition. So favourable was

[y] It has been ſaid in ſome former accounts that they lived at Kendal, and were quakers; but we are aſſured that the fact is as above ſtated.

the public reception of the second edition of Chambers's dictionary, that a third was called for in the very next year, 1739; a fourth two years afterwards, in 1741; and a fifth in 1746. This rapid sale of so large and expensive a work, is not easily to be paralleled in the history of literature: and must be considered, not only as a striking testimony of the general estimation in which it is held, but, likewise, as a strong proof of its real utility and merit.

Although the Cyclopædia was the grand business of Mr. Chambers's life, and may be regarded as almost the sole foundation of his fame, his attention was not wholly confined to this undertaking. He was concerned in a periodical publication, intituled, The literary magazine, which was begun in 1735. In this work he wrote a variety of articles, and particularly, a review of Morgan's Moral philosopher. He was engaged, likewise, in conjunction with Mr. John Martyn, F. R. S. and professor of botany at Cambridge, in preparing for the press a translation and abridgement of the "Philosophical history and memoirs of the royal academy of sciences at Paris; or an abridgment of all the papers relating to natural philosophy which have been published by the members of that illustrious society." This undertaking, when completed, was comprised in five volumes 8vo, which did not appear till 1742, some time after our author's decease, when they were published in the joint names of Mr. Martyn and Mr. Chambers. Mr. Martyn, in a subsequent publication, hath passed a severe censure upon the share which his fellow labourer had in the abridgment of the parisian papers. The only work besides, that we find ascribed to Mr. Chambers, is a translation of the "Jesuit's perspective," from the french; which was printed in 4to, and has gone through several editions. How indefatigable he was in his literary and scientific collections, is manifest from a circumstance which used to be related by Mr. Airey, who was so well known to many persons by the vivacity of his temper and conversation, and his bold avowal of the principles of infidelity. This gentleman, in the very early part of his life, was five years (from 1728 to 1733) amanuensis to Mr. Chambers; and, during that time, copied nearly 20 folio volumes, so large as to comprehend materials, if they had been published, for printing 30 volumes in the same size. Mr. Chambers, however, acknowledged, that if they were printed, they would neither be sold nor read. His close and unremitting attention to his studies at length impaired his health, and obliged him occasionally to take a lodging at Canonbury-house, Islington. This not having greatly contributed to his recovery, he made an excursion to the south of France, but did not reap that benefit from it which he had himself hoped, and his friends wished. Returning to England, he

died

died at Canonbury-houſe, and was buried at Weſtminſter; where the following inſcription, written by himſelf, is placed on the north ſide of the cloiſters of the abbey:

Multis pervulgatus,
Paucis notus;
Qui vitam, inter lucem et umbram,
Nec eruditus, nec idiota,
Literis deditus, tranſegit; ſed ut homo
Qui humani nihil a ſe alienum putat.
Vita ſimul, et laboribus functus,
Hic requieſcere voluit,
EPHRAIM CHAMBERS, R. S. S.
Obiit XV Maii, MDCCXL.

The intellectual character of Mr. Chambers was ſagacity and attention. His application was indefatigable, his temper cheerful, but ſomewhat haſty and impetuous; and in his religious ſentiments he was no ſlave to the opinions commonly received. His mode of life was reſerved; for he kept little company, and had not many acquaintance. He deſerved, by his literary labours, much more than he acquired; the compenſations of bookſellers to authors being at that time far inferior to what, in certain inſtances, they have lately riſen. This deficiency he ſupplied by œconomy; and in pecuniary matters he was remarkably exact. In his laſt will, made not long before his death, but which was never proved, he declared that he owed no debts, excepting to his taylor for his rocquelaure.

We have already mentioned that the Cyclopædia came to a fifth edition in 1746. After this, whilſt a ſixth edition was in agitation, the proprietors thought that the work might admit of a ſupplement, in two additional folio volumes; this ſupplement, which was publiſhed in the joint names of Mr. Scott and Dr. Hill, though containing a number of valuable articles, was far from being uniformly conſpicuous for its exact judgment and due ſelection; a ſmall part only of it being executed by Mr. Scott, and Dr. Hill's taſk having been diſcharged with his uſual rapidity. Thus the matter reſted for ſome years, when it occurred to the bookſellers, that it might be advantageous to themſelves, and uſeful to the public, to combine the ſupplement, when properly corrected and abridged, into one alphabet with the original work, and to introduce ſuch farther improvements and additions as the increaſe of knowledge in general, and of philoſophical knowledge in particular, had lately afforded. In this judicious deſign the proprietors firſt engaged Mr. Ruffhead; and afterwards another gentleman, poſſeſſed of great general ingenuity, ability, and learning, but unluckily not maſter of that accurate and extenſive philoſophical ſcience which is peculiarly neceſſary to ſuch an undertaking; who finding himſelf embar-

raſſed, gave up the deſign, which was at length committed to Dr. Rees. The ſucceſs of the work thus improved, and digeſted into one alphabet, and which is compriſed in four vols. folio, has exceeded the moſt ſanguine expectations.

CHAMIER (Daniel), an eminent proteſtant divine, born in Dauphiny, was long miniſter at Montelimart in that province; from whence he removed in 1612 to Montaubon, to be profeſſor of divinity; and was killed at the ſiege of that place by a cannon ball in 1621. He was no leſs diſtinguiſhed among his party as a ſtateſman than as a divine. No man oppoſed the artifices employed by the court to diſtreſs the proteſtants, with more ſteadineſs and inflexibility. Varillas ſays, it was he who drew up the edict of Nantz. Though politics took up a great part of his time, he acquired a large fund of extenſive learning, as appears from his writings. His treatiſe De œcumenico pontifice, and his Epiſtolæ jeſuiticæ, are commended by Scaliger. His principal work is his Panſtratie catholique, in which the controverſy between the proteſtants and roman catholics is learnedly handled. It was written at the deſire of the ſynod of the reformed churches in France, to confute Bellarmine. The ſynod of Privas, in 1612, ordered him 2000 livres to defray the charges of the impreſſion of the firſt three volumes. Though this work makes four large folio volumes, it is not complete; for it wants the controverſy concerning the church. This would have made a fifth volume, which the author's death prevented him from finiſhing. This body of controverſy was printed at Geneva in 1626, under the care of Turretin, profeſſor of divinity. An abridgment of it was publiſhed in the ſame city in 1643, in one volume folio, by Frederic Spanheim the father. His Corpus theologicum, and his Epiſtolæ jeſuiticæ, were printed in a ſmall folio volume, 1693.

CHAMILLARD (Stephen), a jeſuit, born at Bourges in 1656, taught grammar and philoſophy, and was a popular preacher for about twenty years. He died at Paris in 1730, at the age of 70. He was deeply verſed in the knowledge of antiquity. He publiſhed, 1. A learned edition of Prudentius for the uſe of the dauphin, with an interpretation and notes, Paris, 1687, 4to. It is become ſcarce. 2. Diſſertations on ſeveral medals, gems, and other monuments of antiquity, Paris, 4to, 1711. Pere Chamillard, who had a natural turn for the ſtudy of medals, became a very able antiquary. Smitten, however, with the deſire of poſſeſſing ſomething extraordinary, and which was not to be found in the other cabinets of Europe, he ſtrangely impoſed on himſelf in regard to two medals which he imagined to be antiques. The firſt was a Pacatianus of ſilver, a medal unknown till his days, and which is ſo ſtill. Pere Chamillard, having met with this piece, made a great ſtir about it. Pacatianus,

Janus, according to him was a tyrant; but unfortunately he had never been mentioned by any body before, not even by Treb. Pollio; and this tyrant put his head above ground after 1400 or 1500 years of oblivion. That the medal was a perfect counterfeit has been generally acknowledged since the death of its possessor. The other medal, on which he was the dupe of his own fancy, was an Annia Faustina, greek, of the true bronze. The princess there bore the name of Aurelia; whence pere Chamillard concluded that she was descended from the family of the Antonines. It had been struck, as he pretended, in Syria, by order of a Quirinus or Cirinus, descended, he asserted, from that Quirinus who is spoken of by St. Luke. Chamillard displayed his erudition on the subject in a fine dissertation; but, alas! while he was enjoying his triumph, a dealer in antiques at Rome declared himself the father of Annia Faustina, at the same time shewing others of the same manufacture.

CHAMOUSSET (Charles Humbert Piarron de), was born at Paris in 1717, and destined to supply his father's place in the parliament of that city as a judge, as well as that of his uncle in the same situation. He made choice of the one of them that would give him the least trouble, and afford him the most leisure for his benevolent projects. Medicine was his favourite study. This he practised on the poor only, with such an ardour and activity of mind, that the hours which many persons give to sleep, he bestowed upon the assistance of the sick. To make himself more useful to them, he had learned to bleed, which operation he performed with all the dexterity of the most experienced surgeon. His disposition to do good appeared so early that, when he was a boy, he used to give to the poor the money which other boys spent, in general, in an idle and unprofitable manner. He was once very much in love with a young lady of great beauty and accomplishment; but imagining that she would not make him a suitable assistant in his attendance upon the poor, he gave over all thoughts of marriage; not very wisely, perhaps, sacrificing to the extreme delicacy of one woman only his attachment to that sex, in whose tenderness of disposition, and in whose instinctive quickness of feeling, he would have found that reciprocation of benevolence he was anxious to procure. He was so forcibly struck with the wretched situation of the great hospital of Paris (the Hotel Dieu, as it is called), where, the dead, the dying, and the living, are very often crowded together in the same bed (five persons at a time occasionally occupying the same bed), that he wrote a plan of reform for that hospital, which he shewed in manuscript to the famous John James Rousseau, requesting him to correct it for him. "What correction," replied Rousseau, "can a work want, that one cannot read without shuddering at the horrid pictures it re-

preſents? What is the end of writing if it be not to touch and intereſt the paſſions?" M. de Chamouſſet was occaſionally the author of many benevolent and uſeful ſchemes; ſuch as the eſtabliſhment of the penny poſt at Paris; the bringing good water to that city; a plan for a houſe of aſſociation, by which any man, for a ſmall ſum of money depoſited, may be taken care of when he is ſick; and many others; not forgetting one for the aboliſhment of begging, which is to be found in "Les vues d'un citoyen." M. de Chamouſſet was now ſo well known as a man of active and uſeful benevolence, that M. de Choiſeul (when he was in the war department) made him, in 1761, intendant general of the military hoſpitals of France, the king, Louis XV. telling him, "that he had never, ſince he came to the throne, made out an appointment ſo agreeable to himſelf;" and added, "I am ſure I can never make any one that will be of ſuch ſervice to my troops." The pains he took in this employment were incredible. His attention to his ſituation was ſo great, and conducted with ſuch good ſenſe and underſtanding, that the Marſhal de Soubiſe, on viſiting one of the great military hoſpitals at Duſſeldorf, under the care of M. de Chamouſſet, ſaid, "This is the firſt time I have been ſo happy as to go round an hoſpital without hearing any complaints." Another marſhal of France told his wife: "Were I ſick," ſaid he, "I would be taken to the hoſpital of which M. de Chamouſſet has the management." M. de Chamouſſet was one day ſaying to the miniſter, that he would bring into a court of juſtice the peculation and rapine of a particular perſon. "God forbid you ſhould!" anſwered the miniſter; "you run a riſk of not dying in your bed." "I had rather," replied he, "die in any manner you pleaſe, than live to ſee my country devoured by ſcoundrels."

This good man died in 1773, at the age of 56 years only. He is ſuppoſed to have haſtened his death by not taking ſufficient care of himſelf in his illneſs, ſaying always, when preſſed to do ſo, that he had not time to ſpare for it. He died as he lived, with the ſentiments of a good chriſtian, and left a conſiderable ſum in charity; taking, however, very good care of his relations and dependents.

CHAMPAGNE (Philip of), a celebrated painter, was born at Bruſſels in 1602. He diſcovered an inclination to painting from his youth; and owed but little to maſters for the perfection he attained in it, excepting that he learned landſcape from Fouquiere. In all other branches of his art nature was his maſter, and he is ſaid to have followed her very faithfully. At 19 years of age he ſet off for Italy, taking France in his way; but he proceeded, as it happened, no farther than Paris. He lodged there in the college of Laon, where Pouſſin alſo dwelt; and theſe two painters became very good friends. Du Chefne, painter

painter to queen Mary of Medicis, was employed about the paintings in the palace of Luxembourg, and ſet Pouſſin and Champagne at work under him. Pouſſin did a few ſmall pieces in the cieling, and Champagne drew ſome ſmall pictures in the queen's apartment. Her majeſty liked them ſo well, that du Cheſne grewe jalous of him; upon which Champagne, who loved peace, returned to Bruſſels, with an intent to go through Germany into Italy. He was ſcarcely got there, when a letter came to him from the abbot of St. Ambroſe, who was ſurveyor of the buildings, to advertiſe him of du Cheſne's death, and to invite him back to France. He accordingly returned thither, and was preſently made director of the queen's painting, who ſettled on him a yearly penſion of 1200 livres, and allowed him lodgings in the palace of Luxemburg. Being a lover of his buſineſs, he went through a great deal of it. There are a vaſt number of his pieces at Paris, and other parts of the kingdom: and among other places, ſome of his pictures are to be ſeen in the chapter-houſe of Notre-dame at Paris, and in ſeveral churches in that city; without reckoning an infinity of portraits, which are noted for their likeneſs, as well as for being finiſhed to a very high degree. The queen alſo ordered him to paint the vault of the Carmelites church in the ſuburbs of St. James, where his crucifix is much eſteemed: but the beſt of his works is thought to be his cieling in the king's apartment at Vincennes, compoſed on the ſubject of the peace in 1659. After this he was made rector of the royal academy of painting, which office he exerciſed many years.

He had been a long while famous in his profeſſion, when le Brun arrived at Paris from Italy; and, though le Brun was ſoon at the head of the art, and made principal painter to the king, he ſhewed no diſguſt at the preference that was given to his detriment and loſs. There is another inſtance upon record of Champagne's goodneſs of diſpoſition and integrity. Cardinal Richelieu had offered to make his fortune, if he would quit the queen-mother's ſervice; but Champagne refuſed. The cardinal's chief valet de chambre aſſured him farther, that whatever he would aſk his eminency would grant him: to which Champagne replied, "if the cardinal could make me a better painter, the only thing I am ambitious of, it would be ſomething; but ſince that was impoſſible, the only honour he begged of his eminency was the continuance of his good graces." It is ſaid, the cardinal was highly affected with the integrity of the painter; who, though he refuſed to enter into his ſervice, did not however refuſe to work for him. Among other things he drew his picture, and it is ſuppoſed to be one of the beſt pieces he ever painted.

Champagne died in 1674, having been much beloved by all that

that knew him, both as a good painter and a good man. He had a ſon and two daughters by his wife, du Cheſne's daughter, whom he married after her father's death: but two of theſe children dying before him, and the third retiring to a nunnery (for ſhe was a daughter), he left his ſubſtance to John Baptiſte de Champagne, his nephew. John Baptiſte was alſo born at Bruſſels, and bred up in the profeſſion of painting under his uncle; whoſe manner and guſto he always followed, though he ſpent 15 months in Italy. He lived in the moſt friendly and affectionate manner with his uncle, and died profeſſor of the academy of painting at Paris, in 1688, aged 42 years.

CHAMPION (Joseph), famous in the art of penmanſhip, was born at Chatham in 1709, and received his education chiefly under Snell, who kept ſir John Johnſon's free writing-ſchool, in Forſter-lane, Cheapſide, and with whom he ſerved a regular clerkſhip. He kept a boarding-ſchool in St. Paul's churchyard, and taught many of the nobility and gentry privately. He was ſeveral years ſettled in the New Academy, in Bedford-ſtreet, where he had a good number of ſcholars, whom he inſtructed with great ſucceſs; and he has not hitherto been excelled in his art. The year of his death we cannot preciſely aſcertain. His firſt performance we believe was his Practical arithmetic, 8vo, 1733. In 1747 he publiſhed his Tutor's aſſiſtant in teaching arithmetic, in 40 plates, 4to. But his moſt elaborate and curious performance is his Comparative penmanſhip, 24 oblong folio plates, 1750. It is engraved by Thorowgood, and is an honour to britiſh penmanſhip in general. His New and complete alphabets, with the hebrew, greek, and german characters, in 21 plates oblong folio, engraved by Bickham, came out in 1754, and in 1758 he began to publiſh his Living-hands, or ſeveral copy-books of the different hands in common uſe, upwards of 40 plates, 4to. He contributed 47 folio pieces for George Bickham's univerſal penman, wherein he diſplays a delightful variety of writing, both for uſe or ornament. His principal pieces beſides are Engroſſing hands for young clerks, 1757. The Young penman's practice, 1760. The penman's employment, folio, 1759—1762. In 1754 he addreſſed and preſented to the royal ſociety a large body of penmanſhip, in 20 leaves, folio, which remains in MS.

CHAMPLAIN (Samuel de), born in Saintonge, was ſent by Henry IV. on a voyage to the newly-diſcovered continent of America, in quality of captain of a man of war. In this expedition he ſignalized himſelf not leſs by his courage than his prudence; and he may be conſidered as the founder of New France. It was he who cauſed the town of Quebec to be built; he was the firſt governor of that colony, and greatly exerted himſelf in the ſettling of a new commercial company at Canada. This company, eſtabliſhed in 1628, was called the company of aſſociates,

ciates, and the cardinal de Richelieu put himself at their head. He published: Voyages de la Nouvelle France, dite Canada, 4to, 1632. He goes back to the first discoveries made by Verazani, coming down to the year 163[illegible] This work is excellent in regard to material points, and the simple and natural manner in which they are exhibited. If he is censurable for any thing, it is for rather too much credulity. The author seems to be a person of sound judgment and strong resolution; disinterested, and zealous for the religion and the interests of his country. Champlain remained in America from 1603, and died about 1635.

CHANDLER (Mrs. Mary), an english lady, who distinguished herself by her talent for poetry, was born at Malmesbury in Wiltshire, in 1687. Her father was a dissenting minister at Bath, whose circumstances made it necessary that she should be brought up to business; and accordingly she became a milliner. However he took care to train her carefully in the principles of virtue and religion, as, we think, might almost be collected from the lines upon solitude, which are to be found among the poems she published.

She was observed from her childhood to have a turn for poetry, often entertaining her companions with riddles in verse; and was extremely fond, at that time of life, of Herbert's poems. In her riper years she applied herself to the study of the best modern poets; and of the antient ones also, as far as translations could assist her. She is said to have liked Horace better than either Virgil or Homer; because he did not deal so much in fable as they, but treated of subjects which lay within the sphere of nature, and had a relation to common life. Her poem upon the Bath had the full approbation of the public; and she was complimented for it particularly by Pope, with whom she was acquainted. She had the misfortune to be deformed, which determined her to live single; though she had a sweet countenance, and was sollicited to marry. In this state she died, after about two years illness, Sept. 11, 1745, aged 57.

CHANDLER (Samuel), an eminent dissenting minister, was born at Hungerford in Berkshire, in 1693, where his father was then pastor of a congregation of protestant dissenters. He early discovered a genius for literature, which was carefully cultivated; and being placed under proper masters, he made a very uncommon progress in classical learning, and especially in the greek tongue. As it was intended by his friends to bring him up for the ministry, he was sent to an academy at Bridgewater: but was soon removed to Gloucester, that he might become a pupil to Mr. Samuel Jones, a dissenting minister of great erudition and abilities, who had opened an academy in that city. This academy was soon transferred to Tewkesbury, at which place Jones presided over it for many years with very high and deserved reputation.

reputation. Such was the attention of that gentleman to the morals of his pupils, and to their progreſs in literature, and ſuch the ſkill and diſcernment with which he directed their ſtudies, that it was a ſingular advantage to be placed under ſo able and accompliſhed a tutor. Chandler made the proper uſe of ſo happy a ſituation; applying himſelf to his ſtudies with great aſſiduity, and particularly to critical, biblical, and oriental learning. Among the pupils of Mr. Jones were Mr. Joſeph Butler, afterwards biſhop of Durham, and Mr. Thomas Secker, afterwards archbiſhop of Canterbury. With theſe eminent perſons he contracted a friendſhip that continued to the end of their lives, notwithſtanding the different views by which their conduct was afterwards directed, and the different ſituations in which they were placed.

Mr. Chandler, having finiſhed his academical ſtudies, began to preach about July 1714; and being ſoon diſtinguiſhed by his talents in the pulpit, he was choſen, in 1716, miniſter of the preſbyterian congregation at Peckham, near London, in which ſtation he continued ſome years. Here he entered in the matrimonial ſtate, and began to have an increaſing family, when, by the fatal South-ſea ſcheme of 1720, he unfortunately loſt the whole fortune which he had received with his wife. His circumſtances being thereby embarraſſed, and his income as a miniſter being inadequate to his expences, he engaged in the trade of a bookſeller, and kept a ſhop in the Poultry, London, for about two or three years, ſtill continuing to diſcharge the duties of the paſtoral office. It may not be improper to obſerve, that in the earlier part of his life Mr. Chandler was ſubject to frequent and dangerous fevers; one of which confined him more than three months, and threatened by its effects to diſable him for public ſervice. He was, therefore, adviſed to confine himſelf to a vegetable diet, which he accordingly did, and adhered to it for 12 years. This produced ſo happy an alteration in his conſtitution, that though he afterwards returned to the uſual way of living, he enjoyed an uncommon ſhare of ſpirits and vigour till 70.

While Mr. Chandler was miniſter of the congregation at Peckham, ſome gentlemen, of the ſeveral denominations of diſſenters in the city, came to a reſolution to ſet up and ſupport a weekly evening lecture at the Old Jewry, for the winter half year. The ſubjects to be treated in this lecture were the evidences of natural and revealed religion, and anſwers to the principal objections againſt them. Two of the moſt eminent young miniſters among the diſſenters were appointed for the execution of this deſign, of which Mr. Chandler was one, and Mr. afterwards Dr. Lardner, who is ſo juſtly celebrated for his learned writings, was another. But after ſome time this lecture was dropped, and another

another of the same kind set up, to be preached by one person only; it being judged that it might be thereby conducted with more consistency of reason, and uniformity of design; and Mr. Chandler was appointed for this service. In the course of this lecture he preached some sermons on the confirmation which miracles gave to the divine mission of Christ, and the truth of his religion; and vindicated the argument against the objections of Collins, in his Discourse of the grounds and reasons of the christian religion. These sermons, by the advice of a friend, he enlarged and threw into the form of a continued treatise, and published, in 8vo, in 1725, under the following title: A vindication of the christian religion, in two parts: 1. A discourse of the nature and use of miracles. 2. An answer to a late book, intituled, a discourse of the grounds and reasons of the christian religion. Having presented a copy of this book to archbishop Wake, his grace expressed his sense of the value of the favour in a letter, which is an honourable testimony to Mr. Chandler's merit. It appears, from the letter, that the archbishop did not then know that the author was any other than a bookseller; for he says: "I cannot but own myself to be surprised to see so much good learning and just reasoning in a person of your profession; and do think it a pity you should not rather spend your time in writing books than in selling them. But I am glad, since your circumstances oblige you to the latter, that you do not wholly omit the former."

Besides gaining the archbishop's approbation, Mr. Chandler's performance considerably advanced his reputation in general, and contributed to his receiving an invitation, about the year 1726, to settle as a minister with the congregation in the Old Jewry, which was one of the most respectable in London. Here he continued, first as assistant, and afterwards as pastor, for the space of 40 years, and discharged the duties of the ministerial office with great assiduity and ability, being much esteemed and regarded by his own congregation, and acquiring a distinguished reputation both as a preacher and a writer.

His writings having procured him a high reputation for learning and abilities, he might easily have obtained the degree of D. D. and offers of that kind were made him; but for some time he declined the acceptance of a diploma, and, as he once said in the pleasantness of conversation, "because so many blockheads had been made doctors." However, upon making a visit to Scotland, in company with his friend the earl of Finlater and Seafield, he, with great propriety, accepted of this honour, which was conferred upon him without sollicitation, and with every mark of respect, by the two universities of Edinburgh and Glasgow. He had, likewise, the honour of being afterwards elected F. R. and A. SS. On the death of George II. in 1760,

Dr.

Dr. Chandler publiſhed a ſermon on that event, in which he compared that prince to king David. This gave riſe to a pamphlet, which was printed in the year 1761, intituled, the Hiſtory of the man after God's own heart; wherein the author ventured to exhibit king David as an example of perfidy, luſt, and cruelty, fit only to be ranked with a Nero or a Caligula; and complained of the inſult that had been offered to the memory of the late britiſh monarch, by Dr. Chandler's parallel between him and the king of Iſrael. This attack occaſioned Dr. Chandler to publiſh, in the following year, A review of the hiſtory of the man after God's own heart; in which the falſehoods and miſrepreſentations of the hiſtorian are expoſed and corrected. He alſo prepared for the preſs a more elaborate work, which was afterwards publiſhed in two volumes, 8vo, under the following title: A critical hiſtory of the life of David; in which the principal events are ranged in order of time: the chief objections of Mr. Bayle, and others, againſt the character of this prince, and the ſcripture account of him, and the occurrences of his reign, are examined and refuted; and the pſalms which refer to him explained. As this was the laſt, it was, likewiſe, one of the beſt of Dr. Chandler's productions. The greateſt part of this work was printed off at the time of our author's death, which happened May 8, 1766, aged 73. During the laſt year of his life, he was viſited with frequent returns of a very painful diſorder, which he endured with great reſignation and chriſtian fortitude. He was interred in the burying-ground at Bunhill-fields, on the 16th of the month; and his funeral was very honourably attended by miniſters and other gentlemen. He expreſsly deſired, by his laſt will, that no delineation of his character might be given in his funeral ſermon, which was preached by Dr. Amory. He had ſeveral children; two ſons and a daughter who died before him, and three daughters who ſurvived him.

Dr. Chandler was a man of very extenſive learning, and eminent abilities; his apprehenſion was quick, and his judgment penetrating; he had a warm and vigorous imagination; he was a very inſtructive and animated preacher; and his talents in the pulpit, and as a writer, procured him very great and general eſteem, not only among the diſſenters, but among large numbers of the eſtabliſhed church. He was well known and much reſpected by many perſons of the higheſt rank, and was offered conſiderable preferment in the church; but he ſteadily rejected every propoſition of that kind. He was principally inſtrumental in the eſtabliſhment of the fund for relieving the widows and orphans of poor proteſtant diſſenting miniſters: the plan of it was firſt formed by him; and it was by his intereſt and application to his friends that many of the ſubſcriptions for its ſupport were procured.

For

For other particulars of our author, we ſhall refer our readers to the Biographia Britannica, vol. iii. p. 435.

CHAPELAIN (JOHN), a french poet, and member of the Royal Academy, was born at Paris in 1595; and is often mentioned by Balzac, Menage, and other learned men. He wrote odes, ſonnets, the laſt words of cardinal Richelieu, and other pieces of poetry; and at length diſtinguiſhed himſelf by his heroic poem called La Pucelle, or France delivrée. Chapelain ſeems to have ſucceeded to the reputation of Malherbe, and after his death was reckoned the prince of the french poets. Gaſſandus, who was his friend, has conſidered him in this light; and ſays, that "the french muſes have found ſome comfort and reparation for the loſs they have ſuſtained by the death of Malherbe, in the perſon of Chapelain, who has now taken the place of the defunct, and is become the arbiter of the french language and poetry." Sorbiere has not ſcrupled to ſay, that Chapelain "reached even Virgil himſelf in heroic poetry; and adds, that "he was a man of great erudition as well as modeſty." He poſſeſſed this glorious reputation for 30 years; and, for aught we know, might have poſſeſſed it even till now, if he had ſuppreſſed the Pucelle: but the publication of this poem in 1656 ruined his character, in ſpite of all attempts of his friends to ſupport it. He had employed a great many years about it; his friends gave out prodigious things in its favour; the expectation of the public was raiſed to the utmoſt; and, as is uſual in ſuch caſes, diſappointed. The conſequence of this was, that he was afterwards ſet as much too low in his poetical capacity as perhaps before he was too high.

Chapelain died at Paris, Feb. 22, 1674, aged 79. He was of the king's counſellors; very rich, but very covetous and ſordidly ſtingey. Peliſſon and I, ſays Menage, had been at variance a long time with Chapelain; but, in a fit of humility, he called upon me, and inſiſted that we ſhould go and offer a reconciliation to him, for that it was his intention, "as much as poſſible, to live in peace with all men." We went, and I proteſt I ſaw the very ſame billets of wood in the chimney which I had obſerved there 12 years before. He had 50,000 crowns in ready caſh by him; and his ſupreme delight was to have his ſtrong box opened, and the bags taken out, that he might contemplate his treaſure. In this manner were his bags about him when he died; which gave occaſion to a certain academician to ſay, "there is our friend Chapelain juſt dead, like a miller among his bags." He had no occaſion therefore to accept of cardinal Richelieu's offer. Being at the height of his reputation, Richelieu, who was fond of being thought a wit as well as a ſtateſman, and was going to publiſh ſomething which he would have paſs for a fine thing, could not deviſe a better expedient than prefixing Chapelain's name

name to it. "Chapelain," says he, "lend me your name on this occasion, and I will lend you my purse on any other."

CHAPELLE (Claude Emanuel Lullier), a celebrated french poet, so called from the place of his nativity, was born in 1621. He was the natural son of Francis Lullier, a man of considerable rank and fortune, who was extremely tender of him, and gave him a liberal education. He had the great Gassendus for his master in philosophy; but he distinguished himself chiefly by his fine turn for poetry. There was an uncommon ease in all he wrote; and he was excellent in composing with double rhymes. We are obliged to him for that ingenious work in verse and prose, called Voyage de Bachaumont. Many of the most shining parts in Moliere's comedies it is but reasonable to ascribe to him: for Moliere consulted him upon all occasions, and paid the highest deference to his taste and judgment. He was intimately acquainted with all the wits of his time, and with many persons of quality, who used to seek his company: and we learn from one of his own letters to the marquis of Chilly, that he had no small share in the favour of the king. He is said to have been a very pleasant, but withal a very voluptuous, man. There goes a story, that Boileau met him one day; and as he had a great value for Chapelle, ventured to tell him, in a very friendly manner, that "his inordinate love of the bottle would certainly hurt him." Chapelle seemed very seriously affected; but this meeting happening unluckily by a tavern, "Come," says he, "let us turn in here, and I promise to attend with patience to all that you shall say." Boileau led the way, in hopes of converting him, but alas! things ended much otherwise; for the preacher and the hearer became both so intoxicated that they were obliged to be sent home in separate coaches. Chapelle died in 1686, and his works were all reprinted with additions at Amsterdam in 1708.

CHAPMAN (George), born in 1557, was a man highly celebrated in his time for his dramatic writings and poetry. In 1574 he was sent to one of the universities, it is not known which, where he attained a perfect knowledge of the greek and latin tongues; to the study of which he chiefly confined himself, without meddling either with logic or philosophy. After this he went to London, and became acquainted with Shakspeare, Jonson, Sidney, Spenser, and Daniel. Sir Thomas Walsingham was his patron, and after his decease Thomas Walsingham, esq. his son. He was also respected by prince Henry, and Robert earl of Somerset; but the former dying immaturely, and the latter being disgraced for contriving the death of Overbury, all hopes of preferment ceased there. He was encouraged however under the reign of James I. and valued by all his old friends; only it is said that Ben Jonson became jealous of him, and endea-

voured to fuppreſs his riſing fame, as Ben, after the death of Shakſpeare, was without a rival. Beſides dramatic pieces, Chapman was the author of many other works. He tranſlated Homer's Iliad, and dedicated it to prince Henry: it is yet looked upon with ſome reſpect. He tranſlated his Odyſſey, which was publiſhed in 1614, and dedicated it to the earl of Somerſet. He was thought to have the ſpirit of a poet in him, and was indeed no mean genius: Pope ſomewhere calls him an enthuſiaſt in poetry. He attempted alſo ſome part of Heſiod, and began a tranſlation of Muſæus de amoribus Herois et Leandri. He died in 1634, aged 77, and was buried at St. Giles's in the Fields: after which a monument was erected over his grave, at the expence and under the direction of his beloved friend Inigo Jones, whereon is engraven, Georgius Chapmannus, poeta Homericus, philoſophus verus (etſi chriſtianus poeta) pluſquam celebris, &c. He was a man of a reverend aſpect and graceful manner, religious and temperate; and he was ſo highly eſteemed by the clergy, that ſome of them have ſaid, that "as Muſæus, who wrote the lives of Hero and Leander, had two excellent ſcholars, Thamarus and Hercules, ſo had he in England, in the latter end of queen Elizabeth's reign, two excellent imitators in the ſame argument and ſubject, namely, Chriſtopher Marlow and George Chapman." He wrote 17 dramatic pieces; and among them a maſque, called the Temple. This was compoſed by him at the requeſt of the gentlemen of the Middle Temple and Lincoln's Inn, on the occaſion of the marriage of the princeſs Elizabeth, only daughter of James I. and Frederick V. count palatine of the Rhine, afterwards king of Bohemia: and it was performed before the king at Whitehall in Feb. 1614, at the celebration of their nuptials, with a deſcription of their whole ſhow, as they marched from the Maſter of the Rolls' houſe to the court, with all their noble conſorts and attendants, invented, faſhioned, and exhibited by the author's friend, Inigo Jones.

CHAPMAN (John), D. D. was rector of Merſham and alſo of Aldington, with the chapel of Smeeth, all in the county of Kent; to which he was appointed in 1739 and 1744, being then domeſtic chaplain to archbiſhop Potter. He was alſo archdeacon of Sudbury, and treaſurer of Chicheſter, two options. Being educated at Eton, and elected to King's in 1723, he was a candidate for the provoſtſhip of that college, and loſt it but by a ſmall majority. Among his pupils he had the honour to claſs the firſt lord Camden, Dr. Aſhton, Horace Walpole, and others who afterwards attained to conſiderable diſtinction in literature. His remarks on Dr. Middleton's celebrated letter to Dr. Waterland were publiſhed in 1731, and paſſed through three editions. In his Euſebius, 2 vols. 8vo, he defended chriſtianity againſt the objections of Morgan, and againſt thoſe of Tindal in his Primi-

tive antiquity explained and vindicated; being remarks on a book intituled Chriſtianity as old as the creation. The firſt volume of Euſebius, publiſhed in 1739, was dedicated to archbiſhop Potter; and when the ſecond appeared, in 1741, Mr. Chapman ſtyled himſelf chaplain to his grace. In the ſame year he was made archdeacon of Sudbury; was honoured with the diploma of D. D. by the univerſity of Oxford; and publiſhed the Hiſtory of the antient Hebrews vindicated, by Theophanes Cantabrigienſis, 8vo. He publiſhed alſo two tracts relating to Phlegon, in anſwer to Dr. Sykes, who had maintained that the eclipſe mentioned by that writer had no relation to the wonderful darkneſs that happened at our ſaviour's cruciſixion. In 1738 Dr. Chapman publiſhed a ſermon preached at the conſecration of biſhop Mawſon. He printed four other ſingle ſermons, 1739, 1743, 1748, and 1752. In a diſſertation written in elegant latin, and addreſſed to Mr. (afterwards Dr.) Tunſtall, then public orator of the univerſity of Cambridge, and publiſhed with his latin epiſtle to Dr. Middleton concerning the genuineneſs of ſome of Cicero's epiſtles, 1741, Dr. Chapman proved that Cicero publiſhed two editions of his Academics; an original thought that had eſcaped all former commentators, and which has been applauded by the biſhop of Exeter in his edition of Cicero's Epiſtolæ ad familiares. In 1744 Mr. Tunſtall publiſhed Obſervations on the preſent collection of epiſtles between Cicero and M. Brutus, repreſenting ſeveral evident marks of forgery in thoſe epiſtles, &c. to which was added a letter from Dr. Chapman, on the antient numeral characters of the roman legions. Dr. Middleton had aſſerted, that the roman generals, when they had occaſion to raiſe new legions in diſtant parts of the empire, uſed to name them according to the order in which they themſelves had raiſed them, without regard to any other legions whatever. This notion Dr. Chapman controverts and confutes. According to Dr. Middleton there might have been two thirtieth legions in the empire. This Dr. Chapman denies to have been cuſtomary from the foundation of the city to the time when Brutus was acting againſt Anthony. Dr. Chapman affirms nothing of the practice after the death of Brutus. To this Dr. Middleton made no reply. In 1745 Dr. Chapman was employed in aſſiſting Dr. Pearce, afterwards biſhop of Rocheſter, in his edition of Cicero de officiis [z]. About

[z] This Dr. Chapman always called "our edition." Its excellence was mentioned with high encomium by a cardinal at Rome to Mr. Guthrie. Our author's aſſiſtance was thus acknowledged in the preface: Ne quid vero huic editioni deeſſet quod à me parari poſſet à doctiſſimis quibuſdam viris, amicis meis, impetravi, ut hos libros de officiis relegerent, et mecum ſua quique annotata communicarent. Gratiæ igitur tibi, lector, illis referendæ ſunt; in primis eruditiſſimo Joh. Chapmanno, cujus non paucas notas & utiles & doctas meis adjunxi, ejus nomine ad finem unius cujuſque appoſito. Multum debet illi viro reſpublica literaria, qui nonnulla alia lectu digniſſima jam in lucem protulit, plura (ut ſpero) prolaturus, cum omni fere doctrinæ generi ſe tradit, incredibili pene & eadem felici diligentia.

this

this time Dr. Chapman introduced Mr. Tunſtall and Mr. Hall to archbiſhop Potter, the one as his librarian, the other as his chaplain, and therefore had ſome reaſon to reſent their taking an active part againſt him in the option cauſe, though they both afterwards dropped it. Dr. Chapman's above-mentioned attack on Dr. Middleton, which he could not parry, and his interpoſition in defence of his much-eſteemed friend Dr. Waterland, provoked Dr. Middleton to retaliate in 1746, by aſſailing him in a much more vulnerable part, in his charge to the archdeaconry of Sudbury. In 1747, to Mr. Mounteney's edition [A] of ſome ſelect orations of Demoſthenes, Dr. Chapman prefixed in latin, without his name, obſervations on the commentaries commonly aſcribed to Ulpian, and a map of antient Greece adapted to Demoſthenes. If archbiſhop Potter had lived to another election, he was intended for prolocutor. As executor and ſurviving truſtee to that prelate, his conduct in that truſt, particularly his preſenting himſelf to the precentorſhip of Lincoln, void by the death of Dr. Trimnell (one of his grace's options), was brought into chancery by the late Dr. Richardſon, when lord keeper Henley in 1760 made a decree in Dr. Chapman's favour; but, on an appeal to the houſe of lords, the decree was reverſed, and Dr. Richardſon ordered to be preſented. When Mr. Yorke had finiſhed his argument, in which he was very ſevere on Dr. Chapman, Mr. Pratt, afterwards lord Camden, who had been his pupil, and was then his counſel, deſired him, by a friend, not to be uneaſy, for that the next day he would waſh him as white as ſnow. Thoſe were his words. Thinking his caſe partially ſtated by Dr. Burn, in his eccleſiaſtical law, vol. i. (article BISHOPS) as it was taken from the briefs of his adverſaries, he expoſtulated with him on the ſubject by letter, to which the doctor candidly replied, "that he by no means thought him criminal, and in the next edition of his work would certainly add his own repreſentation." Dr. Chapman died the 14th of October 1784, in the 80th year of his age.

CHAPPEL (WILLIAM), a very learned and pious divine, biſhop of Cork, Cloyne, and Roſs, in Ireland, was deſcended, as he himſelf tells us, from parents in but narrow circumſtances, and born at Lexington in Nottinghamſhire, Dec. 10, 1512. He was ſent to a grammar-ſchool at Mansfield in the ſame county; and thence, at the age of 17, removed to Chriſt's college in Cambridge; of which, after having taken his degrees of B. and M. A. he was elected fellow in 1607. He became as eminent a tutor as any in the univerſity; and was alſo remarkable for his abilities as a diſputant, concerning which there is an anecdote or

[A] Who had been ſchool-fellow with Dr. Chapman at Eton, and was elected to King's college in 1725. He was afterwards a baron of the exchequer in Ireland.

two preſerved that are well worth relating. In 1624 king James viſited the univerſity of Cambridge, lodged in Trinity college, and was entertained with a philoſophical act, and other academical performances. At theſe exercifes Dr. Roberts of Trinity college was reſpondent at St. Mary's; where Chappel as opponent puſhed him ſo hard, that, finding himſelf unable to keep up the diſpute, he fainted. Upon this the king, who valued himſelf much upon his ſkill in ſuch matters, undertook to maintain the queſtion; but with no better ſucceſs than the doctor; for Chappel was ſo much his ſuperior at theſe logical weapons, that his majeſty openly profeſſed his joy to find a man of great talents ſo good a ſubject. Many years after this, ſir William St. Leger riding to Cork with the popiſh titular dean of that city, it fell out that Chappel, then dean of Caſhel, and provoſt of Dublin, accidentally overtook them; upon which ſir William, who was then preſident of Munſter, propoſed that the two deans ſhould diſpute, which, though Chappel was not forward to accept, yet he did not any ways decline. But the popiſh dean, with great dexterity and addreſs, extricated him from this difficulty, ſaying, "Excuſe me, ſir; I don't care to diſpute with one, who is wont to kill his man."

But to return—It is probable that he would have ſpent his days in college, if he had not received an unexpected offer from Laud, then biſhop of London, of the deanery of Caſhel in Ireland; which preferment, though, as himſelf tells us, he was much diſturbed at Cambridge by the calumnies of ſome who envied his reputation, he was yet very unwilling to accept. For being a man of a quite eaſy temper, he had no inclination to ſtir, nor was at all ambitious of dignities; but he determined at length to accept the offer, went over to Ireland accordingly, and was inſtalled dean of Caſhel, Auguſt 20, 1633. Soon after he was made provoſt of Trinity college in Dublin, by Laud, then archbiſhop of Canterbury, and chancellor of the univerſity of Dublin; who, deſirous of giving a new form to the univerſity, looked upon Chappel as the fitteſt perſon to ſettle the eſtabliſhment that was propoſed. Chappel took vaſt pains to decline this charge, the burden of which he thought too heavy for his ſhoulders; and for this purpoſe returned to England in May 1634, but in vain. Upon this he went down to Cambridge, and reſigned his fellowſhip; which to him, as himſelf ſays, was the ſweeteſt of earthly preferments. He alſo viſited his native country; and taking his laſt leave of his antient and pious mother, he returned to Ireland in Auguſt. He was elected provoſt of Trinity college, and had the care of it immediately committed to him; though he was not ſworn into it till June 5, 1637, on account of the new ſtatutes not being ſooner ſettled and received. The exerciſes of the univerſity were never more ſtrictly looked to, nor

the

the diſcipline better obſerved than in his time; only the lecture for teaching Iriſh was, after his admiſſion, wholly waved. Yet, that he might mix ſomething of the pleaſant with the profitable, and that young minds might not be oppreſſed with too much ſeverity, he inſtituted, as ſir James Ware tells us, among the juniors, a roman commonwealth, which continued during the chriſtmas vacation, and in which they had their dictators, conſuls, cenſors, and other officers of ſtate in great ſplendour. And this ſingle circumſtance may ſerve to give us a true idea of the man, who was remarkable for uniting in his diſpoſition two very different qualities, ſweetneſs of temper, and ſeverity of manners.

In 1638 his patrons, the earl of Strafford and the archbiſhop of Canterbury, preferred him to the biſhoprics of Cork, Cloyne, and Roſs; and he was conſecrated at St. Patrick's, Dublin, Nov. 11, though he had done all he could to avoid this honour. By the king's command, he continued in his provoſtſhip for ſome time, but at laſt reſigned it, July 20, 1640; before which time he had endeavoured to obtain a ſmall biſhopric in England, that he might return to his native country, as he tells us, and die in peace. But his endeavours were fruitleſs; and he was left in Ireland to feel all the fury of the ſtorm, which he had long foreſeen. He was attacked in the houſe of commons with great bitterneſs by the puritan party, and obliged to come to Dublin from Cork, and to put in ſureties for his appearance. June 1641 articles of impeachment were exhibited againſt him to the houſe of peers, conſiſting of 14, though the ſubſtance of them was reduced to two: the firſt, perjury, on a ſuppoſed breach of his oath as provoſt; the ſecond, malice towards the Iriſh, founded on diſcontinuing the iriſh lecture during the time of his being provoſt. The proſecution was urged with great violence, and for no other reaſon but becauſe he had enforced uniformity and ſtrict church diſcipline in the college, in oppoſition to the fanaticiſm of thoſe times. This divine's fate was ſomewhat peculiar; for, though the moſt conſtant and even man alive, yet he was abuſed at Cambridge for being a puritan, and in Ireland for being a papiſt. While he laboured under theſe great troubles, he was expoſed to ſtill greater, by the breaking out of the rebellion in the latter end of that year. He was under a kind of confinement at Dublin, on account of the impeachment which was ſtill depending; but at length obtained leave to embark for England, for the ſake of returning thence to Cork, which from Dublin, as things ſtood, he could not ſafely do. He embarked Dec. 26, 1641, and the next day landed at Milford Haven, after a double eſcape, as himſelf phraſes it, from the iriſh wolves and the iriſh ſea. He went from Milford Haven to Pembroke, and thence to Tenby, where information was made of him to the mayor, who committed him to gaol, Jan. 25. After lying there

ſeven weeks, he was ſet at liberty by the intereſt of ſir Hugh Owen, a member of parliament, upon giving bond in 1000l. for his appearance; and, March 16, ſet out for Briſtol. Here he learnt that the ſhip bound from Cork to England, wherein were a great part of his effects, was loſt near Minchead; and therein, among other things, periſhed his choice collection of books. After ſuch a ſeries of misfortunes, and the civil confuſions increaſing, he withdrew to his native ſoil, where he ſpent the remainder of his life in retirement and ſtudy; and died at Derby, where he had ſome time reſided, upon Whitſunday 1649 [B].

CHARAS (Moses), a ſkilful apothecary, born at Uſez, followed his profeſſion at Orange, from whence he went and ſettled at Paris. Having obtained a conſiderable ſhare of reputation by his treatiſe on the virtues and properties of Treacle, he was choſen to deliver a courſe of chymiſtry at the royal garden of plants at Paris, in which he acquitted himſelf with general applauſe during nine years. His Pharmacopœia, 1753, 2 vols. 4to. was the fruit of his lectures and his ſtudies; and though it has been improved on ſince, it is not laid aſide. It has been tranſlated into all the languages of Europe, and even into the chineſe, for the accommodation of the emperor. The edicts againſt the calviniſts obliged him to quit his country in 1680. He went over to England, from thence to Holland, and afterwards into Spain with the ambaſſador, who brought him to the aſſiſtance of his maſter Charles II. languiſhing in ſickneſs from his birth. Every good Spaniard was at that time convinced, that the vipers for twelve leagues round Toledo were innoxious, ever ſince they were deprived of their venom by the fiat of a famous archbiſhop. The french doctor ſet himſelf to combat this error. The phyſicians of the court, envious of the merit of Charas, failed not to take umbrage at this impiety: they complained of him to the inquiſition, from whence he was not diſmiſſed till he had abjured the proteſtant faith. Charas was 72 years old. He returned to

[B] He publiſhed, the year before his death, Methodus concionandi, that is, the Method of preaching, which for its uſefulneſs was alſo tranſlated into engliſh. His Uſe of holy ſcripture was printed afterwards in 1653. He left behind him alſo his own life, written by himſelf in latin, which has been twice printed; firſt from a MS in the hands of ſir Philip Sydenham, bart. by Hearne, and a ſecond time by Peck, from a MS. ſtill preſerved in Trinity-hall, Cambridge; for the author left two copies of it. Mr. Peck adds, by way of note upon his edition, the following extract of a letter from Mr. Beaupré Bell. "'Tis certain The whole duty of Man was written by one, who ſuffered by the troubles in Ireland; and ſome lines in this piece give great grounds to conjecture that biſhop Chappel was the author. March 2, 1734." Thus we ſee this prelate, as well as many other great and good perſons, comes in for part of the credit of that excellent book; yet there is no explicit evidence of his having been the author of it. It appears indeed to have been written before the death of Charles I. although it was not publiſhed till 1657, and the manner of it is agreeable enough to this prelate's plain and eaſy way of writing; but then there can be no reaſon given why his name ſhould be ſuppreſſed in the title-page, when a poſthumous work of his was actually publiſhed with it but a few years before.

Paris,

Paris, was admitted of the academy of ſciences, and died a good catholic in 1698, aged 80.

CHARDIN (Sir JOHN), a famous voyager, was the ſon of a proteſtant jeweller at Paris, and born there in 1643; but, it is preſumed, quitted his native country, and removed to London, upon the revocation of the edict of Nantz in 1685. He went to Perſia and the Eaſt-Indies, and trafficked in jewels. Charles II. king of England, conferred upon him the honour of knighthood. He died at London in 1713. His Voyages, tranſlated into engliſh, flemiſh, and german, have always been much eſteemed, as very curious and very true: in this latter circumſtance, it is ſaid, very unlike the voyages of Paul Lucas, and many others, who ſeem to have run about the world for no other purpoſe but to collect and propagate ridiculous lies. Chardin gives a very good idea of Perſia, its religion, cuſtoms, manners; and his deſcription of other oriental countries, which he viſited, is no leſs exact.

CHARES, an ancient ſtatuary, and diſciple of Lyſippus, who immortalized himſelf by the Coloſs of the Sun at Rhodes, which has been reckoned one of the ſeven wonders of the world. This ſtatue was of braſs, and above 100 feet high; and was placed at the entrance of the harbour at Rhodes, with the feet upon two rocks, in ſuch a manner, that ſhips could paſs in full ſail betwixt them. Chares employed twelve years upon it; and after ſtanding forty-ſix, it was thrown down by an earthquake. Moavius, a caliph of the Saracens, who invaded Rhodes in 667, ſold it to a jew merchant, who is ſaid to have loaded 900 camels with the materials of it.

CHARKE (CHARLOTTE), was youngeſt daughter of Colley Cibber the player, and afterwards poet-laureat. At eight years old ſhe was put to ſchool, but had an education more ſuitable to a boy than a girl; and as ſhe grew up followed the ſame plan, being more frequently in the ſtable than in the bed-chamber, and miſtreſs of the curry-comb, though ignorant of the needle. Her very amuſements all took the ſame maſculine turn; ſhooting, hunting, riding races, and digging in a garden, being ever her favourite exerciſes. She alſo relates an act of her proweſs when a mere child, in protecting the houſe when in expectation of an attack from thieves, by the firing of piſtols and blunderbuſſes out at the windows. All her actions ſeem to have had a boyiſh miſchievouſneſs in them, and ſhe ſometimes appears to have run great riſque of ending them with the moſt fatal conſequences. This wildneſs, however, was put ſome check to, by her marriage, when very young, with Mr. Richard Charke, an eminent performer on the violin; immediately after which ſhe launched into the billows of a ſtormy world, where ſhe was, through the remainder of her life, buffeted about without ever once reaching a peaceful harbour. Her huſband's inſatiable paſ-

ſion for women ſoon gave her juſt cauſe of uneaſineſs, and in a ſhort time appears to have occaſioned a ſeparation.

She then applied to the ſtage, apparently from inclination as well as neceſſity; and opened with the little part of Mademoiſelle in the Provoked Wife, in which ſhe met with all the ſucceſs ſhe could expect. From this ſhe roſe in her ſecond and third attempts to the capital characters of Alicia in Jane Shore, and Andromache in the Diſtreſs'd Mother; in which, notwithſtanding the remembrance of Mrs. Porter and Mrs. Oldfield, ſhe met with great indulgence from the audience; and being remarkable for reading well, was ſuffered upon ſudden emergencies to read characters of no leſs importance than thoſe of Cleopatra and queen Elizabeth. She was after this engaged at a good ſalary and ſufficient ſupply of very conſiderable parts, at the Hay-market, and after that at Drury-lane. In a word, ſhe ſeemed well ſettled, and likely to have made no inglorious figure in theatrical life, had not that ungovernable impetuoſity of paſſions, which ran through all her actions, induced her to quarrel with Fleetwood, the then manager; whom ſhe not only left on a ſudden without any notice given, but even vented her ſpleen againſt him in public, by a little dramatic farce, called, "The Art of Management;" and though Fleetwood forgave that injury, and reſtored her to her former ſtation, yet ſhe acknowledges that ſhe afterwards very ungratefully left him a ſecond time, without any blame on his part.

Her adventures during the remainder of her life are nothing but one variegated ſcene of diſtreſſes, of a kind to which no one can be a ſtranger, who has either ſeen or read the accounts of thoſe moſt wretched of all human beings, the members of a mere ſtrolling company of actors: we ſhall therefore be excuſed the entering into particulars. In 1755 ſhe came to London, where ſhe publiſhed the "Narrative of her own Life:" whether the profits of her book enabled her to ſubſiſt for the ſhort remainder of it, without ſeeking for farther adventures, is uncertain. Death, however, put a period to it, and thereby to one continued courſe of miſery, ſome time in 1759.

CHARLES XII. (of Sweden), was born June 27, 1682; and ſet off in the ſtyle and with the ſpirit of Alexander the Great. His preceptor aſking him, what he thought of that hero? "I think, ſays Charles, that I ſhould chooſe to be like him." Ay, but, ſays the tutor, he only lived 32 years: "Oh, anſwered the prince, that is long enough, when a man has conquered kingdoms." Impatient to reign, he cauſed himſelf to be declared of age at 15: and at his coronation, he ſnatched the crown from the archbiſhop of Upſal, and put it upon his head himſelf, with an air of grandeur which ſtruck the people.

Frederic IV. king of Denmark, Auguſtus king of Poland, and Peter

Peter tzar of Muſcovy, taking advantage of his minority, entered all three into a confederacy againſt this youth. Charles, aware of it, though ſcarce 18, attacked them one after another. He haſtened firſt to Denmark, beſieged Copenhagen, forced the Danes into their entrenchments, and cauſed a declaration to be made to king Frederic, that, "if he did not juſtice to the duke of Holſtein, his brother-in-law, againſt whom he had committed hoſtilities, he muſt prepare to ſee Copenhagen deſtroyed, and his kingdom laid waſte by fire and ſword." Theſe menaces brought on the treaty of Frawendal; in which, without any advantages to himſelf, but quite content with humbling his enemy, he demanded and obtained all he wiſhed for his ally.

This war being finiſhed in leſs than ſix weeks, in the courſe of the year 1700, he marched againſt the Ruſſians, who were then beſieging Narva with 100,000 men. He attacked them with 8000, and forced them into their entrenchments. Thirty thouſand were ſlain or drowned, 20,000 aſked for quarter, and the reſt were taken or diſperſed. Charles permitted half the ruſſian ſoldiers to return without arms, and half to repaſs the river with their arms. He detained none but the commanders in chief, to whom however he returned their arms and their money. Among theſe there was an aſiatic prince, born at the foot of mount Caucaſus, who was now to live captive amidſt the ice of Sweden; "which, ſays Charles, is juſt the ſame as if I were ſome time to be a priſoner among the Crim-Tartars:" words, which the capriciouſneſs of fortune cauſed afterwards to be recollected, when this ſwediſh hero was forced to ſeek an aſylum in Turkey. It is to be noted, that Charles had only 1200 killed, and 800 wounded, at the battle of Narva.

The conqueror turned himſelf now, to be revenged upon the king of Poland. He paſſed the river Duna, beat marſhal Stenau, who diſputed the paſſage with him, forced the Saxons into their ports, and gained a ſignal victory over them. He haſtened to Courland, which ſurrendered to him, paſſed into Lithuania, made every thing bow down before him, and went to ſupport the intrigues of the cardinal primate of Poland, in order to deprive Auguſtus of the crown. Being maſter of Warſovia, he purſued him, and gained the battle of Clifsaw, though his enemy oppoſed to him prodigies of valour. He again fell in with the ſaxon army commanded by Stenau, beſieged Thorn, and cauſed Staniſlaus to be elected king of Poland. The terror of his arms carried all before them: the Ruſſians were eaſily diſperſed; Auguſtus, reduced to the laſt extremities, ſued for peace; and Charles, dictating the conditions of it, obliged him to renounce his kingdom, and acknowledge Staniſlaus.

This peace was concluded in 1706, and now he might and ought to have been reconciled with the tzar Peter; but he choſe

chose to turn his arms against him, apparently with a design to dethrone him, as he had dethroned Augustus. Peter was aware of it, and said, that "his brother Charles affected to be Alexander, but would be greatly disappointed if he expected to find him Darius." Charles left Saxony in the autumn of 1707, with an army of 43,000 men: the Russians abandoned Grodno at his approach. He drove them before him, passed the Boristhenes, treated with the Cossacks, and came to encamp upon the Dezena; and, after several advantages, was marching to Moscow through the deserts of the Ukraine. But fortune abandoned him at Pultowa, July 1709; where he was beaten by Peter, wounded in the leg, had all his army either destroyed or taken prisoners, and forced to save himself by being carried off in a litter. And, thus reduced to seek an asylum among the Turks, he gained Otchakof, and retired to Bender. All which replaced Augustus on the throne of Poland, and immortalized Peter.

The grand seignor gave Charles a handsome reception, and appointed him a guard of 400 Tartars. The king of Sweden's view, in coming to Turkey, was to excite the Porte against the tzar Peter: but, not succeeding either by menaces or intrigues, he grew in time obstinate and restive, and even braved the grand seignor, although he was his prisoner. The Porte wanted much to get rid of their guest, and at length was compelled to offer a little violence. Charles entrenched himself in his house at Bender, and defended himself against an army with 40 domestics, and would not surrender till his house was on fire. From Bender he was removed to Demotika, where he grew sulky, and was resolved to lie in bed all the time he should be there: and he actually did lie in bed 10 months, feigning to be sick.

Meanwhile his misfortunes increased daily. His enemies, taking advantage of his absence, destroyed his army, and took from him not only his own conquests, but those of his predecessors. At length he left Demotika; travelled post, with two companions only, through Franconia and Mecklenbourg; and arrived on the 11th day at Stralsund, Nov. 22, 1714. Beset in this town, he saved himself in Sweden, now reduced to a most deplorable condition. But his misfortunes had not cooled his passion for warring: he attacked Norway with an army of 20,000 men: he formed the siege of Frederickshall in Dec. 1718, where, as he was visiting the works of his engineers by star-light, he was struck upon the head with a ball, and killed upon the spot. His death happened on December 11.

Thus perished Charles and all his projects: for he was meditating designs which would have changed the face of Europe. The tzar was uniting with him to re-establish Stanislaus, and dethrone

dethrone Auguſtus. He was about to furniſh ſhips to drive the houſe of Hanover from the throne of England, and replace the pretender in it; and land-forces at the ſame time to attack George I. in his ſtates of Hanover, and eſpecially in Bremen and Verden, which he had taken from Charles. "Charles XII. ſays Monteſquieu, was not Alexander, but he would have been Alexander's beſt ſoldier." Henaut obſerves, "that Charles in his projects had no reliſh for the probable: to furniſh goût to him, ſucceſs muſt lie beyond the bounds of probability." Doubtleſs he might be called the Quixote of the north. He carried, as his hiſtorian ſays, all the virtues of the hero to an exceſs, which made them as dangerous and pernicious as the oppoſite vices. His firmneſs was obſtinacy, his liberality profuſion, his courage raſhneſs, his ſeverity cruelty: he was in his laſt years leſs a king than a tyrant, and more a ſoldier than an hero. The projects of Alexander, whom he affected to imitate, were not only wiſe but wiſely executed: whereas Charles, knowing nothing but arms, never regulated any of his movements by policy, according to the exigencies of the conjuncture, but ſuffered himſelf to be borne along by a brutal courage, which often led him into difficulties, and at length occaſioned his death. He was a ſingular man, rather than a great man.

As to his perſon, he was tall and of a noble mien, had a fine open forehead, large blue eyes, flaxen hair, fair complexion, an handſome noſe, but little beard, and a laugh not agreeable. His manners were harſh and auſtere, not to ſay ſavage: and, as to religion, he was indifferent towards all, though outwardly a lutheran. A few anecdotes will illuſtrate his character. No dangers, however great, made the leaſt impreſſion upon him. When a horſe or two were killed under him at the battle of Narva in 1700, he leaped nimbly upon freſh ones, ſaying, "Theſe people find me exerciſe" One day, when he was dictating letters to a ſecretary, a bomb fell through the roof into the next room of the houſe, where they were ſitting. The ſecretary, terrified leſt the houſe ſhould come down upon them, let his pen drop out of his hand: "What is the matter," ſays the king calmly. The ſecretary could only reply, "Ah, ſir, the bomb." "The bomb!" ſays the king; "what has the bomb to do with what I am dictating? Go on."

He preſerved more humanity than is uſually found among conquerors. Once, in the middle of an action, finding a young ſwediſh officer wounded and unable to march, he obliged the officer to take his horſe, and continued to command his infantry on foot. The princeſs Lubomirſki, who was very much in the intereſt and good graces of Auguſtus, falling by accident into the hands of one of his officers, he ordered her to be ſet at liberty; ſaying, "that he did not make war with women."

One

One day, near Leipſic, a peaſant threw himſelf at his feet, with a complaint againſt a grenadier, that he had robbed him of certain eatables provided for himſelf and his family. "Is it true," ſaid Charles ſternly, "that you have robbed this man?" The ſoldier replied, "Sir, I have not done near ſo much harm to this man, as your majeſty has done to his maſter: for you have taken from Auguſtus a kingdom, whereas I have only taken from this poor ſcoundrel a dinner." Charles made the peaſant amends, and pardoned the ſoldier for his firmneſs: "however, my friend," ſays he to him, "you will do well to recollect, that, if I took a kingdom from Auguſtus, I did not take it for myſelf."

Though Charles lived hardily himſelf, a ſoldier did not fear to remonſtrate to him againſt ſome bread, which was very black and mouldy, and which yet was the only proviſion the troops had. Charles called for a piece of it, and calmly ate it up; ſaying, "that it was indeed not good, but that it might be eaten." From the danger he was in in Poland, when he beat the ſaxon troops in 1702, a comedy was exhibited at Marienburg, where the combat was repreſented to the diſadvantage of the Swedes. "Oh," ſays Charles, hearing of it, "I am far from envying them in this pleaſure. Let them beat me upon the theatres as long as they will, provided I do but beat them in the field."

CHARLETON (WALTER), a learned phyſician, was ſon of Walter Charleton, rector of Shepton Mallet in Somerſetſhire, and born there Feb. 2, 1619. He was inſtructed in grammar learning by his father, and in 1635 entered at Magdalen-hall, Oxford. He very early applied himſelf to medicine, and had the degree of doctor of that faculty conferred on him Feb. 1642. Soon after, he was made one of the phyſicians in ordinary to Charles I. Upon the decline of that prince's affairs, he removed to London, was admitted into the college of phyſicians, and came into conſiderable practice. In the ſpace of 10 years before the reſtoration, he wrote and publiſhed ſeveral treatiſes on various ſubjects: the titles of which may be ſeen in the "Biographia Britannica." Wood tells us, that he became phyſician in ordinary to Charles II. while in exile, and retained that honour after the king's return. Upon the founding of the royal ſociety, he was one of its firſt members. In 1689, he was choſen preſident of the college of phyſicians. Soon after, the narrowneſs of his circumſtances obliged him to retire to the iſland of Jerſey. He died in 1707, aged 87.

CHARLEVAL (CHARLES FAUCON DE RY, lord of), was born with a very delicate body, and a mind of the ſame quality. He was paſſionately fond of polite literature, and gained the love of all that cultivated it. His converſation was mingled

with gentleneſs and ingenuity; which form the character of his writings both in proſe and verſe. Scarron, who was ludicrous in all he ſaid, even in his praiſes, once, ſpeaking of the delicacy of his genius and taſte, ſaid, "that the muſes had fed him upon blanc-manger and chicken broth." The qualities of his heart reſembled thoſe of his mind. Having learnt that M. and madame Dacier were about to leave Paris, in order to live more at their eaſe in the country, went immediately, and offered them ten thouſand francs in gold, and inſiſted on their acceptance of it. By ſtrictly adhering to the regimen preſcribed him by the faculty, he ſpun out his life to the age of 80. The frequent uſe of rhubarb heated him ſo much, that it brought on a fever. The phyſicians thought of curing him by copious bleeding, and one of them ſaid to the reſt: "There, the fever is now going off." "I tell you," replied Thevenot, "that it is not the fever, but the patient that is going off;" and Charleval died in an hour or two after; which was in 1693. His poetical pieces fell into the hands of the preſident de Ry, his nephew, who never would conſent to publiſh them. A ſmall collection however was printed in 1759, 12mo. Several of his epigrams are frequently quoted in all companies. The converſation of the marechal d'Horquincourt and father Canaye, printed in the works of St. Evremond, a piece full of originality and humour, is the compoſition of Charleval, excepting the little diſſertation on janſeniſm and moliniſm, which St. Evremond ſubjoined to it; but it falls far ſhort of the ingenuity that reigns in the reſt of the work.

CHARLEVOIX (Peter Fr. Xavier de), a learned and induſtrious french jeſuit, born at St. Quintin in 1684, and died in 1761, aged 78, memorable for his hiſtories of his travels, which were prodigiouſly extenſive, and his accounts are in general reckoned very good authority. They conſiſt of: 1. Hiſtoire du Chriſtianiſme dans le Japon, 12mo. 9 vols. 1715. 2. Hiſtoire et deſcription générale du Japon, 4to. 2 vols. 1738, and 12mo. 6 vols. 1754. 3. Hiſtoire de l'iſle de St. Dominique, 4to. 2 vols. 1720. 4. Hiſtoire générale de la Nouvelle France, 4to. 3 vols. 1744, and 12mo. 6 vols. 5. Hiſtoire générale du Paraguay, 12mo. 6 vols.

CHARNOCK (Stephen), ſon of Richard Charnock an attorney, deſcended from an antient family of that name in Lancaſhire, was born in London, and educated firſt in Emanuel college in Cambridge, from whence he removed to Oxford in 1649, and obtained a fellowſhip by the parliamentarian intereſt. Afterwards he went into Ireland, where he preached, and was much admired by the preſbyterians and independents. Upon the reſtoration of king Charles II. being incapacitated to appear in churches, he returned into England, and lived moſtly in

in London, where he preached in private meetings, and had the reputation of a man of good parts, learning, and elocution. He died in 1680. His works are printed in two vols. folio.

CHARPENTIER (FRANCIS), dean of the french academy, was born at Paris, Feb. 1620. His early diſcovery of great acuteneſs made his friends deſign him for the bar: but his taſte and humour carried him another way. He preferred the repoſe and ſtilneſs of the cloſet to a noiſy and tumultuous life; and was infinitely more delighted with languages and antiquity, than with the ſtudy of the law. He was made a member of the french academy in 1651, and had the advantage of the beſt converſation for his improvement. When Colbert became miniſter of ſtate, he projected the ſetting up a french eaſt-india company; and to recommend the deſign more effectually, he thought it proper that a diſcourſe ſhould be publiſhed upon this ſubject. Accordingly he ordered Charpentier to draw one up, and was ſo pleaſed with his performance that he kept him in his family, with a deſign to place him in another academy which was then founding, and which was afterwards known by the name of "Inſcriptions and Medals." The learned languages, in which Charpentier was a conſiderable maſter, his great knowledge of antiquity, and his exact and critical judgment, made him very ſerviceable in carrying on the buſineſs of this new academy; and it is agreed on all hands, that no perſon of that learned ſociety contributed more than himſelf towards that noble ſeries of medals, which were ſtruck with the moſt conſiderable events that happened in the reign of Lewis XIV. He publiſhed ſeveral works, which were well received.

He died April 22, 1702, aged 82. His harangues and diſcourſes, delivered before the academy, or when he was pitched on to make a ſpeech to the king, are extant in the collections of the academy. There are likewiſe of his in print ſeveral poems, ſuch as odes, ſonnets, paraphraſes upon the pſalms, and many other works which have not been printed. As to the character of his works, it may be ſaid in general, that wit and judgment, ſtrength and learning, are every where viſible and ſhining in them. There the reader may meet with ſome of the higheſt flights of eloquence, and maſterly ſtrokes of compoſition, which will convince him that Charpentier did not copy but from the beſt originals.

CHARRON (PETER), was born at Paris in 1541. Though his parents were in narrow circumſtances, yet ſeeing ſomething in their ſon, which argued a more than common capacity, they were particularly attentive to his education. After making a conſiderable proficiency in grammar-learning, he applied to logic, metaphyſics, moral and natural philoſophy. He ſtudied civil

civil and common law at the univerſities of Orleans and Bourges, and commenced doctor in that faculty. Upon his return to Paris, he was admitted an advocate in the court of parliament. He always declared the bar to be the beſt and moſt improving ſchool in the world; and accordingly attended at all the public hearings for five or ſix years: but foreſeeing that preferment in this way, if ever attained at all, was like to come very ſlow, as he had neither private intereſt, nor relations among the ſolicitors and proctors of the court, nor meanneſs enough to cringe and flatter, and wriggle himſelf into buſineſs, he gave over that employment, and cloſely applied to the ſtudy of divinity. By his ſuperior pulpit eloquence, he ſoon came into high reputation with the greateſt and moſt learned men of his time, inſomuch that the biſhops ſeemed to ſtrive which of them ſhould get him into his dioceſe; making him an offer of being theological canon or divinity lecturer in their churches, and of other dignities and benefices, beſides giving him noble preſents. He was ſucceſſively theologal of Bazas, Aqcs, Lethoure, Agen, Cahors, and Condom, canon and ſchoolmaſter in the church of Bourdeaux, and chanter in the church of Condom. Queen Margaret, ducheſs of Bulois, entertained him for her preacher in ordinary; and the king, though at that time a proteſtant, frequently did him the honour to be one of his audience. He was alſo retained to the late cardinal d'Armagnac, the pope's legate at Avignon, who had a great value for him. He never took any degree or title in divinity, but ſatisfied himſelf with deſerving and being capable of the higheſt. After about 18 years abſence from Paris, he reſolved to go and end his days there; but being a great lover of retirement, he obliged himſelf by vow to become a carthuſian. On his arrival at Paris, he communicated his intention to the prior of the order, but was rejected, notwithſtanding his moſt preſſing entreaties. He could not be received on account of his age, being then about 48. He was told that that order required all the vigour of youth to ſupport its auſterities. He next addreſſed himſelf to the celeſtines at Paris, but with the ſame ſucceſs, and upon the ſame reaſons: whereupon he was aſſured by three learned caſuiſts, that as he was no ways acceſſary to the non-performance of his vow, there lay no manner of obligation upon him from it; and that he might, with a very ſafe and good conſcience, continue in the world as a ſecular, without any need of entering into any religious order. He preached a courſe of Lent ſermons at Angers in 1589. Going afterwards to Bourdeaux, he contracted there a very intimate friendſhip with Michael de Montaigne, author of the well known eſſays, from whom he received all poſſible teſtimonies of regard; for among other things Montaigne ordered by his laſt will, that in caſe

caſe he ſhould leave no iſſue-male of his own, M. Charron ſhould, after his deceaſe, be entitled to bear the coat of arms plain, as they belonged to his noble family. He ſtaid at Bourdeaux from 1589 to 1593; and in that interval compoſed his book, intituled, "Les Trois Veritès, The Three Truths," [c] which he publiſhed in 1594. This work procured him the acquaintance of M. de Sulpice, biſhop and count of Cahors, who ſent for him and offered him the places of his vicar-general and canon theological in his church, which he accepted. He was deputed to the general aſſembly of the clergy in 1595, and was choſen firſt ſecretary to the aſſembly. In 1599 he returned to Cahors; and in that and the following year compoſed eight diſcourſes upon the ſacrament of the Lord's ſupper; and others upon the knowledge and providence of God, the redemption of the world, the communion of ſaints, and likewiſe his books of wiſdom. Whilſt he was thus employed, the biſhop of Condom, to draw him into his dioceſe, preſented him with the chapterſhip in his church; and, the theologal chair falling vacant about the ſame time, made him an offer of that too, which Charron accepted, and reſolved to ſettle there. In 1601 he printed at Bourdeaux his books "of Wiſdom," which gave him a great reputation, and made his character generally known. October 1603, he made a journey to Paris, to thank the biſhop of Boulogne; who, in order to have him near himſelf, had offered him the place of theologal canon. This he was diſpoſed to accept of; but the moiſture and coldneſs of the air at Boulogne, and its nearneſs to the ſea, not only made it, he ſaid to a friend, a melancholy and unpleaſant place, but very unwholeſome too; adding, that the ſun was his viſible god, as God was his inviſible ſun. At Paris he began a new edition of his books "of Wiſdom," of which he lived to ſee but three or four ſheets wrought off; dying Nov. 16, 1603, of an apoplexy. The impreſſion of the new edition of his book "of Wiſdom," with alterations by the author, occaſioned by the offence taken at ſome paſſages in the former, was completed in 1604, by the care of a friend; but as the Bourdeaux edition contained ſome things that were either ſuppreſſed or ſoftened in the ſubſequent one, it was much ſought after by the curious. Hence the bookſellers of ſeveral cities reprinted the book after that edition; and this induced a Paris bookſeller to print an edition, to which he ſubjoined all the paſſages of the firſt edition which had been

[c] Theſe three truths are the following: 1. That there is a God and a true religion: 2. That of all religions the chriſtian is the only true one: 3. That of all the chriſtian communions the roman catholic is the only true church. By the firſt he combats the atheiſts: by the ſecond, the pagans, jews, and mohammedans: and by the third, the heretics and ſchiſmatics. Bayle.

ſtruck

ſtruck out or corrected, and all thoſe which the preſident Jeannin, who was employed by the chancellor to examine the book, judged neceſſary to be changed. This edition appeared in 1707. There have been two tranſlations of it into engliſh, the laſt by Geo. Stanhope, D. D. printed in 1697.

CHASTEL (JOHN), the ſon of a woollen-draper at Paris, attempted to kill Henry IV. of France, Dec. 27, 1594. This prince, having taken a journey to the borders of Artois, was returned to Paris that very day. He was in the chamber of his miſtreſs Gabriella d'Eſtrées, who lived then at the Hotel de Bouchage; and, as he was going to embrace Montigni, he was ſtruck in his under lip with a knife, which broke a tooth in his mouth. John Chaſtel, who gave him that blow, and deſigned to cut his throat, was then but 18 or 19 years old. He had no ſooner given it, but he dropped his knife, and hid himſelf in the crowd. Every body ſtood amazed, being at a loſs to know who the villain was; and he was likely to eſcape. But ſomebody happened to caſt an eye upon him, and he was taken at a venture; the wildneſs of his look, as it is ſaid, betraying him. The king commanded the captain of the guards, who had ſeized him, to let him go; ſaying that he pardoned him: but hearing that he was a diſciple of the jeſuits, he cried out, "Muſt then the jeſuits be convicted from my own mouth?" This regicide being carried to the priſon called Fort l'Eveche, was there examined by the great provoſt or ordinary judge of the king's houſhold, and declared the reaſons that determined him to ſo deſperate an attempt; which he explained more fully the day after, before the officers of the parliament. Being queſtioned about the fact, he confeſſed himſelf puſhed to it, by the conſciouſneſs of having led a ſcandalous and wicked life; that he deſpaired of forgiveneſs, and that it was impoſſible for him to eſcape going to hell; but that he hoped to make his damnation more tolerable by attempting a great action. Being aſked what that great action was? he anſwered, the murder of the king; not that even this would abſolve him from damnation, but only that it would make his torments more tolerable. Being aſked, whence he had this new theology? he anſwered, from the ſtudy of philoſophy. He was then aſked, whether he had ſtudied philoſophy in the college of the jeſuits, and whether he was ever in the meditation-chamber, in which are the pictures of ſeveral devils, and a great many ſtrange figures; and in which the jeſuits introduce the greateſt ſinners, with a pretence to reclaim them from their wicked lives, but in reality to diſturb their minds, and to frighten them by ſuch apparitions into a reſolution to commit deſperate actions? to which he anſwered, that he had ſtudied two years and a half under father Gueret, and that he had often been in the meditation-chamber.

Being aſked who it was that perſuaded him to kill the king? his anſwer was, that he had heard in ſeveral places, that it was lawful to kill the king; and that they who ſaid it, called him a tyrant. Then they aſked him whether it was not cuſtomary with the jeſuits to talk of killing the king? to which he replied, that he had heard them ſay, that it was lawful to kill the king: that he was without the pale of the church; and that no one ought to obey him, or acknowledge him for a king, till he had obtained the pope's approbation. Being again examined in the grand chamber, he made the ſame anſwers; and particularly aſſerted and maintained the following propoſition: viz. that "it was lawful to kill kings, even the king now reigning, who was no member of the church, becauſe he was not approved by the pope."

He was ſentenced to death by a decree of the parliament Dec. 29, 1594, and ſuffered the ſame day by the light of flambeaux. The ſentence ſets forth a particular account of his ſufferings, and runs in this manner: "The court has condemned, and does condemn, John Chaſtel to make honourable amends before the chief door of the church of Paris, ſtripped to his ſhirt, holding in his hand a lighted wax taper of two pounds weight, and there to ſay and declare on his knees, that he had wickedly and treacherouſly attempted to commit the moſt inhuman and abominable murder, and had wounded the king in the face with a knife; and that, having been inſtructed in falſe and damnable doctrine, he ſaid on his trial, that it was lawful to kill the king, and that king Henry IV. now reigning, was not a member of the church till he had obtained the pope's approbation; of which he the ſaid John Chaſtel repents, and for which he begs pardon of God, of the king, and of the court. This done, he is to be drawn on a ſledge to la Place de Greve," which anſwers to what we call Tyburn, "and there to have the fleſh of his arms and thighs torn off with red hot pincers; and his right hand, in which he is to hold the knife with which he endeavoured to commit the murder, cut off; afterwards his body to be drawn and quartered by four horſes, pulling ſeveral ways, and his members and corpſe to be thrown into the fire, and burnt to aſhes, and the aſhes thrown up into the air. The court has alſo declared, and does declare, all his goods and chattels forfeited to the king. Before this ſentence be executed upon him, he ſhall alſo be put to the rack, and ſuffer the ordinary and extraordinary torture, to force him to declare his accomplices, and ſome other circumſtances relating to his trial."

By the ſame decree all the jeſuits were baniſhed out of France, but this not entirely on account of Chaſtel's crime; which was only here an occaſion of determining a cauſe againſt them, that

that had been pleaded ſome months before. Peter Chaſtel his father, and the jeſuit Gueret, under whom Chaſtel was then ſtudying philoſophy, were tried Jan. 10 following. The jeſuit was baniſhed for ever, Peter Chaſtel for nine years out of France, and for ever out of the city and ſuburbs of Paris; upon pain of being hanged and ſtrangled, without a trial, if they preſumed to return. The jeſuit's goods and chattels were forfeited to the king, and Peter Chaſtel was fined 2000 crowns. The court alſo ordered the houſe, in which Peter Chaſtel lived, to be entirely demoliſhed and laid even with the ground; the ſpot on which it ſtood to be applied to the uſe of the public, and that no other houſe ſhall ever be built upon it; but that a high pillar of free-ſtone ſhould be ſet up there for a perpetual monument of that moſt wicked and abominable murder attempted on the king's perſon, and that on the ſaid pillar be engraved an inſcription containing the reaſons for which the houſe was demoliſhed and the pillar erected. This ſentence was executed; but the pillar has ſince been taken down, and a ſpring cauſed to run there inſtead of it.

CHATELET (THE MARCHIONESS), deſcended of a very antient family of Picardy, was born on the 17th of December 1706. Among the women of her nation who have rendered themſelves illuſtrious, ſhe is certainly entitled to the firſt rank. Before her, many of them had acquired reputation by agreeable romances, and by poetical pieces, in which there appeared the graces of wit, and the charms of ſentiment. Several alſo, by applying themſelves to the ſtudy of languages, by making their beauties to paſs into their own, and by enriching their verſions with valuable commentaries, had deſerved well of the republic of letters. By compoſing works on ſubjects which unfold themſelves only to men of rare genius, ſhe has claſſed herſelf with the greateſt philoſophers, and may be ſaid to have rivalled Leibnitz and Newton. She wrote "Inſtitutes of Phyſic," a work conſidered as a maſterpiece of eloquence and reaſoning, addreſſed to her ſon. This is a commentary on Leibnitz's philoſophy which is often unintelligible. It is thought her ſevere ſtudies haſtened her end. She died 1749, aged 43.

CHATTERTON (THOMAS), a moſt aſtoniſhing perſon, and one to whom M. Baillet would certainly have given a place among his "enfans celebres," was born at Briſtol Nov. 20, 1752; and educated at a charity-ſchool on St. Auguſtin's Back, where nothing more was taught than reading, writing, and accounts. At 14 years of age, he was articled clerk to an attorney at Briſtol, with whom he continued about three years; yet, though his education was thus confined, he diſcovered an early turn towards poetry and engliſh antiquities, and particularly towards heraldry. How ſoon he began to be an author is not

known. In the Town and Country Magazine for March 1769 are two letters, probably from him, as they are dated from Briſtol, and ſubſcribed with his uſual ſignature, D. B. that is, Dunhelmus Briſtolienſis. The former contains ſhort extracts from two MSS. "written 300 years ago by one Rowley a monk," concerning dreſs in the age of Henry II; the latter Ethelgar, a Saxon poem, in bombaſt proſe. In the ſame magazine for May 1760, are three communications from Briſtol, with the ſame ſignature, D. B. one of them intituled "Obſervations upon Saxon Heraldry, with drawings of Saxon Atchievements;" and, in the ſubſequent months of 1769 and 1770, there are ſeveral other pieces in the ſame magazine, which are undoubtedly of his compoſition.

In April 1770 he left Briſtol, diſguſted with his profeſſion, and irreconcileable to the line of life in which he was placed; and coming to London, in hopes of advancing his fortune by his pen, he ſunk at once from the ſublimity of his views to an abſolute dependance on the patronage of bookſellers. Things however ſeem ſoon to have brightened up a little with him; for, May 14, he writes to his mother, in high ſpirits, upon the change in his ſituation, with the following ſarcaſtic reflection upon his former patrons at Briſtol. "As to Mr. ———, Mr. ——, Mr. ——, &c. they rate literary lumber ſo low that I believe an author in their eſtimation muſt be poor indeed: but here matters are otherwiſe. Had Rowley been a Londoner inſtead of a Briſtowyan, I could have lived by copying his works."

In a letter to his ſiſter, May 30, he informs her, that he is to be employed in writing a voluminous "Hiſtory of London," to appear in numbers the beginning of next winter. Meanwhile, he had written ſomething in praiſe of Beckford, then lord mayor, which had procured him the honour of being preſented to his lordſhip; and, in the letter juſt mentioned, he gives the following account of his reception, with certain obſervations upon political writing. "The lord mayor received me as politely as a citizen could: but the devil of the matter is, there is no money to be got on this ſide of the queſtion.—However, he is a poor author who cannot write on both ſides.—Eſſays on the patriotic ſide will fetch no more than what the copy is ſold for. As the patriots themſelves are ſearching for places, they have no gratuity to ſpare.—On the other hand, unpopular eſſays will not even be accepted, and you muſt pay to have them printed; but then you ſeldom loſe by it, as courtiers are ſo ſenſible of their deficiency in merit, that they generouſly reward all who know how to daub them with the appearance of it."

He continued to write inceſſantly in various periodical publications.

fications. July 11, he tells his ſiſter, that he had pieces laſt month in ſeveral magazines; in the Goſpel Magazine, the Town and Country, the Court and City, the London, the Political Regiſter, &c. But all theſe exertions of his genius brought in ſo little profit, that he was ſoon reduced to the extremeſt indigence; ſo that at laſt, oppreſſed with poverty and alſo diſeaſe, in a fit of deſpair he put an end to his exiſtence, Aug. 1770, with a doſe of poiſon. This unfortunate perſon, though certainly a moſt extraordinary genius, ſeems yet to have been a moſt ungracious compoſition. He was violent and impetuous to a ſtrange degree. From the firſt of the above cited letters to his ſiſter, he appears to have had a portion of ill-humour and ſpleen more than enough for a lad of 17; and the editor of his "Miſcellanies" records, "that he poſſeſſed all the vices and irregularities of youth, and that his profligacy was at leaſt as conſpicuous as his abilities."

In 1777 were publiſhed, in one volume 8vo, "Poems, ſuppoſed to have been written at Briſtol, by Thomas Rowley and others, in the 15th century: the greateſt part now firſt publiſhed from the moſt authentic copies, with an engraved ſpecimen of one of the MSS. To which are added a preface, an introductory account of the ſeveral pieces, and a gloſſary." And, in 1778, were publiſhed, in one volume 8vo, "Miſcellanies in proſe and verſe, by Thomas Chatterton, the ſuppoſed author of the poems publiſhed under the names of Rowley, &c." Concerning the authenticity of the poems under the name of Rowley (that is, whether they were really written by a perſon of that name, or are only what they are now generally believed to be, the forgeries of Chatterton) let us hear the editors o the above works.

The prefacer of Rowley's poems gives this account of them, in the words of Mr. George Catcot of Briſtol, to whom, he ſays, the public is indebted for them. "The firſt diſcovery of certain MSS. having been depoſited in Redcliſt church, about three centuries ago, was made in the year 1768, at the time of opening the new bridge at Briſtol; and was owing to a publication in Farley's Weekly Journal, Oct. 1, containing, 'An Account of the Ceremonies obſerved at the opening of the old Bridge,' taken, as it was ſaid, from a very ancient MS. This excited the curioſity of ſome perſons to enquire after the original. The printer, Mr. Farley, could give no account of it, or of the perſon who brought the copy; but after much enquiry it was diſcovered that this perſon was a youth between 15 and 16 years of age, whoſe name was Thomas Chatterton, and whoſe family had been ſextons of Redcliſt church for near 150 years. His father, who was now dead, had alſo been maſter of the free-ſchool in Pile-ſtreet. The young man was

at firſt very unwilling to diſcover from whence he had the original; but, after many promiſes made to him, was at laſt prevailed on to acknowledge that he had received this, together with many other MSS. from his father, who had found them in a large cheſt, in an upper room over the chapel, on the north-ſide of Redclift church." It is added, that ſoon after this Mr. Catcot commenced an acquaintance with Chatterton, and partly as preſents, partly as purchaſes, procured from him copies of many of his MSS. in proſe and verſe: as other copies were diſpoſed of in like manner to others. It is concluded however, that whatever may have been Chatterton's part in this very extraordinary tranſaction, whether he was the author, or only (as he conſtantly aſſerted) the copier of all theſe productions, he appears to have kept the ſecret entirely to himſelf, and not to have put it into any one's power to bear certain teſtimony either of his fraud or of his veracity.

This affair, however, has ſince become the foundation of a moſt mighty controverſy, and the war among the critics has yet ſcarcely ſubſided. The poems in queſtion, publiſhed in 1777, were republiſhed in 1778, with an "Appendix, containing ſome obſervations upon their language; tending to prove that they were written, not by any antient author, but entirely by Chatterton." Mr. Warton, in the third volume of his "Hiſtory of Engliſh Poetry," has eſpouſed the ſame ſide of the queſtion. Mr. Walpole alſo obliged the learned world with a Letter on Chatterton, from his preſs at Strawberry-hill, which was reprinted, by his permiſſion, in the Gentleman's Magazine. On the other hand has appeared, "Obſervations upon theſe Poems, in which their authenticity is aſcertained, by Jacob Bryant, eſq. 1781;" 2 vol. 8vo.: and another edition of the Poems, with a comment, in which their antiquity is conſidered and defended, by Jeremiah Milles, D. D. dean of Exeter, 1782, 4to. Then again, in anſwer to theſe two works, we have had three pamphlets immediately after: 1. Curſory obſervations on the poems, and remarks on the commentaries of Mr. Bryant and Dr. Milles; with a ſalutary propoſal addreſſed to the friends of thoſe gentlemen. 2. An archæological epiſtle to dean Milles, editor of a ſuperb edition of Rowley's poems, &c. 3. An enquiry into the authenticity of the poems attributed to Thomas Rowley, in which the arguments of the dean of Exeter and Mr. Bryant are examined, by Thomas Warton; and other pieces in the public prints and magazines; all preparatory to the complete ſettlement of the buſineſs, in "A vindication of the appendix to the poems called Rowley's, in reply to the anſwers of the dean of Exeter, Jacob Bryant, eſq. and a third anonymous writer. With ſome further obſervations upon thoſe poems, and an examination of the evi-

dence

dence which has been produced in ſupport of their authenticity. By Thomas Tyrwhitt, 1782," 8vo.

Upon the whole the war between Bentley and Boyle about Phalaris, though waged with a far more hoſtile ſpirit, yet does not ſeem to have produced greater commotions and diſturbances in its day, than the late war about Rowley and Chatterton: and all occaſioned by whom? Why, wonderful to ſay! by a raw, obſcure, uneducated ſtripling, who had not attained to manhood, and of whom might have been predicated as juſtly as of Marcellus,

> Oſtendent terris hunc tantum fata, neque ultra
> Eſſe ſinent.

CHAUCER (Geoffrey) one of the greateſt, as well as moſt antient of the engliſh poets, lived in the xivth century. It is generally agreed, that he was born in London in 1328, the ſecond of Edward III. He was educated at Cambridge, where he reſided in his 18th year, when he wrote the "Court of Love," and ſome other pieces. He removed from Cambridge to ſtudy at Oxford, and afterwards travelled into France, Holland, and other countries. Upon his return he entered himſelf in the Inner-Temple. His diſtinguiſhing accompliſhments both of body and mind gained him the friendſhip of many perſons of diſtinction, by whom he was drawn to court, where his firſt employment was in quality of the king's page. In 1367, the king granted him for his good ſervices, by the title of "Dilectus valettus noſter," an annuity of 20 marks, payable out of the exchequer, till he could otherwiſe provide for him. Not long after he was made gentleman of the king's privy chamber; and in 1369 the king granted him the further ſum of 20 marks a year during life. Next year he was made ſhield-bearer to the king. In the number of Chaucer's court-patrons was John of Gaunt duke of Lancaſter, by whom, and alſo his ducheſs Blanche, a lady diſtinguiſhed for her wit and virtue, he was greatly eſteemed. This lady had in her ſervice one Catharine Roxet (daughter of ſir Payn or Pagan, Roxet, a native of Hainault, and Guyen king at arms for that country), who married ſir Hugh Swinford, a knight of Lincoln. This gentleman dying ſoon after their marriage, his lady returned into the duke's family, and was appointed governeſs of his children. She had a ſiſter likewiſe whoſe name was Philippa, a great favourite with the duke and ducheſs, and by them therefore recommended to Chaucer for a wife. He married her about the year 1360, when he was in the flower of his age, and, as appears from a picture taken of him at that time, one of the handſomeſt perſons about the court. In the 46th year of this prince, Chaucer was alſo commiſſioned, in con-

junction with other perſons, to treat with the republic of Genoa. This negotiation, it is conjectured, regarded the hiring of ſhips for the king's navy; for, in thoſe times, though we made frequently great naval armaments, yet we had but very few ſhips of our own; and this defect was ſupplied by hiring them from the free ſtates, either in Germany or Italy. Upon his return, his majeſty granted him a pitcher of wine daily, in the port of London, to be delivered by the butler of England. Soon after he was made comptroller of the cuſtoms of London, for wool, wool-fells, and hides; with a proviſo, that he ſhould perſonally execute that office, and keep the accounts of it with his own hand. About a year after his nomination to this office, he obtained from the king a grant of the lands and body of ſir Edmund Staplegate, ſon of ſir Edmund Staplegate of Kent, in ward. His income at this time amounted to 1000l. per annum. In the laſt year of king Edward, he was one of the commiſſioners ſent over to expoſtulate with the French, on their violation of the truce. Richard II. who ſucceeded to the crown in 1377, confirmed the ſame year his grandfather's grant to Chaucer of 20 marks a year, and likewiſe the other grant of a pitcher of wine daily. In the fourth year of Richard II. he procured a confirmation of the grants that had been formerly made to himſelf and to Philippa his wife. Chaucer had adopted many of Wickliffe's tenets, and exerted himſelf to the utmoſt in 1382, in ſupporting John Camberton, generally ſtyled John of Northampton, mayor of London, who attempted to reform the city, according to the advice given by Wickliffe. This was highly reſented by the clergy. Camberton was taken into cuſtody. Our poet, who was apprized of his danger, made his eſcape out of the kingdom, and ſpent his time in Hainault, France, and Zealand; where he wrote moſt of his books.

His neceſſities forcing him to return to England, he was diſcovered, ſeized, and ſent to priſon. But upon diſcovering all he knew of the late tranſactions in the city, he was diſcharged. This confeſſion brought upon him a heavy load of calumny. To give vent to his ſorrow at this time, he wrote his "Teſtament of Love," in imitation of "Boëthius de Conſolatione Philoſophiæ." His afflictions received a very conſiderable addition by the fall of the duke of Lancaſter's credit at court. He now reſolved to quit that buſy ſcene of life which had involved him in ſo many troubles, and accordingly retired to Woodſtock, where he employed part of his time in reviſing and correcting his writings. The duke of Lancaſter's return to favour, and his marrying Catherine Swynford, ſiſter to Chaucer's wife, could not influence our author to quit his retirement, where he publiſhed his admirable "Treatiſe on the Aſtrolabe."

Aſtrolabe." The king, upon his return to France, where he eſpouſed Iſabel the french king's daughter, who was then very young, and put under the care of the ducheſs of Lancaſter, granted Chaucer an annuity of 20 marks per annum, in lieu of that given him by his grandfather, which poverty had forced him to diſpoſe of for his ſubſiſtence, and in the 21ſt year of his reign granted him his protection for two years. Upon the death of the duke of Lancaſter, he retired to Dunnington caſtle, where he ſpent the laſt two years of his life. Upon the acceſſion of Henry of Lancaſter, the ſon of his brother-in-law, to the throne, having accidentally loſt the two laſt grants of an annuity, and that of the wine by king Richard, he obtained a confirmation of them by an exemplification of his former letters patent. The new king alſo granted him, in the firſt year of his reign, an annuity of 40 marks per ann. for the term of his life. He died Oct. 25, 1400, and was buried at Weſtminſter-abbey, in the great ſouth-croſs aiſle. By his wife Philippa he had two ſons, Thomas and Lewis, to the latter of whom he addreſſed his "Aſtrolabe." Thomas was ſpeaker of the houſe of commons, in the reign of Henry IV. ambaſſador to France and Burgundy, and paſſed through ſeveral other public poſts.

Mr. Francis Beaumont, in a letter to Mr. Specht, dated from Leiceſter, June 30, 1597, comparing Chaucer with other poets, tells us, that his "Canterbury Tales contain in them almoſt the ſame argument that is handled in comedies: his ſtyle therein for the moſt part is low and open, and like unto theirs; but herein they differ. The comedy writers do all follow and borrow one of another; as Terence from Plautus and Menander; Plautus from Menander and Demophilus; Statius and Cæcilius from Diphilus, Apollodorus, and Philemon; and almoſt all the laſt comedians from that which was called Antiqua Comedia .... Chaucer's device of his Canterbury pilgrimage is merely his own; his drift is to touch all ſorts of men, and to diſcover all vices of age; which he doth ſo feelingly, and with ſo true an aim, as he never fails to hit whatſoever mark he levels at." He afterwards obſerves, "that our poet may rightly be called the pith and ſinews of eloquence, and the very life itſelf of all mirth and pleaſant writing; beſides one gift he had above other authors, and that is, by excellency of his deſcriptions to poſſeſs his readers with a more forcible imagination of ſeeing that (as it were) done before their eyes, which they read, than any other that hath ever written in any tongue."

"As Chaucer is the father of engliſh poetry," ſays Dryden, "ſo I hold him in the ſame degree of veneration as the Grecians held Homer, or the Romans Virgil: he is a perpetual fountain

fountain of good ſenſe, learned in all ſciences, and therefore ſpeaks properly on all ſubjects; as he knew what to ſay, ſo he knew alſo when to leave off, a continence which is practiſed by few writers, and ſcarcely by any of the antients, excepting Virgil and Horace. Chaucer followed nature everywhere, but was never ſo bold as to go beyond her: and there is a great difference of being *poëta* and *nimis poëta*, if we may believe Catullus; as much as betwixt a modeſt behaviour and affectation. The verſe of Chaucer, I confeſs, is not harmonious to us; but it is like the eloquence of one whom Tacitus commends, it was *auribus iſtius temporis accommodata*: they who lived with him, and ſome time after him, thought it muſical; and it continues ſo even in our judgment, if compared with the numbers of Lydgate and Gower, his contemporaries: there is the rude ſweetneſs of a ſcotch tune in it, which is natural and pleaſing, though not perfect. It is true, I cannot go ſo far as he who publiſhed the laſt edition of him, for he would make us believe the fault is in our ears, and that there are really ten ſyllables in a verſe, where we find but nine. But this opinion is not worth confuting; it is ſo groſs and obvious an error, that common ſenſe (which is a rule in every thing but matters of faith and revelation) muſt convince the reader, that equality of numbers in every verſe, which we call heroic, was either not known or not always practiſed in Chaucer's age: it were an eaſy matter to produce ſome thouſands of his verſes, which are lame for want of half and ſometimes a whole one, and which no pronunciation can make otherwiſe. We can only ſay, that he lived in the infancy of our poetry, and that nothing is brought to perfection at the firſt. We muſt be children before we grow men. There was Ennius, and in proceſs of time a Lucillus and a Lucretius, before Virgil and Horace; even after Chaucer, there was a Spenſer, a Harrington, a Fairfax, before Waller and Denham were in being: and our numbers were in their non-age till theſe laſt appeared."

"He muſt (Dryden afterwards adds) have been a man of a moſt wonderful comprehenſive nature, becauſe, as it has been truly obſerved of him, he has taken into the compaſs of his Canterbury Tales, the various manners and humours, as we now call them, of the whole Engliſh nation in his age. Not a ſingle character has eſcaped him. All his pilgrims are ſeverally diſtinguiſhed from each other, and not only in their inclinations, but in their phyſiognomies and perſons. Baptiſta Porta could not have deſcribed their natures better than by the marks which the poet gives them. The matter and manner of their tales and of their telling, are ſo ſuited to their different educations, humours, and callings, that each of them would be improper in any other mouth. Even the grave

grave and ſerious characters are diſtinguiſhed by their ſeveral ſorts of gravity: their diſcourſes are ſuch as belong to their age, their calling, and their breeding; ſuch as are becoming of them, and of them only. Some of his perſons are vicious, and ſome virtuous; ſome are unlearned, or (as Chaucer calls them) lewd, and ſome are learned. Even the ribaldry of the low characters is different: the reeve, the miller, and the cook, are ſeveral men, and diſtinguiſhed from each other, as much as the mincing lady, prioreſs, and the broad-ſpeaking gap-tooth'd wife of Bath. But enough of this: there is ſuch a variety of game ſpringing up before me, that I am diſtracted in my choice, and know not which to follow. It is ſufficient to ſay, according to the proverb, that here is God's plenty. We hear our forefathers and great grand-dames all before us, as they were in Chaucer's days: their general characters are ſtill remaining in mankind, and even in England, though they are called by other names than thoſe of monks and friars, of chanons, and lady abbeſſes, and nuns: for mankind is ever the ſame, and nothing loſt out of nature, though every thing is altered.—Boccace lived in the ſame age with Chaucer, had the ſame genius, and followed the ſame ſtudies: both writ novels, and each of them cultivated his mother-tongue.—In the ſerious part of poetry the advantage is wholly on Chaucer's ſide; for though the Engliſhman has borrowed many tales from the Italian, yet it appears that thoſe of Boccace were not generally of his own making, but taken from authors of former ages, and by him only modelled; ſo that what was of invention in either of them, may be judged equal. But Chaucer has refined on Boccace, and has mended the ſtories, which he has borrowed, in his way of telling, though proſe allows more liberty of thought, and the expreſſion is more eaſy, when unconfined by numbers. Our countryman carries weight, and yet wins the race at diſadvantage." His "Canterbury Tales" have been incomparably well publiſhed by Mr. Tyrwhitt.

CHAULIEU (Guilleaume), was born at Fontenay in Normandy, in the year 1639. His father was conſeiller d'état at Rouen, by whom he was placed in the College de Navarre at Paris, where he acquired a profound knowledge of the antient authors, and contracted an intimacy with the duke de Rochefoucault and the abbé Marſillac. His lively converſation and his various talents procured him the patronage of theſe two perſons, and an opportunity for gaining a knowledge of the world. Here he formed an acquaintance that had a great influence on his poetry. The ducheſs of Bouillon, a niece of cardinal Mazarin, was about to lay out a large garden, and to that purpoſe thought it neceſſary to obtain a piece of ground belonging to the eſtate of the family of Chaulieu. The poet, with

with much addreſs, brought the treaty to effect agreeably to the deſires of the ducheſs, and thus acquired the favour of a lady, who afterwards became the inſpirer of his ſonnets. Her houſe was a temple of the muſes; ſhe encouraged, rewarded, and inſpired all ſuch as ſhewed but the leaſt ſparks of poetic genius; but ſhe evinced a particular regard for Chaulieu. Through her he became known to the duke de Vendome, a great friend of the muſes, who, as grand prior of France, preſented him with a priorate on the iſle of Oleron, with an annual revenue of 28,000 livres. To this were afterwards added the abbacies of Pouliers, Renes, Aumale, and St. Stephen, and thus he was enabled to paſs his life in eaſe and affluence. The firſt thing by which Chaulieu became known as a poet was a rondeau on Benſerade's tranſlation of Ovid's Metamorphoſes. He ſoon found opportunities for appearing frequently before the public; and his acquaintance with Chapelle determined him entirely for jovial poetry. Chaulieu was no poet by profeſſion; he ſung with the flaſk in his hand. In a circle of genial friends he acquired thoſe delicate ſentiments which render his poetry at once ſo natural and ſo charming. The muſes were the beſt comforts of his age, as they had frequently been in his younger years, when he was viſited by that child of voluptuouſneſs, the obſtinate gout. And theſe viſits were very frequent; but he always alleviated the pains they coſt him by converſations with his friends and the muſes. Thus he calmly expected death; and died in 1726, being then in his 81ſt year. He was extremely deſirous of becoming a member of the academy of fine arts; and, on ſeeing another preferred to him, he took his revenge by ſatirical attacks on the management of the inſtitution. It was the perfect conſonance of his life with his poems, that gave them the natural air for which they have ever been ſo greatly admired. The philoſophy of the graces, that animates his works, was alſo the rule of his life. But few of his poems were publiſhed during his life-time, and thoſe occaſionally and detached; the trouble of collecting them he left to his friends after his death. The firſt editions were very imperfect, till Camuſac and St. Marc took the pains to publiſh them in a completer collection. But from their great diſperſion it is impoſſible to reduce his writings to a regular chronological ſeries. The utmoſt that can be done, is to arrange them into ſeparate claſſes. In the firſt come the epiſtles in verſe, and the letters in proſe intermingled with verſes. Both are charming trifles of the familiar muſe, and are characteriſed by an eaſy gaiety, agreeable pictures, lively ſtrokes, delicate ſentiments, genuine wit, pleaſing fictions, epicurean morality, or ſageſſe commode, as Saint Marc uſed to call it, and a ſtyle that is either flowery, natural, tender, comic, ſatirical,

ſatirical, or glowing, occaſionally as the ſubject requires. Their levity, however, is ſometimes attended with a certain negligence that is often productive of flat, incorrect, and puerile paſſages. Hence Chaulieu's verſification is ſo flowing and harmonious, but likewiſe frequently faulty and contrary to the rules of ſpeech. At times he is deſignedly negligent in imitation of the ſimple ſtyle of Marot. Some find great harmony in the continual recurrence of the ſame rhymes, in which he followed Chapelle. Dubos beſtows much praiſe on this method of rhyming; and it is remarked by Camuſac that ſuch verſes are eminently adapted to muſic. Saint Marc, on the other hand, and the younger Racine, complain of a monotony in this ſort of rhymes, affirm that they are galling fetters, conceive that the beauty of them conſiſts ſolely in the conqueſt of greater difficulties, and that the french language is not ſo poor in ſonorous phraſeology as to ſtand in need of ſuch a practice. Though the letters of Chaulieu were all actually written, and moſtly directed to Bouillon, yet they are frequently interſperſed with ingenious fictions. Of all the epitres, excepting that to the chevaliere Bouillon, the moſt remarkable is that addreſſed to M. la Fare, as the poet, with great frankneſs, gives us in it his own portrait.—The ſecond claſs of Chaulieu's poems conſiſts of odes, not of the higher ſpecies, but partly of the didactic, and partly of the humorous. Thoſe contre l'eſprit, ſur Tirontenay, and les poëtes lyriques, which laſt he really compoſed at table, appear to be the beſt.—Into a third claſs the editor has thrown ſuch as may be ſuppoſed to eſcape the pen of a poet who does not make poetry his profeſſion. Here we find a ſort of florilegium of ſongs, ſtanzas, ballads, rondeaus, ſonnets, tales, elegies, vaudevilles, airs, couplets, madrigals, bouquets, moral verſes, and other fancies and conceits of the ſportive muſe.

CHAUNCY (Sir Henry), knt. author of the hiſtorical antiquities of Hertfordſhire, was deſcended from a family which came into England with William the conqueror. He was educated in grammar-learning at Biſhop's-Stortford ſchool [D] under Mr. Thomas Leigh; and in the year 1647 admitted in Gonvil and Caius college, Cambridge. He removed in 1649 to the Middle Temple, and in 1656 was called to the bar. In 1661 he was conſtituted a juſtice of peace for the county of Hertford; made one of the benchers of the Inner Temple in 1675, and ſteward of the burgh-court in Hertford; and likewiſe in 1680 appointed by charter recorder of that place. In 1681 he was elected reader of the Middle Temple; and on the 4th of June,

[D] A ſchool that turned out ſeveral of the greateſt ſcholars for the firſt departments in church and ſtate; but within theſe few years, by ſome unaccountable neglect, is gone to ruin, the building pulled down, and the noble library belonging to it removed.

the

the ſame year, received the honour of knighthood at Windſor-caſtle from king Charles II. He was choſen treaſurer of the Middle Temple in 1685. On the 11th of June 1688 he was called to the degree of ſerjeant at law, and the ſame year advanced to be one of his majeſty's juſtices for the counties of Glamorgan, Brecknock and Radnor, in the principality of Wales. After being thrice married, he died in the year 1700, and was buried at Ardley or Yardley. He publiſhed the hiſtorical antiquities of Hertfordſhire, with the original of counties, hundreds, wapentakes, boroughs, corporations, towns, pariſhes, villages, hamlets, &c.

CHAUSSE (Michael Angelo de la), a learned antiquary of Paris in the laſt century, went early in life to Rome for the ſake of ſtudying antiquities. The ſame taſte that had led him to that famous city induced him to remain there. His Muſæum Romanum, Rome 1690, fol. and augmented to 2 vols. fol. in 1746, evinced the ſucceſs of his application. This valuable collection compriſes a numerous ſucceſſion of antique gems, which had never before been given by impreſſion to the public. It has gone through ſeveral editions. Grævius inſerted it at length in his Recueil des antiquités romaines. The ſame author publiſhed at Rome, in 1707, a Recueil des pierres-gravées antiques, in 4to. The explanations are in italian, and the plates are executed by Bartoli. There is alſo by him, Picturæ antiquæ cryptarum romanarum et ſepulchri naſonum, 1738, fol. Theſe different works preſent a great ſtock of erudition and ſagacity; and are much conſulted by the curious.

CHAUVEAU (François), a painter, engraver and deſigner, was born at Paris in 1613, and died there in 1676, aged 63. His firſt performances were ſome engravings from the pictures of Laurence de la Hire; but the livelineſs of his imagination not comporting with the tardineſs of the graving tool, he began to delineate his own thoughts in aquafortis. If his works have not the delicacy and mellowneſs that diſtinguiſh the engravings of ſome other artiſts; yet he threw into them all the fire, all the force and ſentiment of which his art is ſuſceptible. He worked with ſurpriſing facility. His children uſed to read to him after ſupper the paſſages of hiſtory he intended to draw. He inſtantly ſeized the moſt ſtriking part of the ſubject, traced the deſign of it on the plate of copper with the point of his graver; and, before he went to bed, fitted it for being corroded by the aquafortis the next day, while he employed himſelf in engraving or drawing ſomething elſe. He ſupplied not only painters and ſculptors with deſigns, but alſo carvers and goldſmiths, jewellers and embroiderers, and even joiners and ſmiths. Beſides 4000 pieces engraved by his hand, and 1400 executed from his deſigns, ſeveral ſmall pictures are to be ſeen

of

of his in a very agreeable taſte. The famous le Brun, his friend, bought moſt of them after his death.

CHAUVEAU (RENE), ſon of the foregoing, followed the footſteps of his father. Like him, he had an admirable facility in inventing ſubjects and in embelliſhing them; a variety and an ingenious turn in the diſpoſition of his figures. He diſtinguiſhed himſelf more eſpecially as a ſculptor. He worked for Louis XIV. and for ſeveral foreign princes. The marquis de Torci was the laſt that employed him, at his chateau de Sablé. This nobleman having aſked him what wages he would have by the day? Chaveau, nettled at the queſtion, which he thought not conformable to his merit, abruptly quitted both his work and the manſion. Upon this he came to Paris; where he died in 1722, at the age of 59, from the fatigue of the journey, in addition to the vexation he ſuffered from having changed his money into bank notes.

CHAUVIN (STEPHEN), a proteſtant clergyman, born at Nimes, left his country upon the revocation of the edict of Nantes, went to Rotterdam, and afterwards to Berlin, where he became profeſſor of philoſophy. He died in 1725 at the age of 85. He publiſhed, 1. A lexicon philoſophicum, fol. 1692. Rotterdam and at Leward, 1713, with plates. 2. A new journal des ſçavans, begun in 1694 at Rotterdam, and continued at Berlin; but leſs eſteemed than the Hiſtoire des ouvrages des ſçavans by Baſnage, a better writer, and a man of more taſte.

CHAZELLES (JOHN MATTHEW), a french mathematician and engineer, was born at Lyons in 1657, and educated there in the college of Jeſuits, from whence he removed to Paris in 1675. He firſt made an acquaintance with du Hamel, ſecretary to the academy of ſciences; who, obſerving his genius to lie ſtrongly towards aſtronomy, preſented him to Caſſini. Caſſini took him with him to the obſervatory, and employed him under him, and Chazelles went to the very bottom of the ſcience. In 1683, the academy carried on the great work of the meridian to the north and ſouth, begun in 1670; and Caſſini having the ſouthern quarter aſſigned him, took in the aſſiſtance of Chazelles. In 1684, the duke of Mortemar made uſe of Chazelles to teach him mathematics, and the year after procured him the preferment of hydrography-profeſſor for the gallies of Marſeilles, where he ſet up a ſchool for young pilots, deſigned to ſerve on board the gallies. In 1686, the gallies made four little campaigns, or rather four courſes purely for exerciſe. Chazelles went on board every time with them; kept his ſchool upon the ſea, and ſhewed the practice of what he taught. He likewiſe made a great many geometrical and aſtronomical obſervations, by virtue of which he drew a new

map

map of the coaſt of Provence. In 1687 and 1688, he made two other ſea campaigns, in which he drew a great many plans of ports, roads, towns, and forts, which ſerved for ſomething more than bare curioſities, and were lodged with the miniſters of ſtate. At the beginning of the war which ended with the peace of Ryſwick, ſome marine officers, and Chazelles among the reſt, fancied the gallies might be ſo contrived as to live upon the ocean, that they might ſerve to tow the men of war when the wind failed, or proved contrary; and alſo help to ſecure the coaſt of France upon the ocean. He was ſent to the weſtern coaſts in July 1689, to examine the practicableneſs of this ſcheme; and in 1690, 15 gallies, new-built, ſet ſail from Rochefort, cruiſed as far as Torbay in England, and proved ſerviceable at the deſcent upon Tinmouth. Here he performed the functions of an engineer, and ſhewed as much courage as if he had been bred a ſoldier. The general officers he ſerved under declared, that when they ſent him to take a view of any poſt of the enemy, they could rely entirely upon his intelligence. The gallies, after their expedition, came to the mouth of the Seine into the baſons of Havre de Grace and Honfleur; but here they could not winter, becauſe it was neceſſary to make theſe baſons dry ſeveral times, to prevent the ſtagnating and ſtench of the water. He propoſed the carrying of them to Rohan; and though all the pilots were againſt him, objecting inſuperable difficulties, he was entruſted with the undertaking, and ſucceeded in it. While he was at Rohan, he digeſted into order the obſervations which he had made on the coaſts of the ocean; and here he drew right diſtinct maps, with a portulan to them, viz. a large deſcription of every haven, of the depth, the tides, the dangers and advantages diſcovered, &c. Theſe maps were inſerted in the "Neptune François," publiſhed in 1692, in which year he was engineer at the deſcent at Oneille. In 1693, M. de Pontchartrain, then ſecretary of ſtate for the marine, and afterwards chancellor of France, reſolved to get the "Neptune François" carried on to a ſecond volume, which was alſo to take in the Mediterranean. Chazelles deſired that he might have a year's voyage in this ſea, for making aſtronomical obſervations; and, the requeſt being granted, he paſſed by Greece, Egypt, and the other parts of Turkey, with his quadrant and teleſcope in his hand. When he was in Egypt, he meaſured the pyramids; and found, that the four ſides of the biggeſt lay preciſely againſt the four quarters of the world. Now as it is highly probable that this exact poſition to eaſt, weſt, north, and ſouth, was deſigned 3000 years ago by thoſe that raiſed this vaſt ſtructure, it follows that, during ſo long an interval, there has been no alteration in the ſituation of the heavens; or, which is what we mean, that the poles of the earth and the meridians

have all along continued the ſame. He likewiſe made a report of his voyage in the Levant, and gave the academy all the ſatisfaction they wanted concerning the poſition of Alexandria: upon which he was made a member of the academy in 1695.

Chazelles died Jan. 1710. He was a very extraordinary and uſeful man; and, beſides his great genius and attainments, was alſo remarkable for his moral and religious endowments.

CHEKE (John), deſcended of an antient family in the Iſle of Wight, was born at Cambridge, June 16, 1514. He was admitted into St. John's college in Cambridge at about the age of 17; and there made great proficiency in the learned languages, particularly the greek. After taking his degrees in arts, he was choſen greek lecturer of that univerſity. King Henry having founded, about 1540, a profeſſorſhip of the greek tongue in the univerſity of Cambridge, with a ſtipend of 40 l. a year, Cheke was choſen the firſt profeſſor. He was at the ſame time univerſity orator. About 1543 he was incorporated M. A. at Oxford, where he had ſtudied ſome time. In 1544, he was appointed joint tutor for the latin tongue, with ſir Anthony Cooke, to prince Edward, and one of the canons in the new-founded college at Oxford, now Chriſt-church. Upon the diſſolution of that college in 1545 he got a penſion in room of his canonry. Upon the acceſſion of Edward VI. he obtained an annuity of 100 marks, and a grant of land and manors; and, by virtue of the king's mandamus, was elected provoſt of King's college. In 1549 he was one of the commiſſioners for viſiting the univerſity of Cambridge. He was alſo one of the 32 commiſſioners, appointed to compile a body of eccleſiaſtical law from the old eccleſiaſtical law books. About this time he publiſhed his book, intituled "The hurt of ſedition." In 1550 he was made chief gentleman of the king's privy chamber, and ſtill continued to be his tutor. In 1551 his majeſty conferred on him the honour of knighthood. The year following he was made chamberlain of the exchequer for life; in 1553, clerk of the council, and ſoon after one of the ſecretaries of ſtate and privy counſellor. The ſame year, the king granted to him and his heirs male the honour of Clerk in Suffolk, with other lands to the amount of 100 l. a year. Having acted as ſecretary to lady Jane Grey and her council, after king Edward's deceaſe, he was upon queen Mary's acceſſion committed to the Tower. In 1554 he obtained the queen's pardon, and was ſet at liberty, after being almoſt ſtripped of a great part of his ſubſtance. The queen granting him afterwards a licence to travel, he went firſt to Baſil, and thence into Italy. Leaving Italy, and not chooſing to return into his own country, he went and ſettled at Straſburgh in Germany, where the engliſh ſervice was kept up; which he regularly attended. Meanwhile his eſtate in England

was confiſcated to the queen's uſe, under pretence that he did not come home at the expiration of the term granted by his licence. He was now forced to teach greek at Straſburgh for his ſubſiſtence. In 1556, being inſidiouſly drawn to Bruſſels, he was, by order of king Philip, way-laid in his return, between that place and Antwerp, ſeized, and conveyed blindfolded in a waggon to the neareſt harbour, where he was put on board a ſhip, under hatches, and brought to the Tower of London. Two of the queen's chaplains were ſent to the Tower to endeavour to reconcile him to the church of Rome, but without ſucceſs; Dr. Feckenham, dean of St. Paul's, came afterwards to offer him the alternative of "either comply or burn." Sir John could not withſtand this argument. Having made his ſolemn ſubmiſſion to cardinal Pole, the pope's legate, he was by him abſolved, and received into the boſom of the roman catholic church. He was afterwards forced to make a public recantation before the queen, and another long one before the whole court. His lands were reſtored to him upon condition of an exchange with the queen for others. Grief, remorſe, and ſhame ſhortening his days, he died Sept. 13, 1557, aged 43. He was author of ſeveral books, the titles of which may be ſeen by the curious in his life, written at large by Strype. He left three ſons by his wife, whom he married in 1547. He was reckoned one of the beſt and moſt learned men of his age, and a diſtinguiſhed reviver of polite literature in England.

CHEMNITZ (MARTIN), a lutheran divine, was born at Britzen, a town in the marquiſate of Brandenburg, in 1522. His father was a wool-comber. After having learned the rudiments of literature in a ſchool near home, he went to Magdeburg, where he made ſome progreſs in arts and languages. Then he removed to Francfort upon the Oder, to cultivate philoſophy under his relation George Sabinus; and then to Wittemberg, where he ſtudied under Philip Melancthon. Afterwards he became a ſchool-maſter in Pruſſia; and, in 1552, was made librarian to the prince. He now devoted himſelf wholly to the ſtudy of divinity, though he was a conſiderable mathematician, and ſkilled particularly in aſtronomy. After he had continued in the court of Pruſſia three years, he returned to the univerſity of Wittemberg, and lived in friendſhip with Melancthon. From thence he removed to Brunſwick, where he ſpent the laſt 30 years of his life; and where he died in 1586. His works are, 1. Harmonia evangeliorum; 2. Examen concilii tridentini; 3. A treatiſe againſt the jeſuits, wherein he explained to the Germans the doctrines and policy of thoſe crafty deviſers, &c. His Examination of the council of Trent has always been reckoned a very maſterly performance.

Chemnitz was a man of great parts, learning, judgment, and

modeſty; and was very much eſteemed by the princes of his own communion, who often made uſe of him in the public affairs of the church. This is what Thuanus ſays of him in his Hiſtory of the year 1586: and proteſtant writers have not ſcrupled to rank him next to even Luther himſelf, for the ſervices he did in promoting the reformation, and expoſing the errors as well as knaveries of the church of Rome.

CHERON (Elizabeth Sophia), daughter of a painter in enamel, of the town of Meaux, was born at Paris in 1648, and ſtudied under her father. At the age of 14 the name of the child was already famous. The celebrated Le Brun in 1672 preſented her to the academy of painting and ſculpture, which complimented her talents by admitting her to the title of academician. This ingenious lady divided her time between painting, the learned languages, poetry and muſic. She drew on a large ſcale a great number of gems, a work in which ſhe particularly excelled. Theſe pictures were no leſs admirable for a good taſte in drawing, a ſingular command of pencil, a fine ſtyle of colouring, and a ſuperior judgment in the chiaro-oſcuro. The various manners in painting were all familiar to her. She excelled in hiſtory, in oil-colours, in miniature enamels, in portrait painting, and eſpecially in thoſe of females. It is ſaid that ſhe frequently executed the portraits of abſent perſons, merely from memory, to which ſhe gave as ſtrong a likeneſs as if the perſons had ſat to her. The academy of Ricovrati at Padua honoured her with the ſurname of Erato, and gave her a place in their ſociety. She died at Paris, Sept. 3, 1711, at the age of 63.

CHESELDEN (William), an eminent engliſh ſurgeon and anatomiſt, was born at Somerby in Leiceſterſhire, 1688. After a ſchool-education, he was placed, about 1703, under Cowper the celebrated anatomiſt, in whoſe houſe he reſided; and ſtudied ſurgery under Mr. Ferne, head ſurgeon of St. Thomas's hoſpital (whom he afterwards ſucceeded), for 19 years. In 1711 he was elected F. R. S. So early as the age of 22 he read lectures in anatomy; of which the ſyllabus was firſt printed in 1711, and afterwards annexed to his "Anatomy of the human body," printed firſt in 1713, 8vo. He continued his lectures for 20 years, and during that period obliged the public with many curious and ſingular caſes, which are printed in the Philoſophical tranſactions, the Memoirs of the academy of ſurgery at Paris, and other valuable repoſitories. His Oſteography, inſcribed to queen Caroline, was publiſhed by ſubſcription in a handſome folio, 1733: a peeviſh critique on which work, was printed by Dr. Douglas, in 1735, under the title of "Remarks on that pompous book, the Oſteography of Mr. Cheſelden." It was animadverted on with more candour

by the famous Haller, who, while he pointed out what was amiſs in it, yet paid Mr. Cheſelden all the praiſes he deſerved. Heiſter, alſo, in his "Compendium of anatomy," has done juſtice to his merit.

In his ſeveral publications on anatomy, he never failed to introduce ſelect caſes in ſurgery; and to "le Dran's operations in ſurgery," which he publiſhed in 1749, he annexed 21 uſeful plates, and a variety of valuable remarks, ſome of which he had made ſo early as while he was a pupil under Mr. Ferne. But what he more particularly attended to, was the operation of cutting for the ſtone. In 1722 he gained ſtriking applauſe in this way; and the year after, publiſhed his "Treatiſe on the high operation for the ſtone." In 1729 he was elected a correſponding member of the royal academy of ſciences at Paris; and, almoſt on the inſtitution of the royal academy of ſurgery in that city, 1732, had the honour of being the firſt foreigner aſſociated to their learned body. In 1728 he immortalized himſelf by giving ſight to a lad near 14 years old, who had been totally blind from his birth, by the cloſure of the iris, without the leaſt opening for light in the pupil: he drew up a particular account of the whole proceſs, and the various obſervations made by the patient, after he had recovered his ſight [E].

His fame was now ſo fully eſtabliſhed, that he was eſteemed the firſt man of his profeſſion. He was elected head-ſurgeon of St Thomas's hoſpital; at St. George's and the Weſtminſter infirmary he was choſen conſulting ſurgeon; and was alſo appointed principal ſurgeon to queen Caroline. Having now obtained the utmoſt of his wiſhes as to fame and fortune, he fought for that moſt deſirable of bleſſings, a life of tranquillity; and found it, 1737, in the appointment of head-ſurgeon to Chelſea hoſpital, which he held to his death. In 1738, Mr. Sharpe dedicated his "Treatiſe on the operations of ſurgery" to Mr. Cheſelden; to whom he acknowledges himſelf "chiefly indebted for whatever knowledge he can pretend to in ſurgery;" calls him "the ornament of his profeſſion;" and ſays, that "to him poſterity will be for ever indebted for the ſignal ſervices he has done to ſurgery."

In the latter end of 1751, he was ſeized with a paralytic ſtroke, from which, to appearance, he was perfectly recovered; when, April 10, 1752, a ſudden ſtroke of apoplexy hurried him to the grave, at the age of 64. He was intimate with Pope, by whom he is often mentioned with honour, as well as affection.

CHESNE (Joseph du) Quercetanus, lord of la Violette, and phyſician to the french king, was born at Armagnac. Af-

[E] See Phil. Tranſ. vol. xxxv. p. 451.—or, Abridgment, vol. vii. p. 493.

ter

ter having paſſed a conſiderable time in Germany, he went and practiſed his art in Paris. He had made great progreſs in the ſtudy of chemiſtry, to which he was particularly devoted. The ſucceſs that attended his practice in this ſcience, excited the ſpleen of the reſt of the phyſicians, and eſpecially that of Guy Patin, who was continually bringing out ſarcaſms and ſatires againſt him. He carried his malice ſo far as to abuſe the whole country of Armagnac on his account, calling it *the curſed country*. However, experience has ſince ſhewn that du Cheſne was better acquainted with the properties of antimony than Patin and his colleagues. This learned chemiſt, who is called du Queſne by Moreri, died at Paris, at a very advanced age, in 1609. He wrote in french verſe, The folly of the world, 1583, 4to. 2. The great mirror of the world, 1593, 8vo. He alſo compoſed ſeveral books of chemiſtry, which had great reputation.

CHESNE (ANDRE DU), called the father of french hiſtory, was born in Touraine, 1584; and cruſhed to death by a cart, as he was paſſing from Paris to his country-houſe, in 1640. His labours, for ſuch they may be properly called, conſiſt of, 1. Hiſtoire des papes, 2 tom. fol. 2. Hiſtoire d'Angleterre, 2 tom. fol. 3. Hiſtoire des cardinaux françois. 4. Recueil des hiſtoriens de France. This laſt was intended to contain 24 volumes in folio; the two firſt of which, from the origin of the nation to Hugh Capet, he publiſhed himſelf. The third and fourth, from Charles Martel to Philip Auguſtus, were in the preſs when he died: and his ſon, Francis du Cheſne, who inherited his induſtry as well as his learning, publiſhed the fifth, from Philip Auguſtus to Philip le Bel. 5. Hiſtoriæ Normannorum ſcriptores antiqui, Paris, 1619, in folio. This collection has been much eſteemed.

CHESTERFIELD (PHILIP, earl of). See STANHOPE.

CHETWODE (KNIGHTLY), a gentleman of good family, and fellow of King's College, Cambridge, is thus noticed in a MS. of Mr. Baker. "Knightley Chetwode, extraordinarie electus, born at Coventry, came into the place of Tho. Brinley; chaplain to the lord Dartmouth; to the princeſs of Denmark, and to king James II; prebend of Wells; rector of Broad Riſſington, Glouceſterſhire; and canon of York [Nov. 20, 1688]; nominated biſhop of Briſtol by king James juſt before his abdication; went afterwards chaplain to all the engliſh forces into Holland under the earl of Marlborough 1689; commenced D. D. 1691." The nomination to the ſee of Briſtol was on Bp. Trelawny's tranſlation to Exeter; but king James quitted the kingdom before the election could paſs the ſeals. He was inſtalled dean of Glouceſter, April 6, 1707; and died in that ſtation, April 4, 1720 [F].

CHE-

[F] Dr. Chetwode wrote a life of lord Roſcommon, which ſtill remains in MS. in

CHEVREAU (URBAN), was born at Loudun, a town of Poitou in France, in 1613. His inclination lay ſtrongly for the ſtudy of the belles lettres, in which he made ſo conſiderable progreſs, that he obtained a diſtinguiſhed rank among the learned. His application to letters however did not unqualify him for buſineſs; for he was a man of great addreſs and knowledge of the world, and on that account advanced to be ſecretary to Chriſtina queen of Sweden. The king of Denmark engaged him alſo at his court. Several german princes entertained him, and among the reſt the elector palatine Charles Lewis, father to the ducheſs of Orleans. He continued for ſome time at this court, ſat at the council-board, and helped to bring over the princeſs juſt mentioned to the romiſh communion. At his return to Paris, he was made preceptor and afterwards ſecretary to the duke of Maine. Then he retired to Loudun, where he had built an elegant habitation for the repoſe of his old age; and, after ſpending there the laſt 20 years of his life in ſtudy and retirement, he died in 1701, almoſt 88 years of age.

CHEYNE (GEORGE), an engliſh phyſician, was born of a good family in Scotland, 1671. He was educated at Edinburgh, under Dr. Pitcairn. He paſſed his youth in cloſe ſtudy and great abſtemiouſneſs; but coming to London when about 30, he changed on a ſudden his whole manner of living. He found the bottle companions, the younger gentry and free-livers, to be the moſt eaſy of acceſs, and ſuſceptible of friendſhip; and being naturally of a cheerful temper and lively imagination, ſoon became much careſſed by them, and grew daily in bulk and in friendſhip with theſe gay gentlemen, and their acquaintance.

He continued this courſe not only from liking, but to force a trade, which method he obſerved to ſucceed with ſome others; and by this means his health was, in a few years, brought into great diſtreſs. He grew exceſſively fat, ſhort-breathed, lethargic, and liſtleſs. He ſwelled to ſuch an enormous ſize, that he exceeded 32 ſtone in weight. Upon ſtepping into his chariot quickly, and with any effort, he was ready to faint away for want of breath, and his face turned black. He was not able to walk up above one pair of ſtairs at a time, without extreme pain and blowing. He laboured, likewiſe, under a nervous and ſcorbutic diſorder to the moſt violent degree; his life was an intolerable burden, and his condition the moſt deplorable.

the library of St. John'scollege Cambridge, and which furniſhed Fenton with the particulars he has related of that nobleman; it is ſaid, however, "to be very ill written, full of high-church cant and common place obſervations." He was author of a learned diſſertation prefixed to Dryden's Virgil, in 1697; and of ſeveral little poems in the Select collection. Dr. Chetwode had an hereditary claim to an ancient engliſh barony, which was fruitleſsly proſecuted by his ſon, who died, at an advanced age, Feb. 17, 1752.

Having

Having tried all the power of medicine in vain, he reſolved at laſt to uſe a milk and vegetable diet, which removed his complaints. His ſize was reduced to almoſt one third; he recovered his ſtrength, activity, and cheerfulneſs, with the free and perfect uſe of his faculties; and by a regular obſervance of his regimen, he reached a mature period; for he died at Bath in his 72d year.

He was fellow of the college of phyſicians at Edinburgh, and of the royal ſociety. He favoured the public with ſome writings [G].

CHEYNELL (Francis), ſon of John Cheynell a phyſician, was born at Oxford, in 1608; and, after he had been educated in grammar learning, became a member of the univerſity there in 1623. When he had taken the degree of B. A. he was, by the intereſt of his mother, then the widow of Abbot biſhop of Saliſbury, elected probationer fellow of Merton college in 1629. Then he went into orders, and officiated in Oxford for ſome time; but when the face of things began to alter in 1640, he took the parliamentarian ſide, and became an enemy to biſhops and eccleſiaſtical ceremonies. He embraced the covenant, was made one of the aſſembly of divines in 1643, and was frequently appointed to preach before the members of parliament. He was one of thoſe who were ſent to convert the univerſity of Oxford in 1646, was made a viſitor by the parliament in 1647, and the year after took poſſeſſion of the Margaret profeſſorſhip of that univerſity, and of the preſidentſhip of St. John's college. But, being found an improper man for thoſe places, he was forced to retire to the rectory of Petworth in Suſſex, to which he had been preſented about 1643; where he continued an uſeful member of the covenanting party, till the time of the reſtoration, and then he was turned out of that rich parſonage.

Dr. Cheynell (for he had taken his doctor's degree) was a man of conſiderable parts and learning, and publiſhed a great many ſermons and other works; but now he is chiefly memorable for the connexions he had with the famous Chillingworth. There was ſomething ſo very ſingular in his behaviour to that

[G] 1. An Eſſay on health and long life. 2. Tractatus de infirmorum ſanitate tuenda, vitaque producenda, libri ejuſdem argumenti Anglici editio longe auctior & limatior; huic acceſſit de natura fibræ ejuſque laxæ ſive reſolutæ morbis tractatus nunc primum editus. 3. An eſſay of the true nature and due method of treating the gout; together with an account of the nature and quality of Bath waters, the manner of uſing them, and the diſeaſes in which they are proper; as alſo of the nature and cure of moſt chronical diſeaſes. 4. A new theory of acute and ſlow continued fevers; to which is prefixed, an eſſay concerning the improvement of the theory of medicine. 5. Philoſophical principles of religion natural and revealed, in 2 parts. 6. Fluxonium methodus inverſa: ſive quantitatum fluentium leges generaliores. 7. The engliſh malady; or, a treatiſe of nervous diſeaſes of all kinds, in 3 parts.

great man, that we think it may be useful as well as entertaining to give a short account of it.—In 1643, when Laud was a prisoner in the Tower, there was printed by authority a book of Cheynell's, intituled, "The rise, growth, and danger of socinianism." This came out about half a dozen years after Chillingworth's excellent work, called, "The religion of protestants," &c. and was written, as we are told in the title-page, with a view of detecting a most horrid plot, formed by the archbishop and his adherents against the pure protestant religion. In this book the archbishop, Hales of Eton, Chillingworth, and other eminent divines of those times, were strongly charged with socinianism. The year after, 1644, when Chillingworth was dead, there came out another piece of Cheynell's with this strange title, "Chillingworthi Novissima: or, the sickness, heresy, death, and burial of William Chillingworth." This was also printed by authority; and is, as the writer of Chillingworth's life truly observes, "a most ludicrous as well as melancholy instance of fanaticism, or religious madness." To this is prefixed a dedication to Dr. Bayly, Dr. Prideaux, Dr. Fell, &c. of the university of Oxford, who had given their imprimatur to Chillingworth's book; in which those divines are abused not a little, for giving so much countenance to the use of reason in religious matters, as they had given by their approbation of Chillingworth's book. After the dedication follows the relation itself; in which Cheynell gives an account how he came acquainted with this man of reason, as he calls Chillingworth; what care he took of him; and how, as his illness increased, "they remembered him in their prayers, and prayed heartily that God would be pleased to bestow saving graces as well as excellent gifts upon him; that he would give him new light and new eyes, that he might see, and acknowledge, and recant his error; that he might deny his carnal reason, and submit to faith:" in all which he is supposed to have related nothing but what was true. For he is allowed to have been as sincere, as honest, and as charitable, as his religion would suffer him to be; and, in the case of Chillingworth, while he thought it his duty to consign his soul to the devil, was led by his humanity to take care of his body. Chillingworth at length died; and Cheynell, though he refused, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpose he met Chillingworth's friends at the grave, with his book in his hand; and, after a short preamble to the people, in which he assured them, how "happy it would be for the kingdom, if this book and all its fellows could be so buried, that they might never rise more, unless it were for a confutation, Get thee gone (says he), thou cursed book, which has seduced so many precious souls: get thee gone, thou corrupt rotten book, earth

to

to earth, and duſt to duſt: get thee gone into the place of rotteuneſs, that thou mayeſt rot with thy author, and ſee corruption."

Cheynell's death happened in 1665, at an obſcure village called Preſton in Suſſex, where he had purchaſed an eſtate, to which he retired upon his being turned out of the living of Petworth; and after what has been related, the reader will not perhaps think what Wood ſays incredible, that he died "in a condition little better than diſtracted." He was married, and left behind him ſeveral ſons.

CHIABRERA (GABRIELO), an Italian poet, was born at Savone, in 1552. He went to ſtudy at Rome, where Aldus Manutius and Muretus gave him their friendſhip, and aided him with their councils. Urban VIII. and the princes of Italy honoured him with many public marks of their eſteem. In 1624, Urban, himſelf a poet, as well as a protector of poets, invited him to Rome for the holy year; but Chiabrera excuſed himſelf, on account of old age and infirmities. He died at Savone in 1638, aged 86. As he was one of the greateſt wits, ſo he had another ſingularity, which was, to be one of the uglieſt men in Italy. He left heroic, dramatic, paſtoral, and lyric poems, which were collected and publiſhed at Rome, 1718, in 8vo, by the abbé Paolucci. The lyric are ſaid to be the moſt eſteemed.

CHICHLEY or CHICHELY (HENRY), archbiſhop of Canterbury, was born at Higham Ferrers in Northamptonſhire. After being inſtructed in grammar-learning at Wincheſter ſchool, he afterwards became fellow of New college in Oxford (where he took the degree of LL. D.) and chaplain to Robert Medford, biſhop of Saliſbury, who, about 1402, made him archdeacon of Saliſbury. This preferment he exchanged two years after, for the chancellorſhip of that dioceſe. Henry IV. ſent him to congratulate Gregory XII. on his advancement to the papacy, who conferred on Chichley the biſhopric of St. David's, which fell vacant during his abſence from England in 1407. In 1409 he was deputed by the ſynod of London, with two others, to the general council held at Piſa, for healing the ſchiſm of the church. In 1414, upon the death of Arundel, he was tranſlated to the ſee of Canterbury. A ſubſidy being demanded this year of the parliament, the commons addreſſed the king to ſeize the revenues of the clergy, and apply them to the public ſervice. Our archbiſhop adviſed the clergy, in order to ward off this blow, to make a voluntary offer of a large ſubſidy, and to engage the king to aſſert his title to the crown of France; that, being embroiled in a foreign war, his attention might be diverted from domeſtic affairs: which expedient ſucceeded. In 1416 he gave a ſingular proof of his juſtice and ſteadineſs.

Lord Strange, with his lady and ſervants, coming to St. Dunſtan's church to veſpers, and meeting ſir John Truſſel there, who had long been at variance with lord Strange, the ſervants of the latter drew their ſwords in the church, wounded ſir John, his ſon, and others, and killed one who had interpoſed. The archbiſhop being informed of the affair, interdicted the church, as being polluted with blood, and publicly excommunicated the authors and accomplices of the crime. And lord Strange and his lady, having, purſuant to a ſummons, appeared before him at St. Paul's, and implored the church's pardon, he impoſed on them this penance, that their ſervants, who were the immediate offenders, ſhould in their ſhirts and drawers only, and he and his wife with tapers in their hands, walk from St. Paul's to St. Dunſtan's, with which they complied; and when the archbiſhop purified St. Dunſtan's church, lady Strange filled the veſſels with water, and both ſhe and her lord were commanded to offer a pyx and an altar-cloth. In 1421 he called a ſixth ſynod at London, in which a tenth was granted for the ſervice of the king, upon condition that the king's purveyors ſhould not meddle with the goods of the clergy; that the clergy ſhould not be committed to priſon, but for manifeſt theft or murder; that for all other crimes, they ſhould only find ſureties for their appearance at their trial, but ſhould not be impriſoned; and that it ſhould be felony to caſtrate a prieſt. About 1424 he founded in his native town of Higham Ferrers, in honour of the virgin Mary, St. Thomas of Canterbury, and king Edward the Confeſſor, a college for eight fellows, four clerks, ſix choriſters, and over all a maſter, to pray for the ſouls of the deceaſed. He alſo erected a ſpacious hoſpital, for the poor of that place. The ample revenues wherewith he endowed both thoſe foundations were afterwards augmented by the legacies of his two brothers, aldermen of London. About this time he oppoſed, with great warmth, the encroachments of the ſee of Rome. In a ſynod which ſat in 1429, he procured a tenth and a half to be granted to the king. The liberal conceſſions of the ſynod were at this time recompenſed with an act of parliament, granting to the clergy the privilege enjoyed by the members of parliament, of being exempted, they and their ſervants, from arreſts during the ſitting of the ſynod. In 1437 he ordered to be built a large and ſtately edifice, of a ſquare form, in the north part of the ſuburbs of Oxford, which he deſigned for a college. But when the work was almoſt finiſhed, whether it was that he found fault with the ſtructure, or did not like the ſituation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices out of all the convents of that order, to ſtudy the arts and divinity. However, he choſe another place for building a college, very commodious for the ſtudents,

in

in the middle of the town near St. Mary's church; and pulling down the houſes which ſtood there, he laid out a ſquare court. The walls of this new building were finiſhed in 1439, and the workmen had begun to lay the roof. The archbiſhop had purchaſed lands and manors for the perpetual maintenance thereof; and the king, upon his application, by his letters patent under the great ſeal, erected this building into a college, and granted it very large privileges. He alſo gave the founder leave to place in it a warden and fellows, and to make laws and ſtatutes for the government of the ſociety. He went to Oxford next year, and conſecrated the chapel of his college; and made Richard Andrew, LL. D. and chancellor of Canterbury, warden of it. He alſo appointed 20 fellows, being all men ſelected from the whole univerſity, to whom he gave power to elect into their ſociety 20 more: of which number he ordered that 24 ſhould ſtudy divinity and the liberal ſciences, and the other 16 the civil and canon law. He alſo gave orders to all the members of his foundation, to pray for the ſouls of Henry V. of Thomas duke of Clarence, and of the nobility and common ſoldiers that had been killed in the french war. For which cauſe he ordered his college to be called "The College of all Souls departed in the Faith." He added alſo two chaplains, ſeveral choriſters and ſervants. There had been begun ſome time before, chiefly by the bounty of the duke of Glouceſter, a large and magnificent ſtructure; the upper part of which was deſigned for a library, and the lower for the public divinity ſchools. To this work the archbiſhop gave a great ſum of money himſelf, and ſolicited benefactions from the biſhops and peers, who attended the parliament at Weſtminſter. He alſo gave 200 marks to the public cheſt of the univerſity, which he ordered to be kept by three maſters of arts, two regents, and one non-regent, who were to be choſen yearly, and were bound by an oath to the faithful diſcharge of that truſt: out of which money, the univerſity might borrow for the public uſe five pounds, every particular college five marks, a maſter of arts 40 ſhillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one ſhould depoſit a ſufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Beſides which benefactions, it appeared by his private accounts, that he had allowed yearly ſtipends to ſeveral poor ſtudents. He gave a conſiderable ſum to beautify and adorn the cathedral of Canterbury, and build a ſteeple and a library, which he furniſhed with many valuable books in all kinds of learning: which are all reckoned up in a public inſtrument made by the prior and monks of Canterbury, and deſcribed among the public acts of that church; in which they promiſe on their parts, that his body ſhould be laid in the tomb that he had cauſed to be built

on

on the north ſide of the chancel, and that no one beſide ſhould be ever buried in that place. He alſo contributed to the building of Croydon church, and Rocheſter bridge. He died April 12, 1443, having enjoyed the archiepiſcopal ſee 29 years, and was buried in the cathedral of Canterbury [H].

CHICOYNEAU (François) counſellor of ſtate, and firſt phyſician to the french king, was born at Montpellier in 1672. Having obtained his doctor's degree, though no more than 21 years old, he was ſent to ſtop the progreſs of the plague then raging at Marſeilles, by the duke of Orleans, regent of the kingdom. The boldneſs and confidence with which he entered that city, where every one ſeemed only waiting for death, had a ſtriking effect on their fears. He encouraged the inhabitants and quieted their alarms by his preſence; hope ſeemed to reanimate every breaſt, and his ſucceſs was beyond expectation. His ſervices were rewarded by marks of honour and a penſion from the king. In 1731 he was called to court to be phyſician to the royal children, by the intereſt of Chirac, whoſe daughter he had married; and after whoſe death he was made firſt phyſician to the king, counſellor of ſtate, and ſuperintendant of the mineral waters of the kingdom. He died at Verſailles in 1752, aged near 80. The moſt curious of his works is that wherein he maintains that the plague is not contagious; Lyons and Paris, 1721, 12mo.

CHICOYNEAU (François), born at Montpellier in 1702, was brought up under his father, the ſubject of the foregoing article. The famous Chirac afterwards taught him the elements of phyſic; he was inſtructed in anatomy by du Vernay and Winſlow, and botany by Vaillant. Chicoyneau, being endowed by nature with excellent diſpoſitions, could not fail of making great progreſs under ſuch maſters. The demonſtration of the virtues of plants was his firſt function in the univerſity of Montpellier, which he executed with great ſucceſs. The royal garden of that town, the moſt antient in the kingdom, the work of Henry IV. was entirely renewed in a very ſhort time. He died in 1740, at the age of 38, profeſſor and chancellor of the univerſity of Montpellier, being the 5th of his family that had enjoyed that dignity.

CHIFFLET (John James), a phyſician, was born at Beſançon, a town of Franche Comté, in 1588. He was deſcended from a family, which had greatly diſtinguiſhed itſelf by literary

[H] It appears from the MSS. of bp. Beckynton, preſerved in the Lambeth library, that abp. Chichley, when upwards of 80, petitioned the pope for leave to reſign Canterbury; which the pope would not agree to. Living to ſo great an age, it is not ſurpriſing that pictures of him ſhould vary. The portrait in wood, in the Lambeth gallery, appears to be much younger than another in the poſſeſſion of Mr. Nichols, which laſt exactly agrees with a repreſentation of him in glaſs, preſerved in a window in the Lambeth library.

merit,

merit, as well as by the ſervices it had done its country. He was educated at Beſançon, and then travelled through ſeveral parts of Europe, where he became acquainted with all the men of letters, and in every place made his way into the cabinets of the curious. At his return he applied himſelf to the practice of phyſic; but being ſent by the town of Beſançon, where he had been conſul, on an embaſſy to Elizabeth Clara Eugenia, archdutcheſs of the Low Countries, that princeſs was ſo pleaſed with him, that ſhe prevailed with him to continue with her in quality of phyſician in ordinary. Afterwards he became phyſician to Philip IV. of Spain, who honoured him very highly, and treated him with great kindneſs. Chifflet imagined, that theſe bounties and honours obliged him to take up arms againſt all who were at variance with his maſter; and this induced him to write his book, intituled, "Vindiciæ Hiſpanicæ," againſt the French. He wrote ſeveral pieces in latin, which were both ingenious and learned. He died very old, and left a ſon John Chifflet, who afterwards made a figure in the republic of letters, and particularly for his knowledge of the hebrew. He had another ſon, called Julius Chifflet, well ſkilled in languages and in the civil law, and who had the honour to be invited to Madrid by the king of Spain in 1648, where he was made chancellor of the order of the golden fleece. There was alſo Philip Chifflet canon of Beſançon, &c. Laurence and Peter Francis Chifflet, jeſuits, who were all men of high reputation in the learned world.

CHILLINGWORTH (William), a divine of the church of England, celebrated for his great parts and ſkill in defending the cauſe of proteſtants againſt papiſts, was the ſon of William Chillingworth, citizen, afterwards mayor of Oxford, and born there October 1602. He was baptized on the laſt of that month; Laud, archbiſhop of Canterbury, but then fellow of St. John's college, being his godfather. After he had been educated in grammar-learning at a private ſchool in that city, he was admitted of Trinity college; of which he was choſen ſcholar June 2, 1618, and fellow June 10, 1628; after having taken his degrees of B. A. and M. A. in the regular way. He did not confine his ſtudies to divinity; he applied himſelf with great ſucceſs to mathematics; and, what ſhews the extent of his genius, he was alſo accounted a good poet. Accordingly, ſir John Suckling has mentioned him, in his Seſſion of the poets:

> There was Selden, and he ſat hard by the chair;
> Wainman not far off, which was very fair.
> Sands with Townſhend, for they kept no order,
> Digby and Chillingſworth a little further.
>
> Suckling's Works.

The

The converſation and ſtudy of the univerſity ſcholars, in his time, turned chiefly upon the controverſies between the church of England and the church of Rome; occaſioned by the uncommon liberty allowed the romiſh prieſts by James I. and Charles I. Several of them lived at or near Oxford, and made frequent attempts upon the young ſcholars; ſome of whom they deluded to the romiſh religion, and afterwards conveyed to the engliſh ſeminaries beyond ſea. Among theſe there was the famous jeſuit John Fiſher, alias John Perſe, for that was his true name, who was then much at Oxford: and Chillingworth being accounted a very ingenious man, Fiſher uſed all poſſible means of being acquainted with him. Their converſation ſoon turned upon the points controverted between the two churches; but, more particularly, on the neceſſity of an infallible living judge in matters of faith. Chillingworth found himſelf unable to anſwer the arguments of the jeſuit on this head; and being convinced of the neceſſity of ſuch a judge, he was eaſily brought to believe that this judge was to be found in the church of Rome; that therefore the church of Rome muſt be the true church, and the only church in which men could be ſaved. Upon this he forſook the communion of the church of England, and with incredible ſatisfaction of mind embraced the romiſh religion.

In order to ſecure his conqueſt, Fiſher perſuaded him to go over to the college of the jeſuits at Doway; and he was deſired to ſet down in writing the motives or reaſons which had engaged him to embrace the romiſh religion. But his godfather Laud, who was then biſhop of London, hearing of this affair, and being extremely concerned at it, wrote to him; and Chillingworth's anſwer expreſſing much moderation, candour, and impartiality, that prelate continued to correſpond with him, and to preſs him with ſeveral arguments againſt the doctrine and practice of the romaniſts. This ſet him upon a new enquiry, which had the deſired effect. But the place where he was not being ſuitable to the ſtate of a free and impartial enquirer, he reſolved to come back to England, and left Doway in 1631, after a ſhort ſtay there. Upon his return, he was received with great kindneſs and affection by biſhop Laud, who approved his deſign of retiring to Oxford, of which univerſity that prelate was then chancellor, in order to complete the important work he was then upon, "A free Enquiry into Religion." At laſt, after a thorough examination, the proteſtant principles appearing to him the moſt agreeable to holy ſcripture and reaſon, he declared for them; and having fully diſcovered the ſophiſtry of the motives which had induced him to go over to the church of Rome, he wrote a paper about 1634 to confute them, but did not think proper to publiſh it. This paper is now

loſt: for though we have a paper of his upon the ſame ſubject, which was firſt publiſhed in 1687, among his additional diſcourſes, yet it ſeems to have been written on ſome other occaſion, probably at the deſire of ſome of his friends. That his return to the church of England was owing to biſhop Laud, appears from that prelate's appeal to the letters which paſſed between them; which appeal was made in his ſpeech before the lords at his trial, in order to vindicate himſelf from the charge of popery.

As, in forſaking the church of England, as well as in returning to it, he was ſolely influenced by a love of truth, ſo, upon the ſame principles, even after his return to proteſtantiſm, he thought it incumbent upon him to re-examine the grounds of it. This appears from a letter he wrote to Sheldon, containing ſome ſcruples he had about leaving the church of Rome, and returning to the church of England: and theſe ſcruples, which he declared ingenuouſly to his friends, ſeemed to have occaſioned a report, but it was a very falſe and groundleſs one, that he had turned papiſt a ſecond time, and then proteſtant again. His return to the proteſtant religion making much noiſe, he became engaged in ſeveral diſputes with thoſe of the romiſh; and particularly with John Lewgar, John Floyd a jeſuit, who went under the name of Daniel, or Dan. à Jeſu, and White. Lewgar, a great zealot for the church of Rome, and one who had been an intimate friend of our author, as ſoon as he heard of his return to the church of England, ſent him a very angry and abuſive letter; to which Chillingworth returned ſo mild and affectionate an anſwer, that Lewgar could not help being touched with it, and deſired to ſee his old friend again. They had a conference upon religion before Skinner and Sheldon; and we have a paper of Chillingworth printed among the additional diſcourſes above mentioned, which ſeems to contain the abſtract or ſummary of their diſpute. Beſides the pieces already mentioned, he wrote one to demonſtrate, that "the doctrine of infallibility is neither evident of itſelf, nor grounded upon certain and infallible reaſons, nor warranted by any paſſage of ſcripture." And in two other papers he ſhews, that the church of Rome had formerly erred; firſt, "by admitting of infants to the euchariſt, and holding, that without it they could not be ſaved;" and ſecondly, "by teaching the doctrine of the millenaries, viz. that before the world's end Chriſt ſhall reign upon the earth 1000 years, and that the ſaints ſhould live under him in all holineſs and happineſs:" both which doctrines are condemned as falſe and heretical by the preſent church of Rome. He wrote alſo a ſhort letter, in anſwer to ſome objections put to him by one of his friends; wherein he ſhews, that "neither the fathers nor the councils are infallible witneſſes of tradition; and that the infallibility of the

the church of Rome muſt firſt of all be proved from ſcripture." Laſtly, he wrote an anſwer to ſome paſſages in the dialogues publiſhed under the name of Ruſhworth. In 1635 he was engaged in a work which gave him a far greater opportunity to confute the principles of the church of Rome, and to vindicate the religion of proteſtants. A jeſuit, who went by the name of Edward Knott, though his true name was Matthias Wilſon, had publiſhed in 1630 a little book, called, "Charity miſtaken, with the want whereof catholics are unjuſtly charged: for affirming, as they do with grief, that proteſtancy unrepented deſtroys ſalvation." This was anſwered by Dr. Potter, provoſt of Queen's college in Oxford; and his anſwer came out in 1633 with this title: "Want of charity juſtly charged on all ſuch romaniſts as dare without truth or modeſty affirm, that proteſtancy deſtroyeth ſalvation." The jeſuit replied in 1634 under this title: "Mercy and Truth, or charity maintained by catholics: .... with the want whereof they are unjuſtly charged, for affirming that proteſtancy deſtroyeth ſalvation." Chillingworth undertook to anſwer this reply; and Knott being informed of it, reſolved to prejudice the public both againſt the author and his book, in a libel, called, "A Direction to be obſerved by N. N. if he means to proceed in anſwering the book intituled, Mercy and Truth, &c. printed in 1636, permiſſu ſuperiorum:" in which libel he makes no ſcruple to repreſent Chillingworth as a ſocinian. Chillingworth's anſwer to Knott was very nearly finiſhed in the beginning of 1637; when Laud, who knew our author's freedom in delivering his thoughts, and was under ſome apprehenſion he might indulge it too much in his book, recommended the reviſal of it to Dr. Prideaux, profeſſor of divinity at Oxford, afterwards biſhop of Worceſter; and deſired it might be publiſhed with his approbation annexed to it. To Dr. Prideaux were added, Dr. Baylie, vice-chancellor, and Dr. Fell, lady Margaret's profeſſor in divinity, for the examination of his book; and at the end of the year it was publiſhed with their approbation under this title: "The religion of proteſtants a ſafe way to ſalvation: or, an anſwer to a book intituled, Mercy and Truth, or Charity maintained by catholics, which pretends to prove the contrary." It was preſented by the author to Charles I. with a very elegant, modeſt, and pious dedication: from whence we learn this remarkable circumſtance, that Dr. Potter's vindication of the proteſtant religion againſt Knott's books was written by ſpecial order of the king; and that, by giving ſuch an order, that prince, beſides the general good, had alſo ſome aim at the recovery of Chillingworth from the danger he was then in by the change of his religion. This work was received with a general applauſe; and what perhaps never happened to any other controverſial work of that bulk,

two

two editions of it were publiſhed within leſs than five months: the firſt at Oxford, 1638, in folio; the ſecond at London, with ſome ſmall improvements, the ſame year. A third was publiſhed in 1664; to which were added ſome pieces of Chillingworth; a fourth in 1674; a fifth in 1684, with the addition of his letter to Lewgar, mentioned above. In 1687, when the nation was in imminent danger of popery, this book being looked upon as the moſt effectual preſervative againſt it, Dr. John Patrick, at the requeſt of the London clergy, publiſhed an abridgement of it in 4to, with the additional pieces, which we have taken notice of already. The jeſuit Knott, as well as Floyd and Lacy, jeſuits, wrote againſt Chillingworth; but their anſwers have been entirely neglected and forgotten, while his work remains a laſting monument of ſound reaſon and pure religion, and will be read ſo long as either the one or the other has any footſteps among us.

In the mean time he had refuſed preferment, which was offered him by ſir Thomas Coventry keeper of the great ſeal, becauſe his conſcience would not allow him to ſubſcribe the 39 articles. Conſidering, that, by ſubſcribing the articles, he muſt not only declare willingly, and *ex animo*, that every one of the articles is agreeable to the word of God, but alſo that the book of common prayer contained nothing contrary to the word of God; that it might lawfully be uſed; and that he himſelf would uſe it: and conceiving at the ſame time, that, both in the articles, and in the book of common prayer, there were ſome things repugnant to the ſcripture, or which were not lawful to be uſed, he fully reſolved to loſe for ever all hopes of preferment, rather than comply with the ſubſcriptions required. One of his chief objections to the common prayer related to the athanaſian creed; the damnatory clauſes of which he looked upon as contrary to the word of God. Another objection concerned the fourth commandment; which, by the prayer ſubjoined to it, "Lord, have mercy upon us," &c. appeared to him to be made a part of the chriſtian law, and conſequently to bind chriſtians to the obſervation of the jewiſh ſabbath. Theſe ſcruples of our author, about ſubſcribing the articles, furniſhed his antagoniſt Knott with an objection againſt him, as an improper champion for the proteſtant cauſe. To which he anſwers, in the cloſe of his preface to the "Religion of Proteſtants." He expreſſes here not only his readineſs to ſubſcribe, but alſo what he conceives to be the ſenſe and intent of ſuch a ſubſcription: which he now takes to be a ſubſcription of peace or union, and not of belief or aſſent, as he formerly thought it was. And, as he did within a few months actually ſubſcribe, we have reaſon to believe he did it in the ſame ſenſe; eſpecially if we conſider, that this was alſo the

ſenſe of archbiſhop Laud, with which he could not then be unacquainted: and of his friend Sheldon, who laboured to convince him of it, and was, no doubt, the perſon that brought him at laſt into it. For there is, in Des Maizeaux's account, a letter which he wrote to Sheldon upon this occaſion; and it ſeems there paſſed ſeveral letters between them upon this ſubject.

When he had got the better of his ſcruples, he was promoted to the chancellorſhip of Saliſbury, with the prebend of Brixworth in Northamptonſhire annexed; and, as appears from the ſubſcription-book of the church of Saliſbury, upon July 20, 1638, complied with the uſual ſubſcription. About the ſame time he was appointed maſter of Wigſton's hoſpital in Leiceſterſhire; "both which," ſays Wood, "and perhaps ſome other preferments, he kept to his dying day." In 1646 he was deputed by the chapter of Saliſbury their proctor in convocation. He was likewiſe deputed to the convocation which met the ſame year with the new parliament, and was opened Nov. 4. In 1642 he was put into the roll with ſome others by his majeſty to be created D. D.; but, the civil war breaking out, he came not to take that degree, nor was he diplomated. He was zealouſly attached to the royal party, and at the ſiege of Glouceſter, begun Aug. 10, 1643, was preſent in the king's army; where he adviſed and directed the making certain engines for aſſaulting the town, after the manner of the roman *teſtudines cum pluteis*. Soon after, having accompanied the lord Hopton, general of the king's forces in the weſt, to Arundel caſtle in Suſſex, and chooſing to repoſe himſelf in that garriſon, on account of an indiſpoſition occaſioned by the ſeverity of the ſeaſon, he was there taken priſoner, Dec. 9, 1643, by the parliament forces under the command of ſir William Waller, who obliged the caſtle to ſurrender. But his illneſs increaſing, and not being able to go to London with the garriſon, he obtained leave to be conveyed to Chicheſter; where he was lodged in the biſhop's palace; and where after a ſhort illneſs he died. We have a very particular account of his ſickneſs and death, written by his great adverſary Mr. Cheynell, who accidentally met him at Arundel caſtle, and frequently viſited him at Chicheſter till he died. It was indeed at the requeſt of this gentleman, that our author was removed to Chicheſter; where Cheynell attended him conſtantly, and behaved to him with as much compaſſion and charity, as his perſecuting and uncharitable principles would ſuffer him. There is no reaſon however to doubt the truth of Cheynell's account, as to the moſt material circumſtances contained in it; and from it we learn, that Chillingworth was attended, during his ſickneſs, and provided with all neceſſaries, by one lieutenant Gol-

ledge

ledge and his wife Chriſtobel, at the command of the governor of Chicheſter; that at firſt he refuſed the aſſiſtance of ſir William Waller's phyſician, but afterwards was perſuaded to admit his viſits, though his diſtemper was too far gone to leave any hopes of his recovery; that his indiſpoſition was increaſed by the abuſive treatment he met with from moſt of the officers who were taken priſoners with him in Arundel caſtle, and who looked upon him as a ſpy ſet over them and their proceedings; and that, during his whole illneſs, he was often teaſed by Cheynell himſelf, and by an officer of the garriſon of Chicheſter, with impertinent queſtions and diſputes. If this be a true account, as moſt probably it is, lord Clarendon was miſinformed in relation to his death; for, after having obſerved that he was taken priſoner in Arundel caſtle, he adds: "As ſoon as his perſon was known, which would have drawn reverence from any noble enemy, the clergy that attended that army, proſecuted him with all the inhumanity imaginable: ſo that by their barbarous uſage he died within a few days, to the grief of all that knew him, and of many who knew him not, but by his book, and the reputation he had with learned men." From whence it appears, that the noble hiſtorian did not know, or had forgot, that he was ſent to Chicheſter, but believed that he died in Arundel caſtle, and within a few days after the taking of it by ſir William Waller. Wood tells us alſo, that the royal party in Chicheſter looked upon the impertinent diſcourſes of Cheynell to our author, as a ſhortening of his days. He is ſuppoſed to have died Jan. 30, though the day is not preciſely known, and was buried, according to his own deſire, in the cathedral church of Chicheſter. Cheynell appeared at his funeral, and gave a new and uncommon inſtance of his zeal and orthodoxy, which we have related already under his article.

For his character Wood has given the following: "He was a moſt noted philoſopher and orator, and, without doubt, a poet alſo; and had ſuch an admirable faculty in reclaiming ſchiſmatics and confuting papiſts, that none in his time went beyond him. He had alſo very great ſkill in mathematics.—He was a ſubtle and quick diſputant, and would ſeveral times put the king's profeſſor to a puſh. Hobbes of Malmeſbury would often ſay, that he was like a luſty fighting fellow, that did drive his enemies before him, but would often give his own party ſmart back-blows: and it was the current opinion of the univerſity, that he and Lucius lord Falkland," who by the way was his moſt intimate friend, "had ſuch extraordinary clear reaſon, that, if the great Turk or Devil were to be converted, they were able to do it. He was a man of little ſtature, but of great ſoul: which, if times had been ſerene, and life ſpared, might have done incomparable ſervices to the church.

of England." But a much greater than Wood, even the great archbiſhop Tillotſon, has ſpoken of him in the higheſt terms imaginable: "I know not how it comes to paſs," ſays that eminent prelate, "but ſo it is, that every one that offers to give a reaſonable account of his faith, and to eſtabliſh religion upon rational principles, is preſently branded for a ſocinian; of which we have a ſad inſtance in that incomparable perſon Mr. Chillingworth, the glory of this age and nation: who, for no other cauſe that I know of, but his worthy and ſucceſsful attempts to make chriſtian religion reaſonable, and to diſcover thoſe firm and ſolid foundations upon which our faith is built, has been requited with this black and odious character. But, if this be ſocinianiſm, for a man to enquire into the grounds and reaſons of chriſtian religion, and to endeavour to give a ſatisfactory account why he believes it, I know no way, but that all conſiderate and inquiſitive men, that are above fancy and enthuſiaſm, muſt be either ſocinians or atheiſts." Mr. Locke has alſo ſpoken of Chillingworth in a manner that does him the higheſt honour. In a ſmall tract, containing "Some thoughts concerning reading and ſtudy for a gentleman," after having obſerved that the art of ſpeaking well conſiſts chiefly in two things, namely, perſpicuity and right reaſoning, and propoſed Dr. Tillotſon as a pattern for the attainment of the art of ſpeaking clearly, he adds: "Beſides perſpicuity, there muſt be alſo right reaſoning, without which, perſpicuity ſerves but to expoſe the ſpeaker. And for attaining of this, I ſhould propoſe the conſtant reading of Chillingworth, who, by his example, will teach both perſpicuity and the way of right reaſoning, better than any book that I know: and therefore will deſerve to be read upon that account over and over again; not to ſay any thing of his argument."

It may not be amiſs juſt to obſerve, that beſides our author's works already mentioned, there are extant ſome other pieces of his, in the cauſe of religion and loyalty, never yet printed. They are in the archiepiſcopal library at Lambeth, among the manuſcripts of Mr. Henry Wharton, purchaſed by archbiſhop Teniſon.

CHIRAC (Peter), firſt phyſician to the french king, was born in 1650 at Conques in Rouergue, and educated for the church; but the inclination of the abbé Chirac ſeeming more decided in favour of medicine, he became member of the faculty of Montpellier in 1682, where he afterwards read lectures for five years with great ſucceſs. Marſhal Noailles, at the inſtance of Barbeyrac, then the moſt famous phyſician at Montpellier, gave him the place of phyſician to the army of Rouſſillon in 1692. The army being attacked with the dyſentery the following year, Chirac was extremely ſucceſsful in his treatment

treatment of the people. The duke of Orleans took him with him to Italy in 1706, and into Spain in 1707. Homberg dying in 1715, that prince, then regent of the kingdom, made him his firſt phyſician; and on the death of Dodart in 1730, he had the ſame poſt to Louis XV. This great phyſician died the 11th of March 1732, at the age of 82. Rochefort and Marſeilles were under great obligations to his ſkill; the former of theſe cities in the epidemic diſtemper known under the name of *maladie de Siam;* and the latter during the raging peſtilence in 1720. While in favour at court he procured for that city the moſt able phyſicians, the moſt ſalutary advice, and the moſt abundant ſuccours. He wrote, 1. A diſſertation on wounds. 2. Medicinal diſſertations and conſultations.

CHISHULL (EDMUND), a very ingenious and learned man, was the ſon of Paul Chiſhull, bible-clerk of Queen's college, Cambridge; whom Wood ſuppoſes to have taken the degree of B. A. there, and who was admitted M. A. at Pembroke college, Oxford, 1634. Edmund was born at Eyworth in Bedfordſhire; admitted ſcholar of Corpus Chriſti college, Oxford; took the degree of M. A. in 1693; became fellow of his college; and obtained a grant of the traveller's place from that ſociety. He ſailed from England Sept. 12, 1698; and arrived Nov. 19, at Smyrna, where he was chaplain to the engliſh factory till Feb. 10, 1701-2. He took the degree of B. D. in June 1705; and was preſented by John Conyers, eſq. in 1708, to the vicarage of Walthamſtow in Eſſex, where he died May 18, 1733.

He publiſhed a latin diſſertation, De nummis quibuſdam à Smyrnæis in medicorum honorem percuſſis, ſubjoined to Mead's Harveian oration, printed in 1724, 4to; and the acknowledgements of Mead to his learned friend are amply and elegantly ſet forth in a preface to it. Mead alſo gave another mark of his friendſhip for Chiſhull, after his death, by publiſhing, in 1747, his Travels in Turkey and back to England, fol.

CHOISEUL (STEPHEN FRANCIS DUC DE), born in 1719, and died in 1785. After having been ambaſſador at Vienna, miniſter for foreign affairs, of war, and of the marine, and having had the entire confidence of Louis XV. he was diſgraced, and enjoyed a great conſequence in his retirement. The late king of Pruſſia uſed to call him the coachman of Europe. To his dexterity in negotiation was partly owing the peace of 1763. He experienced the common lot of all whoſe talents are remarkably brilliant; much good has been ſaid of him, and much ill. But his bittereſt enemies could never deny that he had a ſtrong underſtanding, and was diligent in buſineſs; that he poſſeſſed the art of penetrating into the characters of men, and of taking advantage of events. The men of letters and poets

that were penſioned by him have painted him in glowing colours, as the moſt magnanimous of mankind; while ſuch as had no ſhare in his bounties have endeavoured to weaken this praiſe, by cenſuring his adminiſtration for the want of œconomy. But, if he was ſometimes laviſh of the public money, he certainly was not ſparing of his own. From whence we may conclude, that generoſity was a virtue to which he was naturally inclined.

CHOISI (FRANCIS TIMOLEON DE), prior of St. Lo, and dean of the cathedral of Bayeux, one of the forty of the french academy, was born at Paris in 1644. His paternal grandfather was famous for playing in a ſuperior manner at cheſs. The marquis d'O, ſuperintendant of the finances, who thought himſelf a maſter of that game, determined to try his ſtrength with him. Choiſi had not only the addreſs to let him win, but the ſtill greater of ſeeming to defend himſelf with his utmoſt ability. The miniſter thenceforward attached himſelf to his adverſary, found he had talents for buſineſs, employed him in ſeveral ſecret negotiations, and contributed greatly to the making of his fortune. The abbé de Choiſi, his grandſon, received a good education; but his mother ſoon ſpoiled him by exceſſive fondneſs. His youth was paſſed in a diſorderly manner. It is very true that he ſpent ſome years in great libertiniſm at an eſtate near Bourges; but it is not true that while he led this life he wrote his Eccleſiaſtical Hiſtory, as we are told by Voltaire, who often ſacrifices truth to a bon mot. The firſt volume of that work appeared in 1703. The abbé Choiſi was then near upon 60: it would have been difficult for him to have retained to that age the graces and figure neceſſary for playing ſuch a part as that. In 1685 he was ſent in quality of ambaſſador to the king of Siam, who had ſome thoughts of turning chriſtian. The abbé de Choiſi got himſelf to be ordained prieſt in the Indies by the apoſtolical vicar. He died the 2d of October 1724, at Paris, aged 81. The vivacity of his character, the charms of his wit, his gentleneſs and urbanity cauſed him to be more careſſed perhaps than eſteemed. This author was not learned; and he was very far from wanting to be thought ſo. A proof of this may be ſeen in the artleſs account he gives to one of his friends, of his converſations, or rather of his ſilence with the learned miſſionaries whom he found on his embaſſy to Siam: "I have," ſaid he, "a place of liſtener in their meetings, and I there obſerve a great modeſty, and ſhew no itch for ſpeaking. When the ball naturally comes to me, and I feel myſelf thoroughly acquainted with the matter in hand, then I allow myſelf to be forced to take a part, and I ſpeak in a low voice, modeſt in my tone as well as in my words. This has an admirable effect; and often when I ſay nothing, it is thought that

that I do not choose to talk: whereas the true reason of my silence is a profound ignorance, which it is as well to conceal from the eyes of others." Of his works we may mention, 1. Journal of the voyage to Siam, 4to. and 12mo. This work, written in an easy style, lively and abounding in entertainment, is sometimes deficient in point of truth; it is besides very superficial, as well as the rest of his books. 2. The life of David, 4to. and that of Solomon, 12mo. with an interpretation of the psalms and the discrepances between the hebrew and the vulgate. 3. The history of France during the reigns of St. Louis, Philip of Valois, king John, Charles V. and Charles VI. in 5 vols. 4to. reprinted in 1750, 4 vols. 12mo. 4. The imitation of J. C. translated into french. The first edition was dedicated to madame Maintenon, with the motto: Audi, filia, & vide, & inclina aurem tuam, & concupiscet rex decorem tuum. This was omitted in the second edition on account of the commentaries it occasioned. 5. An ecclesiastical history, in 11 vols. 4to. 6. Memoirs for the history of Louis XIV. 2 vols. 12mo. 7. Memoirs of the countess des Barres, 1736, 12mo. This is the history of the extravagancies of the author's youth. 8. Four dialogues on the immortality of the soul, on the being of God, on providence, and on religion; 1684, 12mo. since reprinted in 1768.

CHOUL (GUILLAUME DU), a gentleman of Lyons, bailif of the mountains of Dauphiny, travelled over Italy for improving himself in the knowledge of antiquity; is known by a scarce and excellent treatise of the Religion and Castrametation of the antient Romans. This singular work of antiquities is remarkable, especially for its second part, which treats of the manner of pitching and fortifying the camps used by the Romans, of their discipline and their military exercises. It has been translated into latin and italian. The former, Amst. 1685, 4to. the other Lyons, 1559, fol: both editions are scarce, but less so than the french original, Lyons 1556, though not so well executed.

CHRISTINA, queen of Sweden, and daughter of Gustavus Adolphus the Great, was born Dec. 8, 1626; and has at least been as famous as her father was before her. She succeeded him in the government of the kingdom in 1633, and governed it with great wisdom and prudence till 1654; when she resigned it in favour of her cousin Charles Gustavus. Some time before her resignation, Anthony Macedo, a jesuit, was chosen by John IV. king of Portugal, to accompany the ambassador he sent into Sweden to queen Christina; and the jesuit pleased this princess so highly, that she secretly opened to him the design she had of changing her religion. She sent him to Rome with letters to the general of the jesuits; in which she desired that two of their society might be dispatched to her, Italians by nation, and learned men, who should take another habit

that ſhe might confer with them at more eaſe upon matters of religion. Her requeſt was granted; and two jeſuits were immediately ſent to her, viz. Francis Malines, divinity profeſſor at Turin, and Paul Caſatus, profeſſor of mathematics at Rome, who eaſily effected what Anthony Macedo, the firſt confidant of her deſign, had begun. She then retired to Rome; yet, upon the death of Charles Guſtavus, which happened in 1660, returned to Sweden, with an intent to reſume the government. But this could not be admitted, becauſe, by the laws and conſtitution of the land, roman catholics are excluded from the crown; and therefore ſhe confirmed her abdication the ſame year, reſerving only the free exerciſe of the roman catholic religion for herſelf, domeſtics, and attendants, in caſe ſhe ſhould afterwards return to Sweden. She did not return, but died at Rome April 19, 1689, aged 63.

She was a woman of uncommon parts, and as uncommon learning; for ſhe underſtood ſeveral languages, and was a perfect miſtreſs in the belles lettres. It is ſaid that ſhe made the greek tongue only her diverſion at leiſure hours; and that the reading of this language and others did not keep her from her ſerious ſtudies; ſo ſhe called, among others, Tacitus's hiſtory, ſome pages of which ſhe read conſtantly every day. There is a letter of her's extant to Bayle, which gives us no ſmall idea of her literary character. As delicate however as her majeſty was upon the ſubject of religion, and as ſincere a convert as ſhe was to the church of Rome, ſhe is ſaid not to have been over-rigid in her life and manners; and it is certain, that books have been written of her intrigues.

CHRISTIE (William, M. A.) was born near Montroſe in Angus-ſhire 1730, and educated in King's college Aberdeen, where he took his degrees, and was licenſed to preach as a probationer; but not having intereſt to procure a living in the church, he accepted of the place of maſter of the grammar ſchool of Montroſe, where he was greatly celebrated for his eaſy and expeditious method of teaching the claſſics. He wrote a latin grammar, and an introduction to the making of latin, both of which are well eſteemed. He died at Montroſe, in 1774, aged 44.

CHRISTOPHERSON (John), a learned engliſh biſhop, was a Lancaſhire man by birth, and educated in St. John's college Cambridge. He was one of the firſt fellows of Trinity college after its foundation by Henry VIII. in 1546. Shortly after he became maſter of it, and in 1554 was made dean of Norwich. In the reign of Edward VI. he lived abroad in a ſtate of baniſhment, in which, as he tells us in the preface to his tranſlation of Philo Judæus, he was all the while ſupported by his college; but upon queen Mary's ſucceeding to the crown, returned,

returned, and was made biſhop of Chicheſter. He is ſaid to have died a little before this queen. He tranſlated Philo Judæus into latin, and alſo the eccleſiaſtical hiſtories of Euſebius, Socrates, Sozomen, Evegrius, and Theodoret; but his tranſlations are very defective. Valeſius ſays, that compared with Rufinus and Muſculus, who had tranſlated theſe hiſtorians before him, he may be reckoned a diligent and learned man; but yet that he is very far from deſerving the character of a good tranſlator: that his ſtyle is impure and full of barbariſm; that his periods are long and perplexed; that he has frequently acted the commentator, rather than the tranſlator; that he has enlarged and retrenched at pleaſure; that he has tranſpoſed the ſenſe oftimes, and has not always preſerved the diſtinction even of chapters. The learned Huet has paſſed the ſame cenſure on him, in his book "De Interpretatione." Hence it is that all thoſe who have followed Chriſtopherſon as their guide in eccleſiaſtical antiquity, and depended implicitly upon his verſions, have often been led to commit great faults; and this has happened not ſeldom to Baronius among others.

CHRYSIPPUS, a celebrated ſtoic philoſopher, was born at Soli, a city of Cilicia; and was not the diſciple of Zeno, as ſome have ſaid, but of Cleanthes, Zeno's ſucceſſor. He had a very acute genius, and wrote a great many books; above 700, as we are told, ſeveral of which belonged to logic; for he applied himſelf with great care to cultivate that part of philoſophy. Val. Maximus relates, that he began his 39th book of logic when he was 80 years old: and Lucian, who fought out abſurdities in order to laugh at them, could not forbear ridiculing the logical ſubtilties of this philoſopher. The great number of books he compoſed will not appear ſo ſurpriſing, if it be conſidered that his manner was to write ſeveral times upon the ſame ſubject; to ſet down whatever came into his head; to take little pains in correcting his works; to crowd them with an infinite number of quotations: add to all theſe circumſtances, that he was very laborious, and lived to a great age. He was a very little man; but the opinion he had of himſelf was not little. He uſed to ſay often to Cleanthes, "Shew me but the doctrines; that is ſufficient for me, and all I want; I ſhall find the proofs of them myſelf." A perſon aſked him one day, whom he ſhould chooſe for a tutor to his ſon? "Me," anſwered Chryſippus; "for, if I knew any body more learned than myſelf, I would go and ſtudy under him." There is another apophthegm of his preſerved, which does him much more honour than either of theſe; and therefore we hope it is not ſpurious. Being told that ſome perſons ſpoke ill of him, "It is no matter," ſaid he, "I will live ſo, that they ſhall not be believed."

The

The ſtoics complained, as Cicero relates, that Chryſippus had collected ſo many arguments in favour of the ſceptical hypotheſis, that he could not afterwards anſwer them himſelf; and had thus furniſhed Carneades their antagoniſt with weapons againſt them. This has been imputed to his vanity, which tranſported him to ſuch a degree, that he made no ſcruple of ſacrificing the doctrines of his ſect, for the ſake of diſplaying the ſubtlety of his own conceits. The glory which he expected, if he could but make men ſay that he had improved upon Arceſilaus himſelf, and had expreſſed the objections of the academics in a much ſtronger manner than he, was his only aim. Thus moſt of the contradictions and abſurd paradoxes which Plutarch imputes to the ſtoics, and for which he is very ſevere upon them, are taken from the works of Chryſippus. Plutarch charges him with making God the author of ſin: and no wonder; for his very definition of God, as it is preſerved by Cicero, ſhews that he did not diſtinguiſh the deity from the univerſe: ſo that, if he reaſoned conſiſtently, he could not but make God the author of moral and natural evil. He thought the gods mortal, and even aſſerted that they would really periſh in the conflagration of the world: and, though he excepted Jupiter, yet he thought him liable to change. He wrote a book concerning the amours of Jupiter and Juno, which abounded with ſo many obſcene paſſages, that it was loudly exclaimed againſt.

It is therefore eaſy to gueſs that the ſtoics had not much reaſon to be pleaſed with his writings; for, as he was a conſiderable man among them,—ſo conſiderable as to eſtabliſh it into a proverb, that "if it had not been for Chryſippus, the porch had never been,"—it gave people a pretence to charge the whole body with the errors of ſo illuſtrious a member. Accordingly we find that the celebrated authors among the ſtoics, ſuch as Seneca, Epictetus, Arrian, though they ſpeak very highly of Chryſippus, yet do it in ſuch a manner as to let us ſee that they did not at the bottom cordially eſteem him. There does not appear to have been any objection brought againſt his morals. It is ſaid that the only ſervant he kept was an old woman; ſo that we will preſume he was chaſte. He was alſo ſober and temperate. We have obſerved, that he applied himſelf much to dialectics; but the progreſs he made in it did not amend his ſtyle. Dionyſius of Halicarnaſſus quotes him as an inſtance to prove, that thoſe authors who are perfectly well ſkilled in logic, do not well obſerve the rules of grammar concerning the ſituation of words.

Upon the whole, Chryſippus was an univerſal ſcholar; being perfectly acquainted with mythology, with the antient and modern poets, with hiſtory, &c. He wrote upon almoſt every ſubject, and even condeſcended to give rules for the education

of

of children. Quintilian has preſerved ſome of his maxims upon this point. He ordered the nurſes to ſing a certain kind of ſongs, and adviſed them to chooſe the moſt modeſt. He wiſhed, that, if it were poſſible, children might be nurſed by none but learned women. He would have children be three years under the care of their nurſes; and that the nurſes ſhould begin to inſtruct them without waiting till they were older; for he was not of the opinion of thoſe who thought the age of ſeven years ſoon enough to begin. Some authors relate, that Chryſippus uſed to take hellebore, in order to increaſe the ſtrength of his genius. He died in the 143d olympiad; and had a monument erected to him among thoſe of the illuſtrious Athenians. His ſtatue was to be ſeen in the Ceramicus; which was a place near Athens, where they who had been killed in the war were buried at the expence of the public. He accepted the freedom of the city of Athens, which neither Zeno nor Cleanthes had done; and is cenſured for it, but without much reaſon, by Plutarch.

CHRYSOLORAS (Emanuel), one of thoſe learned men who brought the greek language and literature into the Weſt, was born at Conſtantinople, as it is ſuppoſed, about 1355. He was of conſiderable rank, and deſcended from ſo antient a family that his anceſtors are ſaid to have removed with Conſtantine from Rome to Byzantium. He was ſent ambaſſador into Europe by the emperor John Palæologus to ſollicit aſſiſtance againſt the Turks, and was here in England in the reign of Richard II. In an epiſtle which he wrote at Rome to the emperor, containing a compariſon of antient and modern Rome, he ſays that he was two years before at London with his retinue. When he had finiſhed this embaſſy in ſomewhat more than three years, he returned to Conſtantinople; but afterwards, whether through fear of the Turks, or for the ſake of propagating the greek learning, left it again, and came back into Italy. This he is ſuppoſed to have done about 1391. He taught greek at Florence three years, and had Leonard Aretin for his ſcholar. From Florence he went to Milan, at the command of his emperor, who was come into Italy, and reſided in that city; and while he was here, Galeatius duke of Milan prevailed with him to accept the greek profeſſorſhip in the univerſity of Ticinum, which had lately been founded by his father. This he held till the death of Galeatius, and then removed to Venice on account of the wars, which immediately followed. Between 1406 and 1409 he went to Rome, upon an invitation from Leonard Aretin, who had formerly been his ſcholar, but was then ſecretary to pope Gregory XII. In 1413 he was ſent into Germany by pope Martin V. ambaſſador to the emperor Sigiſmund, along with cardinal Zarabella,

in

in order to fix upon a place for holding a general council; and Chryſoloras and the cardinal fixed upon Conſtance. Afterwards he returned to his own emperor at Conſtantinople, by whom he was ſent ambaſſador with others to the council of Conſtance; but a few days after the opening of the council he died. His death happened April 15, 1415. He was buried at Conſtance; and a handſome monument was erected over him, with an inſcription upon it by his ſcholar Poggius.

CHRYSOSTOM (John), ſo called from his eloquence, was born at Antioch of a noble family about 354. His father Secundus dying when he was very young, the care of his education was left to his mother Anthuſa. He was deſigned at firſt for the bar, and was ſent to learn rhetoric under Libanius; but ſoon quitted all thoughts of this, and betook himſelf to the chriſtian religion. He was afterwards baptized by Meletius, and ordained by that biſhop to be a reader in the church of Antioch. While he was yet young, he formed a reſolution of entering upon a monaſtic life, which in ſpite of all remonſtrances from his mother, he purſued. For, about 374, he betook himſelf to the neighbouring mountains, where he lived four years with an antient hermit; then retired to a more ſecret part of the deſert, and ſhut himſelf up in a cave, in which miſerable ſituation he ſpent two whole years more: till at length, worn out almoſt by continual watchings, faſtings, and other ſeverities, he was forced to return to Antioch to his old way of living.

He was ordained deacon by Meletius in 381, and now began to compoſe and publiſh many of his pieces; ſuch as thoſe, "De ſacerdotio, de providentia ad Stagyrium monachum," and ſome others, "adverſus Judæos, Gentiles, &c." Five years after he was ordained a prieſt by Flavian, which office he adorned ſo very highly, and acquitted himſelf in with ſo much reputation, that upon the death of Nectarius biſhop of Conſtantinople, which happened in 397, he was unanimouſly pitched upon to fill that ſee. The emperor Arcadius however was obliged to employ all his authority, and even to uſe ſome ſtratagem, before he could ſeduce Chryſoſtom from the place of his nativity Antioch, where he was held in ſo much admiration and eſteem. He ſent in the mean time a mandate to Theophilus biſhop of Alexandria, to come and conſecrate Chryſoſtom biſhop of Conſtantinople; which was done in 398, notwithſtanding the ſecret and envious attempts of Theophilus to prevent it. But Chryſoſtom was no ſooner at the head of the church of Conſtantinople, than that fiery zeal and ardour, for which he was afterwards famous, began to be troubleſome; being reſolutely bent upon making, if poſſible, a general reformation of manners. With this diſpoſition he fell firſt upon the clergy, as the propereſt order to be-

gin

gin with; and next attacked the laity, but especially the courtiers, whom he soon made his enemies. Nor was his zeal confined altogether within the precincts of Constantinople; it extended to foreign parts, as appears from his causing to be demolished some temples and statues in Phœnicia.

In 400 he went into Asia, at the request of the clergy of Ephesus; and settled some disorders, which had been occasioned in that church by the turbulent and unquiet spirit of its managers. But while he was here, a cabal, it seems, was plotting against him at home. For Severian bishop of Gabala, to whom Chrysostom had committed the care of his church in his absence, had taken great pains to insinuate himself into the favour of the nobility and people, at Chrysostom's expence, and to his disadvantage. He had even formed a confederacy against him with his old adversary, Theophilus of Alexandria; to which confederacy the empress Eudoxia had made herself a party, for the sake of revenging some liberties which Chrysostom had taken in reproving her. By her intrigues chiefly, the emperor was prevailed upon to call Theophilus from Alexandria, in order to bring him to a trial, and have him deposed from his bishopric. Theophilus, who wanted nothing but an opportunity to ruin him, came immediately to Constantinople, and brought several egyptian bishops with him. Those of Asia also, whom Chrysostom had deposed for the tumults they raised at Ephesus, appeared upon this occasion at Constantinople against him. Theophilus now arrived; but, instead of taking up his quarters with his brother Chrysostom, as was usual, he had apartments allotted him in the empress's palace. Here he called a council, and appointed judges; but Chrysostom excepted against the judges, and refused to appear before the council: declaring that he was not accountable to strangers for any supposed misdemeanour, but only to the bishops of his own and the neighbouring provinces. Theophilus nevertheless held a synod of bishops, where he summoned Chrysostom to appear, to answer to 29 articles of accusation, which had there been preferred against him. But Chrysostom sent three bishops and two priests to acquaint Theophilus and his synod, that though he was very ready to submit himself to the judgment of those who should be regularly assembled, and have a legal right to judge him, yet he absolutely refused to be judged by him and his synod: this refusal he persisted in four several times, and was in consequence deposed.

This happened about the beginning of 403. The news of his deposition was no sooner spread about Constantinople, than all the city was in an uproar. The emperor had ordered him to be banished: the people were determined to detain him by force. In three days, however, to prevent any further disturbance, he surrendered

ſurrendered himſelf to thoſe who had orders to ſeize him, and was conducted by them to a ſmall town in Bithynia, which was appointed for the reſidence of his baniſhment. His departure made the people more outrageous than ever: they prayed the emperor, that he might be recalled; they even threatened him: and Eudoxia was ſo frightened with the tumult, that ſhe herſelf ſollicited for it. He was immediately recalled, and now all his troubles ſeemed to be at an end: but, alas! new ſtorms were riſing againſt him. The empreſs, about the latter end of this year, had erected a ſtatue near the church; and the people, to do honour to her, had celebrated the public games before it. This Chryſoſtom thought indecent; and the fire of his zeal, far from being extinguiſhed by his late misfortunes, urged him to preach againſt thoſe who were concerned in it. His diſcourſe provoked the empreſs, who ſtill retained her old enmity to him; and made her reſolve once more to have him depoſed from his biſhopric. Some ſay, that the ſaint irritated her highneſs not a little, as ſoon as he was apprized of her machinations againſt him, by beginning one of his ſermons with theſe remarkable words: "Behold the furious Herodias, inſiſting to have the head of John Baptiſt in a charger!" Be this as it will, a ſynod of biſhops was immediately aſſembled, who made very ſhort work of depoſing him; ſince, as they alleged, he ſtood already depoſed by virtue of the former ſentence given againſt him; which, they ſaid, had never been reverſed, nor himſelf re-eſtabliſhed in his ſee, in that legal and orderly manner which the canons required. In conſequence of that judgment, therefore, the emperor forbade him to enter the church any more, and ordered him to be baniſhed. His followers and adherents were now inſulted and perſecuted by the ſoldiery, and ſtigmatized particularly by the nick-name of Johannites. He had, it is true, a ſtrong party among the people, who loved and admired him to the laſt degree, and would now have even armed themſelves in his defence: but he choſe rather to ſpend the remainder of his days in baniſhment, than be the unhappy cauſe of a civil war to his country; and therefore ſurrendered himſelf a ſecond time to thoſe who were to have the care of him. He ſet out in June 404, under a guard of ſoldiers, to Nicea; where he did not make any long ſtay, but purſued his journey to Cucuſus, the deſtined place of his baniſhment, at which he arrived in September. It is remarkable that the very day Chryſoſtom left Conſtantinople, the great church was ſet on fire and burnt, together with the palace, which almoſt adjoined to it, entirely to the ground. The ſame year there fell hail-ſtones of an extraordinary ſize, that did conſiderable damage to the town: which calamity was alſo followed by the death of the empreſs Eudoxia. All theſe accidents were conſidered by the partiſans of Chryſoſtom, as ſo many judge-

ments from heaven upon the place, as if the high majesty of heaven was concerned, upon every slight and frivolous occasion, to interpose itself in our petty squabbles here below.

Cucusus was a city of Armenia, whose situation was remarkably barren, unpleasant, wild, and inhospitable: so that Chrysostom was obliged to change his place of residence frequently, on account of the incursions which were made by the barbarous nations around him. He did not however neglect his episcopal functions; but sent forth priests and monks to preach the gospel to the Goths and Persians, and to take care of the churches of Armenia and Phœnicia. His enemies, not yet satiated with revenge, did not suffer him to remain long even in this situation, wretched as it was: and prevailed with the emperor to have him sent to Pityus, a most desert region of Pontus, which is upon the borders of the Euxine sea. But the fatigue of travelling, and the hard usage he met with from the soldiers, who were conducting him thither, had such an effect upon him, that he was seized with a violent fever, and died in a few hours. His death happened in 417. Afterwards the western and eastern churches were divided about him: the former holding him in great veneration, while the latter considered him as a bishop excommunicated. But the death of Arcadius happening about five months after, the eastern churches grew softened by degrees; and it is certain that, about 30 years after, his bones were removed to Constantinople, and deposited in the temple of the holy apostles, with all the pomp and solemnity imaginable. The works of this father are very voluminous, and have been collected in several editions: the best of which is that published at Paris, under the care and inspection of Bernard Montfaucon, a benedictine monk, in 1718.

CHUBB (Thomas), was born at East-Harnham, a small village near Salisbury, Sept. 29, 1679. His father, a maltster, dying when he was young, and the widow having three more children to maintain by her labour, he received no other education than being instructed to read and write an ordinary hand. At 15 he was put apprentice to a glover in Salisbury; and, when his term was expired, continued for a time to serve his master as a journeyman. But glove-making being prejudicial to his eyes, which it seems were always weak, he was admitted by a tallow-chandler, an intimate friend of his, as a companion and sharer with him in his own business; and thus, in his younger days, obtained an honest livelihood by his labour. Mean while, being a man of uncommon natural parts, and fond of reading, he employed all his intervals of leisure to acquire such knowledge as could be acquired from english books; for to latin, greek, or any of the learned languages, he always remained a stranger.

ſtranger. Hence he became tolerably verſed in mathematics, geography, and many other branches of ſcience.

But divinity above all was his favourite ſtudy; and it is ſaid that a little ſociety was formed at Saliſbury, under the management and direction of Chubb, for the ſake of debating upon religious ſubjects. Here the ſcriptures are reported to have been read under the guidance of ſome commentator; and every man delivered his ſentiments upon all points freely, and without reſerve. About this time the controverſy upon the Trinity was carried on very warmly between Clarke and Waterland; and falling under the cognizance of this theological aſſembly, Chubb, at the requeſt of the members, drew up and arranged his ſentiments about it, in a kind of diſſertation: which, after it had undergone ſome correction, appeared to the world, under the title of "The ſupremacy of the Father aſſerted, &c. A literary production from one of a mean and illiberal education will always create wonder, and more eſpecially when it is accompanied with any degree of ſucceſs. This piece of Chubb's ſhewed great talents in reaſoning, as well as great perſpicuity and correctneſs in writing; ſo that he began to be conſidered, and indeed very deſervedly, as one much above the ordinary ſize of men. Hence Pope, in a letter to his friend Gay, was led to aſk him, if he had "ſeen or converſed with Mr. Chubb, who is a wonderful phenomenon of Wiltſhire?" and ſays, in relation to a quarto volume of tracts, which were printed afterwards, that he had "read through his whole volume with admiration of the writer, though not always with approbation of his doctrine."

Chubb had no ſooner commenced author, than his name was ſpread far and wide; and his ſucceſs in this new capacity procured him ſomething more ſolid than fame. It introduced him to the perſonal knowledge of ſeveral gentlemen of eminence and letters; by whoſe generoſity and kindneſs he was, as it is preſumed, originally enabled to live, in ſome ſort, independent of labour. The late ſir Joſeph Jekyll, maſter of the rolls, took him into his family, and uſed, at his hours of retirement, to refreſh himſelf from the fatigues of buſineſs with his converſation. Chubb was indeed pretty generally careſſed; for nobody ſuſpected as yet, to what prodigious lengths he would ſuffer his reaſoning faculty to carry him. He did not continue many years with ſir Joſeph Jekyll, though it is ſaid he was tempted to it by the offer of a genteel allowance; but, fond of contemplation, retired to his friend at Saliſbury, where he ſpent his days in reading and writing. We are told, however, that though he lived quite free from labour, yet he always took a pleaſure in aſſiſting at the trade; which, by the death of his partner, had devolved on a nephew, and was to the laſt period

of his life a coadjutor in it. He died, as he had lived, a ſingle man, at Saliſbury, in his 68th year.

He left behind him two volumes of poſthumous works, which he calls "A farewell to his readers," from which we may fairly form this judgment of his opinions: "that he had little or no belief of revelation; that indeed he plainly rejects the jewiſh revelation, and conſequently the chriſtian, which is founded upon it; that he diſclaims a future judgement, and is very uncertain as to any future ſtate of exiſtence; that a particular providence is not deducible from the phænomena of the world, and therefore that prayer cannot be proved a duty; &c. &c." As licentious however as he may ſeem to have been in his way of thinking, he never was cenſured as licentious in his actions; nothing irregular or immoral, as it is agreed on all hands, ever appearing in his life and converſation.

CHUDLEIGH (Lady MARY), a very philoſophic and poetic lady, was born in 1656, and was the daughter of Richard Lee of Winſloder in Devonſhire, eſq. She was married to ſir George Chudleigh, bart. by whom ſhe had ſeveral children; among the reſt Eliza-Maria, who dying in the bloom of life, cauſed her mother to pour out her grief in a poem intituled, "A Dialogue between Lucinda and Mariſſa." She wrote another poem called, "The Ladies Defence," occaſioned by an angry ſermon preached againſt the fair ſex. Theſe, with many others, were collected into a volume, and printed a third time in 1722. She publiſhed alſo a volume of eſſays upon various ſubjects in verſe and proſe in 1710, which have been much admired for a delicacy of ſtyle. Theſe were dedicated to her royal highneſs the princeſs Sophia, electreſs and ducheſs dowager of Brunſwick; on which occaſion that princeſs, then in her 80th year, honoured her with a very polite epiſtle.

This lady is ſaid to have written other things, as tragedies, operas, maſques, &c. which, though not printed, are preſerved in her family. She died in 1710, in her 55th year. She was a woman of great virtue as well as underſtanding, and made the latter ſubſervient to the former. She had an education in which literature ſeemed but little regarded, being taught no other than her native language; but her fondneſs for books, great application, and uncommon abilities, enabled her to figure among the literati of her time. But though ſhe was perfectly in love with the charms of poetry, yet ſhe dedicated ſome part of her time to the ſeverer ſtudies of philoſophy. This appears from her excellent eſſays upon knowledge, pride, humility, life, death, fear, grief, riches, ſelf-love, juſtice, anger, calumny, friendſhip, love, avarice, ſolitude, (in which to ſay nothing of her manner of writing, which is pure and elegant) ſhe diſcovers an uncommon degree of piety and knowledge, and a noble con-

tempt of thoſe vanities which the generality of both ſexes ſo much regard, and ſo eagerly purſue.

CHURCHILL (Sir WINSTON), a diſtinguiſhed engliſh gentleman, ſon of John Churchill, eſq. of Minthorn in Dorſetſhire, by Sarah, daughter and coheireſs of ſir Henry Winſton of Standiſton in Glouceſterſhire, was deſcended from a very antient family, and born at Wooton Glanville in Dorſetſhire, as ſome ſay, but according to Wood at London, in 1620. He was ſent to St. John's college in Oxford when he was ſcarce 16 years of age, where he made an uncommon progreſs in his ſtudies; but, on account of the civil commotions which aroſe ſoon after, was obliged to leave the univerſity before he had taken a degree. He engaged on the ſide of the king, for which he ſuffered ſeverely in his fortunes; and having married a daughter of ſir John Drake of Aſhe in Devonſhire, was forced to ſeek refuge in that gentleman's houſe, where many of his children were born. At the reſtoration he returned to his ſeat at Minthorn in Dorſetſhire, and was elected a burgeſs for Weymouth in the parliament which met in May 8, 1661. In 1663, Charles II. conferred on him the honour of knighthood; and ſoon after the foundation of the Royal Society, he was, for his known love of letters and converſation with learned men, elected a member of it. In 1664, he was appointed one of the commiſſioners of the court of claims in Ireland; and, upon his return from thence, conſtituted one of the clerks comptrollers of the green cloth. Notwithſtanding his engagements in public offices, he found time to draw up a kind of political eſſay upon the hiſtory of England, which was publiſhed in folio, 1675; it is dedicated to Charles II; and in the dedication the author takes notice, that having ſerved his majeſty's father as long as he could with his ſword, he ſpent a great part of thoſe leiſure hours, which were forced upon him by his misfortunes, in defending that prince's cauſe, and indeed the cauſe of monarchy itſelf, with his pen: and he frankly owns, that he conſidered his work as the funeral oration of that deceaſed government, or rather, as his title ſpeaks it, the apotheoſes of departed kings. We are told by Wood, that there were ſome paſſages in this work about the king's power of raiſing money without parliament, which gave ſuch offence to the members then ſitting, that the author had them cancelled and the book reprinted. Wood has cenſured alſo this work very ſeverely. "In the ſaid book," ſays he, "which is very thin and trite, are the arms of all the kings of England, which made it ſell among novices, rather than from the matter therein." Nicholſon ſpeaks alſo very ſlightly of this performance, and repreſents it as "only giving the reader a diverting view of the arms and exploits of our kings down to the reſtoration in 1660."

After

After the diſſolution of the parliament in 1678, he was diſmiſſed from the poſt of clerk of the green cloth, much againſt his maſter's will, who reſtored him again, and continued him in it during the reſt of his reign. He remained in his office, and enjoyed the ſame, if not a greater, degree of favour from court, during the ſhort reign of James II; and having had the pleaſure of ſeeing his eldeſt ſon raiſed to the peerage, he departed this life, March 26, 1688. Beſides three ſons and as many daughters, who died in their infancy, ſir Winſton had ſeveral ſons and daughters, who lived to grow up. The eldeſt of his ſons was John Churchill, afterwards duke of Marlborough, of whom we ſhall ſpeak largely in the next article. Arabella, the eldeſt of his children, born in March 1648, was maid of honour to the ducheſs of York, and miſtreſs to the duke, afterwards James II. by whom ſhe had two ſons and two daughters. The eldeſt, James Fitz-James, was created by his father duke of Berwick: he was alſo knight of the garter and of the golden fleece, marſhal of France, and grandee of Spain of the firſt claſs. He was reputed one of the greateſt officers in his time; and being generaliſſimo of the armies of France, fell by a cannon ſhot at the ſiege of Phillipſburg in 1734. Henry Fitz James, grand prior of France, lieutenant-general and admiral of the french gallies, was born in 1673, and died in 1702. Henrietta, born in 1670, married ſir Henry Waldgrave of Cheuton, and died 1730. The youngeſt daughter was a nun: but afterwards married colonel Godfrey, by whom ſhe had two daughters.

CHURCHILL (JOHN), duke of Marlborough, and prince of the holy roman empire, was eldeſt ſon of ſir Winſton Churchill, and born at Aſhe in Devonſhire on Midſummer-day in 1650. A clergyman in the neighbourhood inſtructed him in the firſt principles of literature; but his father, having other views than what a learned education afforded, carried him early to court, where he was particularly favoured by James duke of York, when he was no more than 12 years of age. He had a pair of colours given him in the guards, during the firſt dutch war, about 1666; and afterwards obtained leave to go over to Tangier, then in our hands, and beſieged by the Moors, where he reſided for ſome time, and cultivated attentively the ſcience of arms. Upon his return to England, he attended conſtantly at court, and was greatly reſpected by both the king and the duke. In 1672, the duke of Monmouth commanding a body of engliſh auxiliaries in the ſervice of France, Churchill attended him, and was ſoon after made a captain of grenadiers in his grace's own regiment. He had a ſhare in all the actions of that famous campaign againſt the Dutch; and at the ſiege of Nimeguen, diſtinguiſhed himſelf ſo much, that he was par-

ticularly taken notice of by the celebrated marſhal Turenne, who beſtowed on him the name of the handſome engliſhman. He ſhone out alſo with ſo much eclat at the reduction of Maeſtricht, that the french king thanked him for his behaviour at the head of the line, and aſſured him that he would acquaint his ſovereign with it, which he did; and the duke of Monmouth, on his return to England, told the king his father how much he had been indebted to the bravery of captain Churchill.

The laurels he brought from France were ſure to gain him preferment at home: accordingly the king made him a lieutenant-colonel, and the duke made him gentleman of his bedchamber, and ſoon after maſter of the robes. The ſecond dutch war being over, colonel Churchill was again obliged to paſs his days at court, where he behaved with great prudence and circumſpection in the troubleſome times that enſued. In 1679, when the duke of York was conſtrained to retire from England into the low-countries, colonel Churchill attended him; as he did through all his peregrinations, till he was ſuffered to reſide again in London. While he waited upon the duke in Scotland, he had a regiment of dragoons given him; and thinking it now time to take a conſort, he made his addreſſes to Sarah Jennings, who waited on the lady Anne, afterwards queen of Great-Britain. This young lady, then about 21 years of age, and univerſally admired both for her perſon and wit, he married in 1681, and thereby ſtrengthened the intereſt he had already at court. In 1682 the duke of York returned to London; and, having obtained leave to quit Scotland, reſolved to fetch his family from thence by ſea. For this purpoſe he embarked in May, but unluckily ran upon the Lemon Oar, a dangerous ſand, that lies about 16 leagues from the mouth of the Humber, where his ſhip was loſt, with ſome men of quality, and upwards of 120 perſons on board her. He was particularly careful of colonel Churchill's ſafety, and took him into the boat in which himſelf eſcaped. The firſt uſe made by his royal highneſs of his intereſt, after he returned to court, was to obtain a title for his favourite; who, by letters patent, bearing date Dec. 1, 1682, was created baron of Eymouth in Scotland, and alſo appointed colonel of the 3d troop of guards. He was continued in all his poſts upon the coming of James II. to the crown, who ſent him alſo his ambaſſador to France to notify his acceſſion. On his return, he aſſiſted at the coronation in April 1685; and May following was created a peer of England, by the title of baron Churchill of Sandridge in the county of Hertford.

In June, being then lieutenant-general of his majeſty's forces, he was ordered into the weſt to ſuppreſs Monmouth's rebellion; which he did in a month's time, with an inconſidera-

ble

ble body of horſe, and took the duke himſelf priſoner. He was extremely well received by the king at his return from this victory; but ſoon diſcerned, as it is ſaid, the bad effects it produced, by confirming the king in an opinion that, by virtue of a ſtanding army, the religion and government of England might eaſily be changed. How far lord Churchill concurred with or oppoſed the king, while he was forming this project, is hardly known. He does not appear to have been guilty of any mean compliances, or to have had any concern in adviſing or executing the violent proceedings of that unhappy reign: on the contrary, biſhop Burnet tells us, that "he very prudently declined meddling much in buſineſs, ſpoke little except when his advice was aſked, and then always recommended moderate meaſures." It is ſaid he declared very early to lord Galway, that if his maſter attempted to overturn the eſtabliſhed religion, he would leave him; and that he ſigned the memorial tranſmitted to the prince and princeſs of Orange, by which they were invited to reſcue this nation from popery and ſlavery. Be this as it will, it is certain that he remained with the king, and was entruſted by him, after the prince of Orange was landed in 1688. He attended king James when he marched with his forces to oppoſe the prince, and had the command of 5000 men; yet the earl of Feverſham, ſuſpecting his inclinations, adviſed the king to ſeize him. The king's affection to him was ſo great, that he could not be prevailed upon to do it; and this left him at liberty to go over to the prince, which accordingly he did, but without betraying any poſt or carrying off any troops. Whoever conſiders the great obligations lord Churchill lay under to king James, muſt naturally conclude, that he could not take the reſolution of leaving him, and withdrawing to the prince of Orange, but with infinite concern and regret; and that this was really the caſe, appears from a letter, which he left for the king, to ſhew the reaſons of his conduct, and to expreſs his grief for the ſtep he was obliged to take.

Lord Churchill was graciouſly received by the prince of Orange; and it is ſuppoſed to have been in conſequence of his lordſhip's ſolicitation, that prince George of Denmark took the ſame ſtep, as his conſort the princeſs Anne did alſo ſoon after, by the advice of lady Churchill. He was entruſted in that critical conjuncture by the prince of Orange, firſt to reaſſemble his troop of guards at London, and afterwards to reduce ſome lately raiſed regiments, and to new model the army, for which purpoſe he was inveſted with the rank and title of lieutenant-general. The prince and princeſs of Orange being declared king and queen of England, Feb. 6, 1689, lord Churchill was on the 14th ſworn of their privy council, and one of the gentlemen of the bed-chamber to the king; and on

the 9th of April following raiſed to the dignity of earl of Marlborough in the county of Wilts. He aſſiſted at the coronation of their majeſties, and was ſoon after made commander in chief of the engliſh forces ſent over to Holland. He preſided at the battle of Walcourt, April 15, 1689, and gave ſuch extraordinary proofs of his ſkill, that prince Waldeck, ſpeaking in his commendation to king William, declared, that "he ſaw more into the art of war in a day, than ſome generals in many years." It is to be obſerved, that king William commanded this year in Ireland, which was the reaſon of the earl of Marlborough's being at the head of the engliſh troops in Holland; where he laid the foundation of that fame among foreigners, which he afterwards extended all over Europe. He next did great ſervices for king William in Ireland, by reducing Cork and ſome other places of much importance; in all which he ſhewed ſuch uncommon abilities, that, on his firſt appearance at court after his return, the king was pleaſed to ſay, that "he knew no man ſo fit for a general, who had ſeen ſo few campaigns." All theſe ſervices notwithſtanding did not hinder his being diſgraced in a very ſudden manner: for, being in waiting at court as lord of the bed-chamber, and having introduced to his majeſty lord George Hamilton, he was ſoon followed to his own houſe by the ſame lord, with this ſhort and ſurpriſing meſſage, "That the king had no farther occaſion for his ſervices;" the more ſurpriſing, as his majeſty juſt before had not diſcovered the leaſt coldneſs or diſpleaſure towards him. The cauſe of this diſgrace is not even at preſent known; but only ſuſpected to have proceeded from his too cloſe attachment to the intereſt of the princeſs Anne. This ſtrange and unexpected blow was followed by one much ſtranger, for ſoon after he was committed to the Tower for high treaſon; but was releaſed, and acquitted, upon the whole being diſcovered to be nothing more than the effects of a vile conſpiracy againſt him.

After queen Mary's death, when the intereſts of the two courts were brought to a better agreement, king William thought fit to recall the earl of Marlborough to his privy council; and in June 1698, appointed him governor to the duke of Glouceſter, with this extraordinary compliment, "My lord, make him but what you are, and my nephew will be all I wiſh to ſee him." He continued in favour to the king's death, as appears from his having been three times appointed one of the lords juſtices during his abſence; namely, July 16, 1698; May 31, 1699; and June 27, 1700. As ſoon as it was diſcerned, that the death of Charles II. of Spain would become the occaſion of another general war, the king ſent a body of troops over to Holland, and made lord Marlborough commander

mander in chief of them. He appointed him alſo ambaſſador extraordinary and miniſter plenipotentiary to their high mightineſſes. Upon which he went immediately to Holland. The king following, and taking a view of the forces, dined with him at his quarters in Sept. 1700; and this was one of the laſt favours he received from king William, who died the 8th of March following, unleſs we reckon his recommendation of him to the princeſs of Denmark, a little before his death, as the fitteſt perſon to be truſted with the command of the army, which was to protect the liberty of Europe. About a week after, he was elected knight of the moſt noble order of the garter, and ſoon declared captain-general of all her majeſty's forces in England and abroad; upon which he was immediately ſent over to the Hague with the ſame character that he had the year before. His ſtay in Holland was very ſhort; only juſt long enough to give the ſtates general the neceſſary aſſurances of his miſtreſs's ſincere intention to purſue the plan that had formerly been ſettled. The ſtates concurred with him in all that he propoſed, and made him captain-general of all their forces, appointing him 100,000 florins per annum.

On his return to England, he found the queen's council already divided; ſome being for carrying on the war as auxiliaries only, others for declaring againſt France and Spain immediately, and ſo becoming principals at once. The earl of Marlborough joined with the latter; and theſe carrying their point, war was declared May 4, 1702, and approved afterwards by parliament, though the Dutch at that time had not declared. The earl took the command June 20; and diſcerning that the ſtates were made uneaſy by the places which the enemy held on their frontiers, he began with attacking and reducing them. Accordingly, in this ſingle campaign, he made himſelf maſter of the caſtles of Gravenbroeck and Waerts, the towns of Venlo, Ruremond, and Stevenſwaert, together with the city and citadel of Liege; which laſt was taken ſword in hand. Theſe advantages were conſiderable, and acknowledged as ſuch by the ſtates; but they had like to have been of a very ſhort date: for, the army ſeparating in the neighbourhood of Liege, Nov. 3, the earl was taken the next day in his paſſage by water, by a ſmall party of 30 men from the garriſon at Gueldres; but it being towards night, and the earl inſiſting upon an old paſs given to his brother, and now out of date, was ſuffered to proceed, and arrived at the Hague, when they were in the utmoſt conſternation at the accident which had befallen him. The winter approaching, he embarked for England, and arrived in London Nov. 28. The queen had been complimented ſome time before by both houſes of parliament, on the ſucceſs of her arms in Flanders; in conſequence of which, there had been a public

thankſgiving Nov. 4, when her majeſty went in great ſtate to St. Paul's. Soon after a committee of the houſe of commons waited upon him with the thanks of the houſe; and Dec. 2, her majeſty declared her intention in council of creating him a duke: which ſhe ſoon did, by the title of marquis of Blandford, and duke of Marlborough. She likewiſe added a penſion of 5000l. per ann. out of the poſt-office, during her own life, and ſent a meſſage to the houſe of commons, ſignifying her deſire that it might attend the honour ſhe had lately conferred; but with this the houſe would not comply, contenting themſelves, in their addreſs to the queen, with applauding her manner of rewarding public ſervice, but declaring their inability to make ſuch a precedent for alienating the revenue of the crown.

He was on the point of returning to Holland, when, Feb. 8, 1703, his only ſon the marquis of Blandford died at Cambridge, at the age of 18. This very afflicting accident did not however long retard him; but he paſſed over to Holland, and arrived at the Hague March 6. The nature of our work will not ſuffer us to relate all the military acts in which the duke of Marlborough was engaged: it is ſufficient to ſay, that, numerous as they were, they were all ſucceſsful. The French had a great army this year in Flanders, in the low-countries, and in that part of Germany which the elector of Cologn had put into their hands; and prodigious preparations were made under the moſt experienced commanders: but the vigilance and activity of the duke baffled them all. When the campaign was over, his grace went to Duſſeldorp to meet the late emperor, then ſtyled Charles III. king of Spain, who made him a preſent of a rich ſword from his ſide, with very high compliments; and then returning to the Hague, after a very ſhort ſtay, came over to England. He arrived Oct. 13, 1703; and ſoon after king Charles, whom he had accompanied to the Hague, came likewiſe over to England, and arrived at Spithead the day after chriſtmas-day: upon which the dukes of Somerſet and Marlborough were immediately ſent down to receive and conduct him to Windſor. In January the ſtates deſired leave of the queen for the duke to come to the Hague; which being granted, he embarked on the 15th, and paſſed over to Rotterdam. He went immediately to the Hague, where he communicated to the penſionary his ſenſe of the neceſſity there was of attempting ſomething the next campaign for the relief of the emperor; whoſe affairs at this time were in the utmoſt diſtreſs, having the Bavarians on one ſide, and the Hungarian malcontents on the other, making incurſions to the very gates of Vienna, while his whole force ſcarce enabled him to maintain a defenſive war. This ſcheme being approved of, and the plan of it adjuſted, the duke returned to England Feb. 14.

When

When meaſures were properly ſettled at home, April 8, 1704, he embarked for Holland; where, ſtaying about a month to adjuſt the neceſſary ſteps, he began his march towards the heart of Germany; and after a conference held with prince Eugene of Savoy and Lewis of Baden, he arrived before the ſtrong entrenchments of the enemy at Schellenburg, very unexpectedly, on June 21; whom, after an obſtinate and bloody diſpute, he entirely routed. It was on this occaſion that the emperor wrote the duke a letter with his own hand, acknowledging his great ſervices, and offering him the title of a prince of the empire, which he modeſtly declined, till the queen afterwards commanded him to accept of it. He proſecuted this ſucceſs, and the battle of Hochſtet was fought by him and prince Eugene, on Auguſt 2; when the French and Bavarians were the greateſt part of them killed and taken, and their commander marſhal Tallard made a priſoner. After this glorious action, by which the empire was ſaved, and the whole electorate of Bavaria conquered, the duke continued his purſuit till he forced the French to repaſs the Rhine. Then prince Lewis of Baden laid ſiege to Landau, while the duke and prince Eugene covered it; but it was not taken before the 12th of November. He made a tour alſo to Berlin; and by a ſhort negotiation, ſuſpended the diſputes between the king of Pruſſia and the Dutch, by which he gained the good will of both parties. When the campaign was over, he returned to Holland, and, Dec. 14, arrived in England. He brought over with him marſhall Tallard, and 26 other officers of diſtinction, 121 ſtandards, and 179 colours, which by her majeſty's order were put up in Weſtminſter-hall. He was received by the queen with the higheſt marks of eſteem, and had the ſolemn thanks of both houſes of parliament. Beſides this, the commons addreſſed her majeſty to perpetuate the memory of this victory, which ſhe did, by granting Woodſtock, with the hundred of Wotton, to him and his heirs for ever. This was confirmed by an act of parliament, which paſſed on the 14th of March following, with this remarkable clauſe, that they ſhould be held by tendering to the queen, her heirs and ſucceſſors, on Auguſt 2, every year for ever, at the caſtle of Windſor, a ſtandard with three fleurs de lys painted thereon. Jan. 6, the duke was feaſted by the city; and Feb. 8, the commons addreſſed the queen, to teſtify their thanks for the wiſe treaty which the duke had concluded with the court of Berlin, by which a large body of Pruſſian troops were ſent to the aſſiſtance of the duke of Savoy.

The next year, 1705, he went over to Holland in March, with a deſign to execute ſome great ſchemes, which he had been projecting in the winter. The campaign was attended with ſome ſucceſſes, which would have made a conſiderable figure in

in a campaign under any other general, but are ſcarcely worth mentioning where the duke of Marlborough commanded. He could not carry into execution his main project, on account of the impediments he met with from the allies, and in this reſpect was greatly diſappointed. The ſeaſon for action being over, he made a tour to the courts of Vienna, Berlin, and Hanover. At the firſt of theſe, he acquired the entire confidence of the new emperor Joſeph, who preſented him with the principality of Mindelheim: at the ſecond, he renewed the contract for the Pruſſian forces: and at the third, he reſtored a perfect harmony, and adjuſted every thing to the elector's ſatisfaction. After this, he returned to the Hague, and towards the cloſe of the year, embarked for, and arrived ſafe in England. Jan. 7, the houſe of commons came to a reſolution, to thank his grace of Marlborough, as well for his prudent negotiations, as for his great ſervices: but notwithſtanding this, it very ſoon appeared that there was a ſtrong party formed againſt the war, and ſteps were taken to cenſure and diſgrace the conduct of the duke.

All things being concerted for rendering the next year's campaign more ſucceſsful than the former, the duke, in the beginning of April 1706, embarked for Holland. This year the famous battle of Ramilies was fought, and won upon May 12, being Whitſunday. The duke was twice here in the utmoſt danger, once by a fall from his horſe, and a ſecond time by a cannon-ſhot, which took off the head of colonel Bingfield, as he was holding the ſtirrup for him to remount. The advantages gained by this victory, were ſo far improved by the vigilance and wiſdom of the duke, that Louvain, Bruſſels, Mechlin, and even Ghent and Bruges, ſubmitted to king Charles without a ſtroke; and Oudenard ſurrendered upon the firſt ſummons. The city of Antwerp followed this example; and thus, in the ſhort ſpace of a fortnight, the duke reduced all Brabant, and the marquiſate of the holy empire, to the obedience of king Charles. He afterwards took the towns of Oſtend, Menin, Dendermonde, and Aeth. The forces of the allies after this glorious campaign being about to ſeparate, his grace went to the Hague Oct. 16, where the propoſals, which France had made for a peace, contained in a letter from the elector of Bavaria to the duke of Marlborough, were communicated to the miniſters of the allies, after which he embarked for England, Nov. 15.

He arrived at London, Nov. 18, 1706; and though at this time there was a party formed againſt him at court, yet the great ſervices he had done the nation, and the perſonal eſteem the queen always had for him, procured him an univerſal good reception. The houſe of commons, in their addreſs to the queen,

queen, ſpoke of the ſucceſs of the campaign in general, and of the duke of Marlborough's ſhare in particular, in the ſtrongeſt terms poſſible; and the day after unanimouſly voted him their thanks, as did the lords. They went ſtill farther; for, Dec. 17, they addreſſed the queen for leave to bring in a bill to ſettle the duke's honours upon the male and female iſſue of his daughters. This was granted; and Blenheim-houſe, with the manor of Woodſtock, was, after the deceaſe of the ducheſs, upon whom they were ſettled in jointure, entailed in the ſame manner with the honours. Two days after this, the ſtandards and colours taken at Ramilies being carried in ſtate through the city, in order to be hung up in Guildhall, the duke was invited to dine with the lord-mayor, which he did. The laſt day of the year was appointed for a general thankſgiving, and her majeſty went in ſtate to St. Paul's; in which there was this ſingularity obſerved, that it was the ſecond thankſgiving within the year. Jan. 17, the houſe of commons preſented an addreſs to the queen, in which they ſignified, that as her majeſty had built the houſe of Blenheim to perpetuate the memory of the duke of Marlborough's ſervices, and as the houſe of lords had ordered a bill for continuing his honours, ſo they were deſirous to make ſome proviſion for the more honourable ſupport of his dignity. In conſequence of this, and of the queen's anſwer, the penſion of 5000l. per ann. from the poſt-office was ſettled in the manner the queen had formerly deſired of another houſe of commons, which happened not to be in quite ſo good a temper.

Theſe points adjuſted, the duke made haſte to return to his charge, it being thought eſpecially neceſſary he ſhould acquaint the foreign miniſters at the Hague, that the queen of Great-Britain would hearken to no propoſals for a peace, but what would firmly ſecure the general tranquillity of Europe. The campaign of the year 1707 proved the moſt barren one he ever made, which was chiefly owing to a failure on the part of the allies, who began to flag in ſupporting the common cauſe. Nor did things go on more to his mind at home; for upon his return to England, after the campaign was over, he found that the fire, which he ſuſpected the year before, had broke out in his abſence; that the queen had a female favourite, who was in a fair way of ſupplanting the ducheſs; and that ſhe liſtened to the inſinuations of a ſtateſman who was no friend to him. He is ſaid to have borne all this with firmneſs and patience, though he eaſily ſaw whither it tended; and went to Holland as uſual, early in the ſpring of 1708, arriving at the Hague March 19. The enſuing campaign was carried on by the duke, in conjunction with prince Eugene, with ſuch prodigious ſucceſs, that the french king thought fit, in the beginning of 1709, to ſet on foot a negotiation for peace.

The

The houſe of commons this year gave an uncommon teſtimony of their reſpect for the duke of Marlborough; for, beſides addreſſing the queen, they, January 22, 1709, unanimouſly voted him thanks, and ordered them to be tranſmitted to him abroad by the ſpeaker. He returned to England Feb. 25, and on his firſt appearance in the houſe of lords, received the thanks of that auguſt aſſembly. His ſtay was ſo very ſhort, that we need not dwell upon what paſſed in the winter. It is ſufficient to ſay, that they who feared the dangerous effects of thoſe artful propoſals France had been making for the concluſion of a general peace, were alſo of opinion, that nobody was ſo capable of ſetting their danger in a true light in Holland as his grace of Marlborough. This induced the queen to ſend him thither, at the end of March, with the character of her plenipotentiary, which contributed not a little to the enemy's diſappointment, by defeating all their projects.

Marſhal Villars commanded the french army in the campaign of 1709; and Lewis XIV. expreſſed no ſmall hopes of him, in ſaying a little before the opening of it, that "Villars was never beat." However the ſiege of Tournay, and the battle of Malplaquet, convinced the monarch, that Villars was not invincible. Upon the news of the glorious victory, gained Aug. 1, 1709, the city of London renewed their congratulatory addreſſes to the queen; and her majeſty in council, Oct. 3, ordered a proclamation for a general thankſgiving. The duke of Marlborough came to St. James's Nov. 10, and ſoon after received the thanks of both houſes: and the queen, as if deſirous of any occaſion to ſhew her kindneſs to him, appointed him lord lieutenant and cuſtos rotulorum of the county of Oxford. But amidſt theſe honours, preferments, and favours, he was really chagrined to the laſt degree. He perceived, that the french intrigues began to prevail both in England and Holland: the affair of Dr. Sacheverell had thrown the nation into a ferment; and the queen was not only eſtranged from the ducheſs of Marlborough, but had taken ſuch a diſlike to her, that ſhe ſeldom appeared at court.

In the beginning of 1710, the French ſet on foot a new negotiation for a peace, which was commonly called the treaty of Gertruydenburg. The ſtates upon this having ſhewn an inclination to enter into conferences with the french plenipotentiaries, the houſe of commons immediately framed an addreſs to the queen, that ſhe would be pleaſed to ſend the duke of Marlborough over to the Hague. She did ſo; and towards the latter end of February he went to the Hague, where he met with prince Eugene, and ſoon after ſet out with him for the army, which was aſſembled in the neighbourhood of Tournay. This campaign was very ſucceſsful, many towns being taken and fortreſſes reduced: notwithſtanding which,

when

when the duke came over to England, as he did about the middle of December, he found his intereſt declining, and his ſervices ſet at nought. The negotiations for peace were carried on during a great part of the ſummer, but ended at laſt in nothing. In the midſt of the ſummer, the queen began the great change in her miniſtry, by removing the earl of Sunderland from being ſecretary of ſtate; and, on Aug. 8, the lord treaſurer Godolphin was likewiſe removed. Upon the meeting of the parliament, no notice was taken in the addreſſes of the duke of Marlborough's ſucceſs: an attempt indeed was made to procure him the thanks of the houſe of peers, but it was eagerly oppoſed by the duke of Argyle. His grace was kindly received by the queen, who ſeemed deſirous to have him live upon good terms with her new miniſtry; but this was thought impracticable, and it was every day expected that he would lay down his commiſſion. He did not do this; but he carried the golden key, the enſign of the ducheſs of Marlborough's office, January 19, 1711, to the queen, and reſigned all her employments with great duty and ſubmiſſion. With the ſame firmneſs and compoſure he conſulted the neceſſary meaſures for the next campaign, with thoſe whom he knew to be no friends of his; and treated all parties with candor and reſpect. There is no doubt that the duke felt ſome inward diſquiet, though he ſhewed no outward concern, at leaſt for himſelf: but when the earl of Galway was very indecently treated in the houſe of lords, the duke of Marlborough could not help ſaying, "it was ſomewhat ſtrange, that generals, who had acted according to the beſt of their underſtandings, and had loſt their limbs in their ſervice, ſhould be examined like offenders about inſignificant things."

An exterior civility, in court language ſtyled a good underſtanding, being eſtabliſhed between the duke and the new miniſtry, the duke went over to the Hague, to prepare for the next campaign, which at the ſame time he knew would be his laſt. He exerted himſelf in an uncommon manner, and was attended with the ſame ſucceſs as uſual. There was in this campaign a continued trial of ſkill between the duke of Marlborough and marſhall Villars; and as great a general as the latter was, he was obliged at length to ſubmit to the former. He embarked for England when the campaign was over, and came to London Nov. 8. He ſhewed ſome caution in his manner of coming; for happening to land the very night of queen Elizabeth's inauguration, when great rejoicings were intended by the populace, he continued very prudently at Greenwich, and the next day waited on the queen at Hampton-court, who received him graciouſly. He was viſited by the miniſters, and viſited them; but he did not go to council, becauſe a negotiation of peace was then on the carpet, upon a baſis which he

he did by no means approve. He acquainted her majeſty in the audience he had at his arrival, that as he could not concur in the meaſures of thoſe who directed her councils, ſo he would not diſtract them by a fruitleſs oppoſition. Yet finding himſelf attacked in the houſe of lords, and loaded with the imputation of having protracted the war, he vindicated his conduct and character with great dignity and ſpirit; and in a moſt pathetic ſpeech appealed to the queen his miſtreſs, who was there incognito, for the falſehood of that imputation; declaring, that he was as much for peace as any man, provided it was ſuch a peace as might be expected from a war undertaken on ſuch juſt motives, and carried on with uninterrupted ſucceſs. This had a great effect on that auguſt aſſembly, and perhaps made ſome impreſſion on the queen; but at the ſame time it gave ſuch an edge to the reſentment of his enemies, who were then in power, that they reſolved at all adventures to remove him. Thoſe who were thus reſolved to diveſt him of his commiſſion, found themſelves under a neceſſity to engage the queen to take it from him. This neceſſity aroſe chiefly from prince Eugene's being expected to come over with a commiſſion from the emperor; and to give ſome kind of colour to it, an enquiry was promoted in the houſe of commons, to fix a very high imputation upon the duke, as if he had put very large ſums of public money into his own pocket. When a queſtion to this purpoſe had been carried, the queen, by a letter, conceived in very obſcure terms, acquainted him with her having no farther occaſion for his ſervice, and diſmiſſed him from all his employments.

He was from this time expoſed to a moſt painful perſecution. On the one hand, he was attacked by the clamours of the populace, and by thoſe licentious ſcribblers, who are always ready to eſpouſe the quarrels of a miniſtry, and to inſult without mercy whoever they know may be inſulted with impunity: on the other hand, a proſecution was commenced againſt him by the attorney-general, for applying public money to his private uſe; and the workmen employed in building Blenheim-houſe, though ſet at work by the crown, were encouraged to ſue him for the money that was due to them. All his actions were alſo ſhamefully miſrepreſented. Theſe uneaſineſſes, joined to his grief for the death of the earl of Godolphin, induced him to gratify his enemies, by going into a voluntary exile. Accordingly, he embarked at Dover, November 14, 1712; and landing at Oſtend, went to Antwerp, and ſo to Aix la Chapelle, being every where received with the honours due to his high rank and merit. The ducheſs alſo attended her lord in all his journies, and particularly in his viſit to the principality of Mindelheim, which was given him by the emperor, and

exchanged for another at the peace, which was made while the duke was abroad. The concluſion of that peace was ſo far from reſtoring harmony among the ſeveral parties of Great-Britain, that it widened their differences exceedingly: inſomuch that the chiefs, deſpairing of ſafety in the way they were in, are ſaid to have ſecretly invited the duke back to England. Be that as it will, it is very certain that he took a reſolution of returning, a little before the queen's death; and landing at Dover, came to London, Aug. 4, 1714. He was received with all demonſtrations of joy, by thoſe who, upon the demiſe of the queen, which had happened upon the 1ſt, were entruſted with the government; and upon the arrival of George I. was particularly diſtinguiſhed by acts of royal favour: for he was again declared captain-general and commander in chief of all his majeſty's land forces, colonel of the firſt regiment of foot guards, and maſter of the ordnance.

His advice was of great uſe in concerting thoſe meaſures by which the rebellion in 1715 was cruſhed; and his advice on this occaſion was the laſt effort he made in reſpect to public affairs: for his infirmities increaſing with his years, he retired from buſineſs, and ſpent the greateſt part of his time, during the remainder of his life, at one or other of his country-houſes. His death happened June 16, 1722, in his 73d year, at Windſor-lodge; and his corpſe, on Aug. 9, was interred with the higheſt ſolemnity in Weſtminſter-abbey. Beſides the marquis of Blandford, whom we have already mentioned, he had four daughters, which married into the beſt families of the kingdom.

CHURCHILL (CHARLES), an engliſh poet and celebrated ſatyriſt, was ſon of the rev. Charles Churchill, curate and lecturer of St. John's, Weſtminſter; and born in 1731. He was educated at Weſtminſter ſchool, where his capacity was deemed greater than his application; ſo that he had the character of one of thoſe who could do ſomething if he would. It is eaſy to conceive, that a ſtrong imagination and violent ſpirits, ſuch as he poſſeſſed, could not tamely pace on in the trammels of a ſchool-education. When ſent to Oxford, he was refuſed admittance, for want of ſkill in the learned languages: it is ſaid, that he could have paſſed the examination if he would, but that he ſo deſpiſed the trifling queſtions put to him, as even to ridicule the gentleman who examined him. Upon returning from Oxford, he applied again to his ſtudies at Weſtminſter; and there, at the age of 17, contracted an intimacy with a lady, whom he married. At the uſual age of going into orders, he was ordained by the biſhop of London, though he had taken no degree, nor ſtudied in either univerſity; and the firſt employment he had, was a curacy in Wales of 30l. a year. In order to eke out his ſcanty finances, he entered into a branch

of

of trade; which was no other than keeping a cider cellar, and dealing in this liquor through that part of the country: but this did not anſwer, and a ſort of rural bankruptcy was the conſequence of his attempt.

Upon leaving Wales, he came to London, and his father dying ſoon after, he ſtept into the church where he had officiated. To improve his income, he alſo undertook to teach young ladies to read and write; and was employed for this purpoſe in a boarding-ſchool, where he behaved with the moſt exact decorum. His revenue, however, not ſufficing for his ſtyle of living, ſeveral debts were contracted; and a gaol ſeemed ready to complete his misfortunes. Mr. Lloyd, the father of the poet of that name, and who was ſecond maſter of Weſtminſter ſchool, relieved him from this diſtreſs, by paying his debts, or at leaſt ſatisfying his creditors; and Mr. Lloyd, the ſon, ſoon after publiſhing his much-applauded poem, intituled, the Actor, Churchill followed his example, and undertook the Roſciad. It firſt came out without the name of the author; but the juſtneſs of its remarks, and particularly the ſeverity of the ſatire, greatly excited the public curioſity. Though he never diſowned this piece, but even openly gloried in it; yet the public ſeemed unwilling to give him credit for it, and aſcribed it to a combination of wits, ſuch as Lloyd, Colman, Thornton, &c. He ſet his name however to the ſecond edition. His next performance was, an Apology to the Critical Reviewers: a performance much applauded alſo, and equally ſatirical with the former.

But what fame he got by theſe productions, which was indeed very great and deſerved, he loſt by his morals; and, while his writings amuſed the town, his actions diſguſted it. Not intoxicated merely, but downright drunk with ſucceſs, he now quitted his wife; and reſigning his gown, with all clerical functions, commenced a man of the town, and indulged in all the gaieties and even vices of it. His next poem was intituled, Night: and after that he publiſhed the Ghoſt.* Dr. Johnſon, the author of the Rambler, had, it ſeems, ſpoken lightly of Churchill's productions: in this poem he has deſcribed Johnſon under the character of Pompoſo, and the deſcription is allowed to have merit. The poems, Night and the Ghoſt, had not the rapid ſale expected by the author; but the Prophecy of Famine, which ſucceeded, produced him again in all his luſtre. It had all the circumſtances of time, place, and party, to recommend it; and Mr. Wilkes ſaid, before its publication, "that he was ſure it muſt take, becauſe it was at once perſonal, poetical, and political." He afterwards publiſhed his Epiſtle to Hogarth, Gotham, Independence, the Times, &c. in all which there are things great and ſhining: but, upon the whole, they ſeem written

ten by a man who desired to avail himself of the public curiosity in his favour, and whose principal aim herein was at the pockets of his readers.

In October 1764 he went over to Boulogne, on a visit to Mr. Wilkes; and was there attacked by a fever, which carried him off the 5th of November. After his death, his poems were collected and printed together, in two vols. 8vo; and being, as above observed, very personal and political, will, when the fulness of time shall come, admit of a commentary replete with anecdotes.

CHURCHYARD (Thomas), was born at Shrewsbury, but at what period is not certainly known. He wrote a book in verse of the Worthies of Wales, which at that time was greatly esteemed. Mr. Cambden, in his Remains, has preserved a copy of his epitaph, written by himself, by which it appears that he was very poor, as poets sometimes are. The epitaph was as follows:

Come, Alecto, lend me thy torch,
To find a church-yard in a church-porch;
Poverty and poetry his tomb doth enclose,
Wherefore, good neighbours, be merry in prose.

It is conjectured that he died about the 11th year of the reign of queen Elizabeth, A. D. 1570.

CIACCONIUS (Petrus), a very learned critic of Spain, was born at Toledo in 1525, and died at Rome in 1581. He was employed with others, by pope Gregory XIII. in correcting the calendar. We have learned notes of his upon Arnobius, Tertullian, Cassian, Pompeius, Justus, Cæsar, Pliny, Terence, &c. He was the author likewise of some separate little treatises, one particularly de Triclinio Romano; which, with those of Fulvius Ursinus and Mercurialis upon the same subject, has been published at Amsterdam, 1664, in 12mo, with figures to illustrate the descriptions.

CIACONIUS, or Chacon (Alphonsus) of Baëça in Andalusia, died at Rome in 1599, at the age of 59, with the title of Patriarch of Alexandria. He wrote: 1. Vitæ & gesta romanorum pontificum & cardinalium, reprinted at Rome 1676, 4 vols. fol. with a continuation. 2. Historia utriusque belli Dacici. In one part of this work Ciaconius does his utmost to prove that the soul of Trajan was delivered from hell by the prayers of St. Gregory. 3. Bibliotheca scriptorum ad ann. 1583, published by Camusat at Paris 1731, and at Amsterdam 1743, fol. 4. An explication of Trajan's pillar, in latin, 1576. fol. with plates.

CIAMPINI (John Justin), born at Rome in 1633. He quitted the study of the civil law for the practice of the apostolical chancery. This however did not prevent him from

applying to the ſciences and polite literature. It was by his care and activity that the academy of eccleſiaſtical hiſtory was inſtituted at Rome in 1671. In 1677 he eſtabliſhed, under the auſpices of the famous Chriſtina, an academy of mathematics and natural hiſtory, which, by the name of its patron and the merit of its members, ſoon became known throughout Europe. This literary man died in 1698, aged 65. His writings are: 1. Conjecturæ de perpetuo azymorum uſu in eccleſia latina, 4to. 1688. 2. Vetera monumenta, in quibus præcipua muſiva operæ, ſacrarum profanarumque ædium ſtructura, diſſertationibus iconibuſque illuſtrantur 1690, 1699, 2 vols. fol. It is upon the origin of the moſt curious remains of the buildings of antient Rome, with explanations and plates of thoſe monuments. 3. De ſacris ædificiis à Conſtantino Magno conſtructis, fol. 1693. 4. An examination of the "Lives of the Popes" ſaid to be written by Anaſtaſius the librarian. 5. Several other diſſertations.

CIBBER (Colley), poet laureat to George II. comedian, and dramatic writer, was born at London, November 6, 1671. His father, Caius Gabriel Cibber, was a native of Holſtein, who came into England before the reſtoration of Charles II. to follow his profeſſion, which was that of a ſtatuary. The baſſo-relievo on the pedeſtal of the great column, or monument, in the city of London, and the two figures of the lunatics, the raving and melancholy, over the gates of Bethlehem hoſpital, are no bad proofs of his ſkill as an artiſt. His mother was the daughter of William Colley, eſq; of an antient family of Glaiſton in Rutland; and it was her brother, Edward Colley, eſq; who gave Cibber his chriſtian name. In 1682 he was ſent to the free-ſchool of Grantham in Lincolnſhire; and ſuch learning, he tells us, as that ſchool could give him, is the moſt he ever pretended to, neither utterly forgetting, nor much improving it afterwards by ſtudy. In 1687 he was taken from Grantham to ſtand at the election of children into Wincheſter college, upon the ſtrength and credit of being deſcended by his mother's ſide from William of Wykeham the founder; but not ſucceeding here, he prevailed with his father to haſten him to the univerſity. Mean while the revolution of 1688 happened, which gave a turn to Cibber's fortune; for inſtead of going to an univerſity, and qualifying himſelf for the church, for which his father had deſigned him, he was driven to take up arms in favour of the prince of Orange. This he did under the earl of Devonſhire at Nottingham, who was there in his road to Chatſworth in Derbyſhire; where his father was then employed, with other artiſts of all kinds, in raiſing that ſeat from a gothic to a grecian magnificence.

Soon after this, Cibber betook himſelf to the ſtage, for which he had conceived a very early inclination; but he did not meet

with much encouragement at firſt, being full three quarters of a year before he was taken into a ſalary of 10s. per week; which, with the aſſiſtance of food and raiment at his father's houſe, he then thought, he ſays, a moſt plentiful acceſſion, and himſelf the happieſt of mortals. The firſt part, in which he appeared with any glimpſe of ſucceſs, was the chaplain in the Orphan, which he performed very well. Goodman, an old celebrated actor, upon ſeeing him in this part, affirmed with an oath, that he would one day make a good actor: and this commendation from ſo perfect a judge, filled his boſom, as he tells us himſelf, with ſuch tranſports, that he queſtions whether Alexander himſelf, or Charles XII. of Sweden, felt greater at the head of their victorious armies. The next part he ſhone in was that of Lord Touchwood, in Congreve's Double Dealer, acted before queen Mary; which he got perfect in one day upon the illneſs of Kynaſton, who was to have acted it. To this he was recommended by the author, and performed it ſo well, that Congreve made him the compliment of ſaying, he had not only anſwered, but exceeded his expectations; and he ſaid more of him to his maſters, the patentees, upon which his ſalary was raiſed from 15s. a week, as it then ſtood, to 20s. The part of Fondlewife, in the Old Batchelor, was the next in which he diſtinguiſhed himſelf.

All this applauſe, nevertheleſs, which Cibber gained by acting, did not advance him in the manner he had reaſon to expect; and therefore, that he might leave nothing unattempted, he reſolved to ſhew himſelf in ſome new line of diſtinction. With this view he wrote his firſt play, called Love's laſt Shift; which was acted Jan. 1695, and in which he performed the part of Sir Novelty Faſhion himſelf. This comedy met with the ſucceſs it deſerved; and the character of the fop was ſo well executed, that from thence Cibber was never thought to have his equal in parts of the ſame caſt. From this time he began to write plays; and it is obſervable, ſays he, "that my muſe and my ſpouſe (for he was married it ſeems) were equally prolific; that the one was ſeldom the mother of a child, but in the ſame year the other made me the father of a play. I think we had a dozen of each ſort between us; of both which kinds ſome died in their infancy, and near an equal number of each were alive when I quitted the theatre."

The Careleſs Huſband is reckoned his beſt play; and acted in 1704, with great and deſerved ſucceſs. Cibber himſelf ſays, that whatever favourable reception this comedy met with from the public, it would be unjuſt in him not to place a large ſhare of it to the account of Mrs. Oldfield. There is no doubt but this actreſs gave great ſpirit to it in the character of Lady Betty

Modiſh; yet not more than the author himſelf in the part of Lord Foppington, wherein he was inimitable.

But of all his plays, none was of more importance to the public and to himſelf, than his comedy called the Nonjuror; which was acted in 1717, and dedicated to the king: the hint of it being taken from the Tartuffe of Moliere. It was conſidered as a party piece, and, as he foreſaw, he had never after fair play given to any thing he wrote. He was the conſtant butt of Miſt in his Weekly Journal, and of all the jacobite faction. Another ill conſequence, for we ſuppoſe it will be reckoned ſuch, which attended the ſucceſs of this play, was, that it laid the foundation of a miſunderſtanding between Pope and Cibber; which, growing in proceſs of time from bad to worſe, raiſed the latter to be the hero of the Dunciad: this Cibber himſelf tells us in his letter to Pope, printed in 1742. However, if the Nonjuror brought upon its author ſome imaginary evils, it is certain that it procured him ſome very real goods; for when he preſented it to George I. the king ordered him 200l. and the merit of it, as he himſelf confeſſes, made him poet laureat in 1730.

The ſame year he quitted the ſtage, though he occaſionally appeared on it afterwards: in particular, when "Papal Tyranny in the reign of king John," a tragedy of his own, was acted in 1744, he performed the part of Pandolph the pope's legate with great ſpirit and vigour, though he was at that time above 70 years of age. He did not die till Dec. 1757. His plays, ſuch of them as he thought worth preſerving, he collected and publiſhed in 2 vols. 4to. Though Pope has made him the prince of dunces, yet we, who have no particular enmity to him, and conſequently are not prejudiced, ſhall readily allow him to have been a man of parts: but then he was light and vain, and ſeemingly never ſo happy as when among the great, and making ſport for people who had more money indeed, but for the moſt part leſs wit than himſelf. Yet we do not find, that there was any thing particularly bad or exceptionable in his character; and perhaps it may be but juſtice to his memory to ſay, when we conſider the entertainment he has given the public, both as a writer and as an actor, that the world is the better for his having lived. He did not ſucceed in writing tragedy, any more than he did in acting it: nor in his lyric capacity, his odes not partaking of that genius and ſpirit which he has ſhewn in his comedies.

CIBBER (Theophilus), ſon of the above, was born in 1703; and, about 1716, ſent to Wincheſter ſchool: where he received all the education he had to boaſt, and very ſoon after his return from thence he came on the ſtage. Inclination and ge-

nius probably induced him to make this profeſſion his choice; and the power his father poſſeſſed as a manager of the theatre-royal, together with the eſtimation in which he ſtood as an actor, enabled this his ſon to purſue it with conſiderable advantages, which are not always ſo favourably attendant upon the firſt attempts of a young performer. In this profeſſion, however, he quickly gave proofs of great merit, and ſoon attained a conſiderable ſhare of the public favour. His manner of acting was in the ſame walk of characters, which his father had with ſo much and ſo juſt a reputation ſupported. In his ſteps he trod; and though not with equal excellence, yet with ſufficient to ſet him on a rank with moſt of the riſing generation of performers, both as to preſent worth and future proſpect of improvement.

The ſame natural imperfections, which were ſo long the bars to his father's theatrical advancement, ſtood ſtill more ſtrongly in his way. His perſon was far from pleaſing, the features of his face rather diſguſting. His voice had the ſame ſhrill treble, but without that muſical harmony of which his father was maſter. Yet ſtill an apparent good underſtanding and quickneſs of parts, a perfect knowledge of what he ought to expreſs, together with a vivacity in his manner, and a kind of *effronterie*, which was well adapted to the characters he was to repreſent, pretty amply counterbalanced thoſe deficiencies. In a word, his firſt ſetting out in life ſeemed to promiſe the aſſurance of future happineſs to him, both as to eaſe and even affluence of circumſtances, and with reſpect to fame and reputation; had not one foible overclouded his brighteſt proſpects, and at length led him into errors, the conſequences of which it was almoſt impoſſible he ſhould ever be able to retrieve. This foible was no other than a total want of œconomy. A fondneſs for indulgences, which a moderate income could not afford, probably induced him to ſubmit to obligations, which it had the appearance of meanneſs to accept. In ſhort, his life was one continued ſeries of diſtreſs, extravagance and perplexity, till the winter 1757, when he was engaged by Sheridan to go over to Dublin, to aſſiſt him in making a ſtand againſt the new theatre juſt then opened in oppoſition to him in Crow-ſtreet. On this expedition Cibber embarked at Park Gate (together with Maddox, the celebrated wire-dancer, who had alſo been engaged as an auxiliary to the ſame theatre) on board the Dublin Trader, ſome time in October; but the high winds, which are frequent then in St. George's Channel, and which are fatal to many veſſels in their paſſage from this kingdom to Ireland, proved particularly ſo to this. The veſſel was driven on the coaſt of Scotland, where it was caſt away; every ſoul in it (and the paſſengers were extremely numerous) periſhing in the waves, and

the ſhip itſelf ſo entirely loſt, that ſcarcely any veſtiges of it remained to indicate where it had been wrecked, excepting a box of books and papers, which were known to be Cibber's, and which were caſt up on the weſtern coaſt of Scotland.

As a writer, he has not rendered himſelf very conſpicuous, excepting in ſome appeals to the public on peculiar circumſtances of his own diſtreſſed life. His name appears to [1], the Lives of the poets of Great-Britain and Ireland, 1753, 5 vols. 12mo: and in the dramatic way he has altered for the ſtage three pieces of other authors, and produced one of his own. Their titles are, 1. Henry VI. a tragedy from Shakſpear. 2. The Lover, a comedy. 3. Pattie and Peggy, a ballad opera. 4. An alteration of Shakſpear's Romeo and Juliet.

CIBBER (Susanna Maria), who for ſeveral years was reckoned not only the beſt actreſs in England, but ſuppoſed by many to excel the celebrated mademoiſelle Clairon of the continent, was the daughter of an eminent upholſterer in Covent-garden, and ſiſter to Dr. Thomas Auguſtin Arne, celebrated for his taſte in muſical compoſition. Her firſt appearance on the ſtage was as a ſinger, in which light the ſweetneſs of her voice rended her very conſpicuous. However, her judgment, or her ear, did not ſeem to equal her natural powers in this reſpect; for to the laſt ſhe ſung out of tune in thoſe ſhort ſongs, which now and then came into her caſt of parts. It was in this ſituation that, in April 1734, ſhe married Theoph. Cibber, who had been before married; but his wife dying, as he informs us himſelf, Miſs Arne's amiable and virtuous diſpoſition induced him once more to marry; and the firſt year of their nuptials was attended with as much felicity, as could be expected from people that were poor and fond, and leading a life of ſplendid poverty. Theſe nuptials were by no means agreeable to old Colley, who had entertained hopes of ſettling his ſon in a more reſpectable line of life than on the ſtage; but the amiable deportment of his daughter-in-law, and the ſeeming reformation of his ſon, induced him to forgive and to take the young couple into favour. As he was a manager of Drury-lane playhouſe at that time, ſo he in general undertook to inſtruct the younger actors; and one day at a rehearſal, his ſon happening to mention his hope that young Mrs. Cibber might be brought on in ſpeaking parts, as well as in the light of a ſinger, Colley deſired ſhe might be brought to ſpeak before him. Upon her firſt attempt to declaim in tragedy, as he informs us, he was ſurpriſed

[1] A double literary fraud was here intended. Theophilus Cibber, who was then in the King's Bench, had ten guineas for the uſe of his name, which was put ambiguouſly Mr. Cibber, in order that it might paſs for his father's. The real publiſher was Mr. Robert Shiels, an amanuenſis of Dr. Johnſon, on whoſe authority this anecdote is related.

at

at ſuch a variety of powers united; her ſpeaking voice was perfectly muſical, her expreſſion both in voice and feature ſtrong and pathetic at pleaſure, and her figure at that time perfectly in proportion. He therefore aſſiduouſly undertook to cultivate thoſe talents, and taught her at home for ſome time with great application. Her firſt appearance was in 1736, in the character of Zara, in Aaron Hill's tragedy, being its firſt repreſentation. The audience were both delighted and aſtoniſhed with her excellence; for ſhe had united grace with majeſty, even in a greater degree than Mrs. Oldfield had done before. The conſequence was, that by her merit the piece, which was at beſt an indifferent tranſlation, made its way upon the ſtage; and her reputation as an actreſs was eſtabliſhed beyond the power of envy to remove. Her ſalary now therefore was raiſed from 30s. a week to double that ſum; and her huſband, as well as her father-in-law, began to felicitate themſelves that they had made ſo valuable an alliance.

But though Mrs. Cibber's excellence as an actreſs was never after diſputed, yet the tranquillity of the family into which ſhe was matched was by no means rendered permanent by her ſucceſs. She was married to a man who was luxurious and prodigal, and rapacious after money to gratify a thouſand calls from paſſions or vanity. His pride however not permitting him to reſtrain his expences, though he gratified them even at the expence of that pride, he was reſolved to make a ſacrifice of what every honeſt man holds dear—I mean, the honour of his wife. With this view therefore he cemented the cloſeſt friendſhip with a gentleman, whom we will call Mr. Benefit; for that was the name which Cibber gave him. This gentleman he introduced to his wife, recommended to her, gave them frequent interviews, and even ſaw them put, as if by accident, in the ſame bed. All this appeared upon the trial afterwards commenced by himſelf for criminal correſpondence. Thus our actreſs aſſailed on every ſide, by the perſuaſions of her huſband, by the diſagreeableneſs of his perſon, by the worthleſſneſs of his heart, by the indigence to which ſhe was reduced from his prodigality, by the inſinuations of her lover, by his pleaſing addreſs, by numerous temptations at firſt reſiſted, yet ſtill repeated; is it to be wondered at, if ſhe at laſt yielded up her perſon, and, having given up that, if ſhe gave alſo her heart? In ſhort, the lover and the actreſs were happy; nor was the huſband, who by theſe means recruited his diminiſhed finances, leſs pleaſed. But he had ſtill an hidden motive of ſatisfaction unknown to the lovers, which he ſoon brought forward to ſtrike them with aſtoniſhment. This was no other than the commencement of a ſuit for criminal converſation, laying his damages againſt the gentleman at 5000l. How the jury looked

upon this affair, may be ſeen by their verdict, which only gave the plaintiff 10l. coſts; a ſum not ſufficient to reimburſe him a fortieth part of his expences. From that time Mrs. Cibber diſcontinued living with her huſband, and reſided entirely with Mr. Benefit, with whom ſhe lived in the moſt perfect friendſhip. What degree of reputation ſhe poſſeſſed even to her lateſt attempts upon the ſtage, may be known by the character given of her in an account of a contemporary writer. "Her perſon," ſays this panegyriſt, "is ſtill perfectly elegant; for although ſhe is ſomewhat declined beyond the bloom of youth, and even wants that embonpoint which ſometimes is aſſiſtant in concealing the impreſſions made by the hand of time, yet there is ſo complete a ſymmetry and proportion in the different parts which conſtitute this lady's form, that it is impoſſible to view her figure, and not think her young, or look in her face and not conſider her handſome. Her voice is beyond conception plaintive and muſical, yet far from being deficient in power; for the expreſſion of reſentment and diſdain, and ſo much command of feature does ſhe poſſeſs, for the repreſentation of pity or rage, that it would be difficult to ſay whether ſhe affects the hearts of an audience moſt, when playing the gentle, the delicate Celia, or the haughty, the reſenting Hermione; in the innocent love-ſick Juliet, or in the enraged, the forſaken Alicia. In a word, in every caſt of tragedy ſhe is excellent (K)."

Beſides her excellence as an actreſs, ſhe has ſome claims to our eſteem as a tranſlator, the Oracle of St. Foix being rendered by her into engliſh in 1752, and played for her benefit not entirely without ſucceſs. The diſorder of which ſhe died was very peculiar, being ſuppoſed to be a rupture of one of the coats of the ſtomach, which formed a ſack at the bottom of it, into which the food paſſed, and thus prevented digeſtion. She died Jan. 30, 1766, and was buried in one of the cloiſters of Weſtminſter-abbey; leaving one child by the gentleman with whom ſhe cohabited.

(K) A gentleman, who was in company with Mr. Garrick when the news of her death was brought, heard him thus pronounce her eulogium: "Then Tragedy expired with her; and yet ſhe was the greateſt female plague belonging to my houſe. I could eaſily parry the artleſs thruſts, and deſpiſe the coarſe language of ſome of my other heroines; but whatever was Cibber's object, a new part, or a new dreſs, ſhe was always ſure to carry her point, by the acuteneſs of her invention, and the ſteadineſs of her perſeverance."

INDEX

TO THE

THIRD VOLUME.

	Page
BOYLE, Richard	1
——— Roger	6
——— Robert	13
——— Charles	33
——— John	35
Boyſe, John	37
——— Joſeph	38
——— Samuel	39
Boxhorn, Mark Zuerius	42
Boze, Claude Gros de	ib.
Bracciolini, Francis	43
Bracton, Henry de	ib.
Bradbury, Thomas	45
Bradford, Samuel	ib.
Bradick, Walter	46
Bradley, James	ib.
Bradſhaw, Henry	49
——— John	ib.
Bradwardin, Thomas	51
Brady, Dr. Nicholas	52
Brahe, Tycho	53
Braillier, Peter	55
Bramanti, Lazarus	ib.
Bramhall, John	56
Brancas, Andrew Francis	60
Brandi, Hyacinth	ib.
Brandt, Sebaſtian	ib.
——— John	ib.
——— Sebaſtian	ib.
——— Gerard	61
Braſavola, Antonius Muſa	ib.
Bray, Sir Reginald	ib.
——— Thomas	63
Brebeuf, George de	67
Bregy, Charlotte Saumaiſe de Chazan	ib.
Bremont, Francis de	68
Brent, Sir Nathanael	ib.
Brentius, John	69
Brerewood, Edward	ib.
Breton, Nicholas	70
Brettonneau, Francis	ib.
Breval, John Durand	ib.
Breugel, Peter	71
——— Peter	ib.
——— John	ib.
Brevint, Daniel	72
Breynius, James	73
Bridge, William	ib.
Bridgman, Sir Orlando	ib.
Brietius, Philip	74
Briggs, Henry	ib.
——— William	75
Brill, Matthew and Paul	76
Brindley, James	ib.
Briſſonius, Barnaby	79
Briſſot, Peter	ib.
——— J. P.	81
Britannicus, John	84
Brito, Bernard de	85
Britton, Thomas	ib.
Brocardus, James	86
Brodeau, John	88
Brokeſby, Francis	ib.
Brome, Adam de	89
——— Alexander	ib.
——— Richard	ib.

	Page
Brompton, John	90
Brook, Ralph	ib.
Brooke, Sir Robert	ib.
——— Frances	91
——— Henry	93
Broome, William	98
Broſchi, Carlo	100
Broſſard, Sebaſtian de	108
Broſſe, Guy de la	109
Broſſette, Claude	ib.
Broſſier, Martha	ib.
Brotier, the abbé	112
Broughton, Hugh	114
——— Thomas	ib.
Broukhuſius, Jonus	116
Brouncker, William	117
Brouſſon, Claude	ib.
Brouwer, Adrian	118
Brown, Robert	ib.
——— Thomas	121
——— Moſes	122
——— Ulyſſes Maximilian de	ib.
——— John	124
——— John	128
——— Dr. John	130
Browne, George	ib.
——— William	131
——— Sir Thomas	132
——— Edward	136
——— Simon	137
——— Peter	140
——— Iſaac Hawkins	ib.
——— Sir William	141
Brownrig, Ralph	146
Bruce, James	ib.
Brucioli, Anthony	149
Brueyr, David Auguſtine	150
Bruges, John de	151
Bruin, John de	ib.
Brumoy, Peter	152
Brun, Charles le	ib.
——— Lawrence le	153
Bruni, Anthony	154
Bruno, Jordano	ib.
Bruſchius, Gaſper	155
Brutus, John Michael	156
Bruyere, John de la	157
Bruyn, Cornelius	158
Bruys, Francis	ib.
Bruzen, Anthony Aug.	159
Buc, George	ib.
Buccer, Martin	159
Buchan, Elſpeth	161
Buchanan, George	163
Buckaridge, John	166
Budæus, William	ib.
Buddæus, John Francis	167
Budgell, Euſtace	168
Bufalmaco, Bonamico	171
Buffier, Claude	ib.
Buffon, Count de	172
Bull, John	176
——— George	177
Bullialdus, Iſmael	181
Bullet, John Baptiſt	ib.
Bulleyn, William	182
Bullinger, Henry	183
Bulwer, John	184
Bunel, Peter	ib.
Bunyan, John	185
Buonacorſi	187
Buonamici, Caſtrucio	ib.
Buonfiglio, Joſeph Conſtant	188
Burchiello	ib.
Bure, Guillaume François de	ib.
Burgh, Ulick du	ib.
——— James	189
Burgoyne, John	191
Buridan, John	192
Burigny, Leveſque de	ib.
Burkitt, William	193
Burlamaqui, John James	ib.
Burley, Walter	194
Burman, Peter	ib.
——— John	196
Burn, Richard	ib.
Burnet, Gilbert	197
——— Thomas	203
——— Dr. Thomas	209
Burrough, Jeremiah	210
Burrow, Sir James	ib.
Burton, Henry	ib.
——— William	212
——— Robert	215
——— Ezekias	216
——— William	ib.
——— William	ib.
——— John	217
Burzuie	220
Buſbequius, Auger	ib.
Buſby, Richard	221
Buſchetto	222

	Page
Bufching, Frederic	222
Bully, Roger Rabutin	223
Butler, William	224
——— Charles	ib.
——— Samuel	ib.
——— Joſeph	227
——— James	229
——— Thomas	230
Buxton, Jedediah	ib.
Buxtorf, John	232
——— John, *the ſon*	233
——— John, *the nephew*	234
Buy, Claude	ib.
Byng, George	ib.
Byrge, Juſtus	235
Byrom, John	236
Bzovius, Abraham	238

C

Cab, Ben Zohair	239
Cabot, Sebaſtian	ib.
Cadamoſto, Lewis	243
Cælius, Aurelianus	244
Cæſalpinus, Andreas	ib.
Cæſar, Caius Julius	245
——— Julius	ib.
Cagliari, Paul	246
Caglioſtro, Alexander	248
Cahuſac, Louis de	250
Caiet, Pierre Victor	251
Cajetan, Cardinal	252
Caille, Nicholas Lewis de la	253
Caius, Dr. John	254
Calabar, Quintus	255
Calamy, Edmund	ib.
——— Benjamin	258
——— Edmund	260
Calanus	262
Calaſio, Marius	ib.
Calcar, John de	263
Calderoni, Pedro	ib.
Calderwood, David	ib.
Caldwall, Richard	266
Calentius, Eliſius	267
Callimachus	ib.
Calliſthenes	268
Calliſtus, Johannes	269
Callot, James	270
Calmet, Auguſtine	272
Calmo, Andrew	273
Calprenede, Gautier de la	ib.
Calpurnius	273
Calvart, Denys	ib.
Calvert, George	ib.
——— James	275
Calvin, John	276
Calviſius, Sethus	280
Cambert	ib.
Camden, William	281
Camerarius, Joachimus	286
——— Joachimus, *the ſon*	288
Camoens, Lewis	ib.
Campanella, Thomas	289
Campbell, Archibald	291
——— George	292
——— Colin	ib.
——— John	ib.
Campi, Bernardin	299
Campian, Edmund	ib.
Campiſtron, Jean Galb.	300
Campo, Antonio	301
Campra, Andrew	ib.
Camps, François de	302
Camus, Antoine	ib.
Cancah	ib.
Caniſius, Henry	303
Canitz, Baron	ib.
Cann, John	ib.
Cantacuzenus, Johannes	ib.
Cantarini, Simon	305
Cantel, Peter Joſeph	ib.
Cantemir, Demetrius	ib.
——— Antiochus	306
Canterus, William	ib.
Canton, John	308
Cantwell, Andrew	312
Caninius, Angelus	313
Canus or Cano, Sebaſtian	ib.
Capaccio, Julio Cæſare	ib.
Capecio, Scipio	ib.
Capel, Arthur	ib.
Capell, Edward	314
Capella, Marcianus Mineus Felix	316
Capellus, Lewis	ib.
Caporali, Cæſar	317
Capperonier, Claude	318
Caracci, Lewis, Auguſtine and Hannibal	ib.
Caraccio, Anthony	321
Carafi	ib.
Caramuel, John	322

	Page
Caravagio	322
Cardan, Jerome	325
Carew, George	327
——— Thomas	328
——— Richard	ib.
——— George	329
Carey, Harry	331
Carleton, Sir Dudley	332
——— George	333
Carlini, Agoſtino	ib.
Carlone, John	334
Carmath	ib.
Carmichael, Jerome	ib.
——— Frederic	ib.
Carneades	335
Caro, Hannibal	336
Carpenter, Nathanael	337
Carpentier, Peter	338
Carpocrates	ib.
Carrera, Peter	ib.
Carſtares, William	ib.
Carte, Thomas	339
Carter, Francis	343
Cartes, René des	ib.
Cartwright, Thomas	348
——— William	353
Carvalho, Anthony	ib.
Carver, Jonathan	354
Cary, Robert	ib.
——— Lucius	ib.
——— Henry	362
Caryll, Joſeph	ib.
——— John	ib.
Caſa, John de	ib.
Caſanova, Mark Antony	363
Caſas, Bartholomy de las	ib.
Caſati, Paul	364
Caſaubon, Iſaac	ib.
——— Merie	367
Caſchi	369
Caſchiri	370
Caſe, Thomas	ib.
Caſes, Peter James	371
Caſimir, Matthias Sarbievſki	ib.
Caſlon, William	372
Caſſian	374
Caſſini, Johannes Dominicus	ib.
——— James	376
——— de Thury, Cæſar Francis	377
Caſſiodorus, Marcus Aurelius	ib.
Caſtagno, Andrew del	378
Caſtaldi, Cornelius	379
Caſtalio, Sebaſtian	ib.
Caſteels, Peter	380
Caſtel, Lewis Bertrand	ib.
Caſtell, Edmund	382
Caſtelvetro, Lewis	384
Caſtiglione, Balthazar	ib.
Caſtille, Alphonſus X. of	387
Caſtillo-y-Saavedra, Anthony del	388
Caſtruccio, Caſtracani	389
Catherine, Alexievna	391
Catinat, Nicholas	392
Cato, Marcus Portius	394
Catrou, Francis	397
Catullus, Caius Valerius	ib.
Catz, James	399
Cave, Dr. William	ib.
——— Edward	400
Cavendiſh, Thomas	405
——— Sir William	406
——— William, Duke of Newcaſtle	408
——— William, firſt Duke of Devonſhire	409
Cauliac, Gui de	412
Cauſſin, Nicholas	413
Cawton, Thomas	414
Caxton, William	415
Caylus, Count de	417
Ceba, Anſaldo	ib.
Cebes	418
Cecil, William	ib.
Cedrenus, George	419
Cellarius, Chriſtopher	420
Cellini, Benvenuto	421
Celſus, Aurelius Cornelius	422
Celſus	423
Celtes, Conrad	424
Cenſorinus	ib.
Centlivre, Suſannah	ib.
Centorio, Aſcanius	425
Cerda, John Lewis	426
Cervantes, *ſee* Saavedra	
Cervetto	ib.
Ceſpedes, Paul	427
Chabrit, Peter	ib.
Chais, Charles	ib.
Chaiſe, Father de la	428
Chalcondyles, Demetrius	429

	Page
Chalcondyles, Laonicus	430
Chaloner, Sir Thomas	ib.
——— Sir Thomas	432
——— Edward	ib.
Chamberlayne, Edward	433
——— John	ib.
Chambers, Ephraim	434
Chamier, Daniel	438
Chamillard, Stephen	ib.
Chamouſſet, Charles Humbert Pierron de	439
Champagne, Philip of	440
Champion, Joſeph	442
Champlain, Samuel de	ib.
Chandler, Mary	443
——— Samuel	ib.
Chapelain, John	447
Chapelle, Claude Emanuel Lullier	448
Chapman, George	ib.
——— John	449
Chappel, William	451
Charas, Moſes	454
Chardin, Sir John	455
Chares	ib.
Charke, Charlotte	ib.
Charles XII.	456
Charleton, Walter	460
Charleval, Charles Faucon de Ry, Lord of	ib.
Charlevoix, Peter Francis Xavier de	461
Charnock, Stephen	ib.
Charpentier, Francis	462
Charron, Peter	ib.
Chaſtel, John	465
Chatelet, the Marchioneſs	467
Chatterton, Thomas	ib.
Chaucer, Geoffrey	471
Chaulieu, Guillaume	475
Chauncy, Sir Henry	477
Chauſſe, Michael Angelo de la	478
Chauveau, Francis	ib.
——— René	479
Chauvin, Stephen	479
Chazelles, John Matthew	b.
Cheke, John	481
Chemnitz, Martin	482
Cheron, Elizabeth Sophia	483
Cheſelden, William	ib.
Cheſne, Joſeph du	484
——— André du	485
Cheſterfield, *ſee* Stanhope	
Chetwode, Knightly	ib.
Chevreau, Urban	486
Cheyne, George	ib.
Cheynell, Francis	487
Chiabrera, Gabrielo	489
Chichley, Henry	ib.
Chicoyneau, François	492
——— François, *the ſon*	ib.
Chifflet, John James	ib.
Chillingworth, William	493
Chirac, Peter	500
Chiſhull, Edmund	501
Choiſeul, Stephen Francis duc de	ib.
Choiſi, Francis Timoleon de	502
Choul, Guillaume de	503
Chriſtina, Queen of Sweden	ib.
Chriſtie, William	504
Chriſtophorſon, John	ib.
Chryſippus	505
Chryſoloras, Emanuel	507
Chryſoſtom, John	508
Chubb, Thomas	511
Chudleigh, Lady Mary	513
Churchill, Sir Winſton	514
——— John	515
——— Charles	527
Churchyard, Thomas	529
Ciacconius, Petrus	ib.
Ciaconius, or Chacon, Alphonſus	ib.
Ciampini, John Juſtin	ib.
Cibber, Colley	530
——— Theophilus	532
——— Suſannah Maria	534

END OF THE THIRD VOLUME.